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Kashmiri Stories and Songs

Sir Aurel Stein

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528p. 23cm 1988 Rs. 400

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G.M. College of Education
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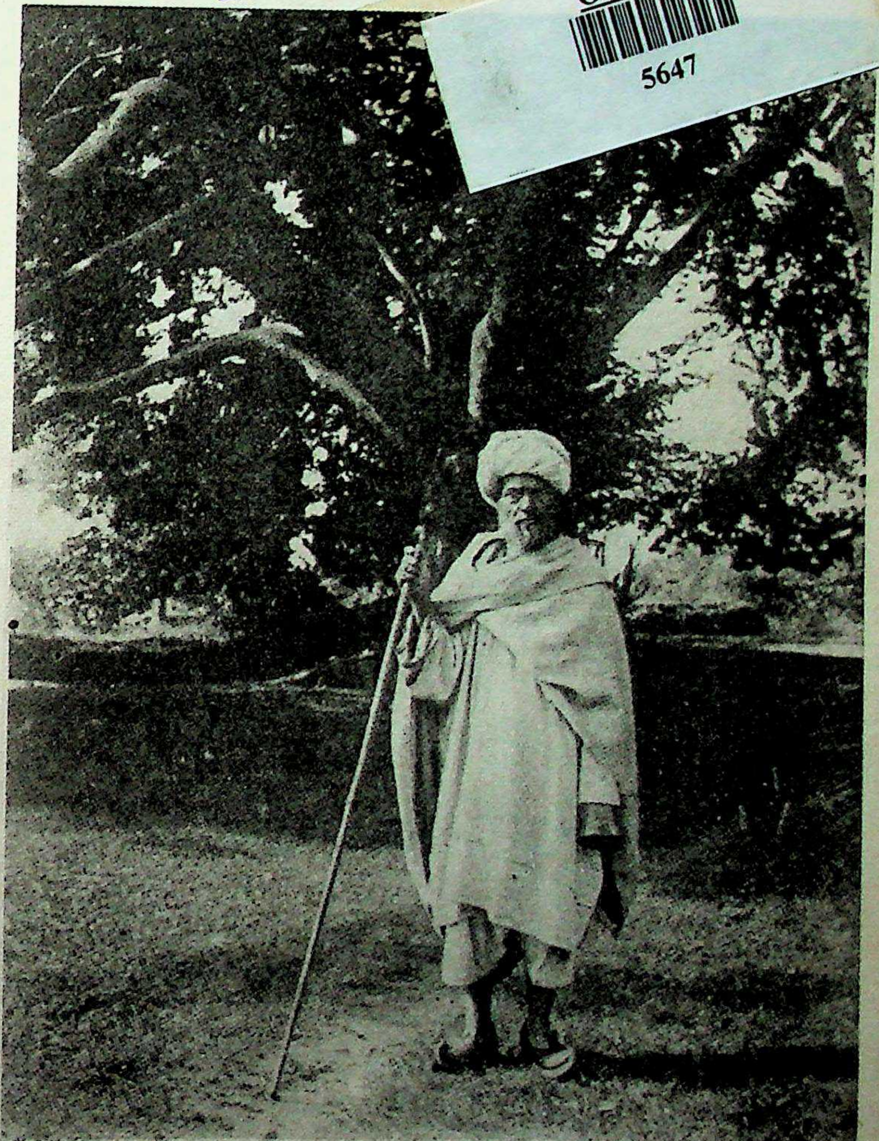
Jammu.
Acc. No. 5647
Dated. 18.5.03
39 (III)
Gandhi Memorial College of Education Bantalab Jammu
G.M.C.E.J
5647



From a photograph by Sir Aurel Stein.

HĀTIM TILAWÔÑᵁ.

Frontispiece.]

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Aurel Stein

GIAN PUBLISHING HOUSE
NEW DELHI

GIAN PUBLISHING HOUSE
4348, Madan Mohan Street,
4 C, Ansari Road, Daryaganj,
New Delhi-110002

First Reprint, 1989

PRINTED IN INDIA

Published by Mrs. Gayatri Garg at Goyal Offset Printers,
308/6E, Shahzada Bagh, Daya Basti, Delhi

TO THE MEMORY OF

PANDIT GOVIND KAUL

WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION
EVER FURTHERED KASHMIRIAN RESEARCHES

DEDICATED

IN SINCERE AFFECTION AND GRATITUDE.

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PREFACE

THESE pages have to be written many years after the Kāshmīrī texts here presented were collected, and amidst urgent tasks concerning the results gathered in a wholly different field of work, that of my Central-Asian explorations. These conditions make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguistic interest which may be claimed for them. It has thus become possible for me to confine the preface he has asked for to a brief account of the circumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian scholar friend, the late PAṆḌIT GŌVIND KAUL, whose devoted assistance was largely instrumental in rendering them of value for linguistic research, and whose memory this volume is intended to honour.

My interest in the language and folklore of Kashmīr directly arose from the labours which, during the years 1888–98, I devoted, mainly in the country itself, to the preparation of my critical edition of Kalhaṇa's *Chronicle of the Kings of Kashmīr* and of my commentated translation of it.[1] The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmīr scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archæological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of those tasks was far too scanty to permit of any serious study of Kāshmīrī. But during the eight summer vacations which I was privileged to devote in Kashmīr to my cherished labours, and particularly during those between 1891 and 1894, which I spent mostly on archæological tours elucidating the historical topography of the country and tracing its ancient remains, I had opportunities for acquiring some colloquial familiarity with the language. I should probably have been able to make more systematic use of these opportunities had not convenience and conservative attachment to the classical medium of Kashmīr scholarship made me prefer the use of Sanskrit conversation with my Paṇḍit friends and assistants at Śrīnagar and wherever they shared my tours and campings.

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[1] See *Kalhaṇa's Rājataraṅgiṇī, or Chronicle of the Kings of Kashmir*, edited by M. A. Stein, Bombay, 1892, fol. ; *Kalhaṇa's Rājataraṅgiṇī, a Chronicle of the Kings of Kaśmīr*, translated with an Introduction, Commentary, etc., by M. A. Stein, Westminster, 1900, 2 vols., 4to.

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning Kāshmīrī. They were, for the first time, to demonstrate the full interest of the tongue and the true character of its relationship on the one hand to the Indo-Aryan vernaculars and on the other to the language group, called by him "Dardic" or "Piśāca", the separate existence of which, within the Aryan branch, he has the merit of having clearly established. His Kāshmīrī studies were at the start directed mainly towards the publication of the remarkable works by which the late Paṇḍit Īśvara Kaul had endeavoured to fix the phonetic, grammatical, and lexicographical standards for what he conceived to be the literary form of Kāshmīrī. There was every prospect that these standards, through the exhaustive labours bestowed by Sir George Grierson upon their record and interpretation, would establish themselves for a language which so far had remained free from the systematizing influence of Paṇḍit grammarians. Paṇḍit Gōvind Kaul, though a close personal friend of Paṇḍit Īśvara Kaul, and fully appreciative of his scholarly zeal and ingenuity, was inclined to doubt at times the thoroughgoing regularity in the application of all the phonetic distinctions, inflectional rules, etc., laid down by this Kashmirian epiphany of Pāṇini.

I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmīr tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kāshmīrī seemed to present in the mouth of the townsfolk of Śrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmīrī presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my *Rājataraṅgiṇī* labours in the alpine seclusion of my cherished mountain camp, Mohand Marg, high up on a spur of the great Haramukh peaks, I endeavoured to use the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below me (the important *Lahara* tract of old Kashmīr) and of folklore texts. Hātim Til^{a}wôn̄^{u} had been mentioned to me as a professional story-teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Paṇzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an oil press. When he had been induced to climb up to my mountain height and had favoured Paṇḍit Gōvind Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His répertoire of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of speed which might suit our ears or pens; to articulate each word separate from the context, and to repeat it, if necessary, without any change in pronunciation. Nor did the order of his words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

It did not take me long to appreciate fully Hātim's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitted his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 5,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate douceurs, to retain him for over six weeks. Owing to the pressure of my work on Kalhaṇa's *Chronicle* it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

Progress was necessarily made slow by the care which I endeavoured to bestow upon the exact phonetic record of Hātim's recitation and the consequent need of having each word where I did not feel sure of it, repeated, eventually several times. Whenever a story was completed I used to read it out to Hātim, who never failed to notice and correct whatever deviation from his text might have crept in through inadvertence or defective hearing. Though able to follow the context in general, I purposely avoided troubling Hātim with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic recorder and discharging them as accurately as the limitations of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task, and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Paṇḍit Gōvind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hātim's text written down in Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmīrī spelling current among Śrīnagar Paṇḍits would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-for-word version and of an idiomatic Sanskrit translation, as accurate as possible.

Sir George Grierson's remarks upon the advantages which he derived from Paṇḍit Gōvind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Paṇḍit Gōvind Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hātim wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Paṇḍit Govind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to us both, and in the peaceful seclusion of my alpine camp. But my big *Rājataraṅgiṇī* task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvind Kaul's record of Hātim's last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fully fourteen years later, I was encamped once more at the very spot where we had recorded those stories. But, alas, Paṇḍit Gōvind Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātim was still alive and quite equal to the stiff climb which his renewed visit demanded—the photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a public story-teller. So it was easy for another old retainer, Paṇḍit Kāśī Rām, to take down from Hātim's dictation the missing end of the story; it ran exactly as my own record showed it.

During the years which followed the completion of my main Kashmīr labours the efforts needed to carry out successive Central-Asian expeditions and to assure the elaboration of their abundant results, kept me from making definite arrangements for the publication of those linguistic materials. They had meanwhile, together with my collection of Sanskrit manuscripts from Kashmīr, found a safe place of deposit in the Indian Institute's Library at Oxford. But it filled me with grateful relief when my old friend Sir George Grierson, after a preliminary examination, kindly agreed in the autumn of 1910 to publish these texts, and thus enabled me to leave them in the hands most competent for the task.

It was the solution I had hoped for all along, and realizing how much more difficult this task was than the original collection of the materials, I feel deep gratification at the fact that a kindly Fate has allowed him to complete it amidst all his great labours. In view of all the progress which Indian linguistic research for more than a generation past owes to Sir George Grierson's exceptional qualifications and powers of critical work, it would be presumption on my part to appraise how much of the value which may be claimed for this publication is derived solely from the wide range and precision of the scholarly knowledge he has brought to bear upon it.

It is the greatness of his own share in the work which makes me feel particularly grateful to Sir George Grierson for his ready consent to its dedication to the memory of Paṇḍit Gōvind Kaul. It affords me an appropriate opportunity for recording some data about the life of a cherished friend and helpmate whose memory deserves to be honoured for the nobility of his character quite as much as for his scholarly gifts and labours. The association of Paṇḍit Gōvind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmīr has always been appreciated by me as a special favour of Fortune, or—to name the goddess under her own Kashmirian form—of Śāradā, who is the protectress of learning as well as of the alpine land which claims to be her home; for he seemed to embody in his person all the best characteristics of that small but important class among the Brahmans of Kashmīr to which the far-off and secluded mountain territory owes its pre-eminent position in the history of Indian learning and literature.

I cannot attempt to indicate here the evidence to be gathered both from the Sanskrit literary products of Kashmīr and from surviving local tradition, which makes me believe that high scholarly attainments and a special facility of elegant rhetorical or poetic expression were to be found among the truly learned in Kashmīr more frequently combined than elsewhere in India with a keen eye for the realities of life, power of humorous observation, and distinct interest in the practical affairs of the country. Kalhaṇa himself, the author of the *Rājataraṅgiṇī*, with whose personality, I felt, I was becoming so familiar across the gap of long centuries, seemed aptly to illustrate this typical combination of features.[1] In Paṇḍit Gōvind Kaul I found them all again and united with a high sense of honour, a bearing of true innate nobility, and a capacity for faithful attachment which from the first made me cherish him greatly as a friend, not merely as an accomplished mentor in most things appertaining to Kashmīr and its traditional past. A brief account of his descent and early associations will best explain the growth of these strongly-marked characteristics.[2]

Paṇḍit Gōvind Kaul was born in 1846 as the eldest son of Paṇḍit Balabhadra Kaul (1819–96), who, by reason of his personal qualities, great scholarly attainments, and social position, was universally respected among the Brahman community of Śrīnagar. Paṇḍit Balabhadra's own father, Paṇḍit Taba Kaul, had been a Sanskrit scholar of great reputation in the closing period of Afghān rule in Kashmīr. Being connected as hereditary 'Guru' with the important Brahman family of the Dars he had enjoyed a substantial Jāgīr, and this was allowed to continue when Mahārāja Raṇjit Singh's conquest in 1819 established Sikh dominion over Kashmīr. Paṇḍit Bīrbal Dar, his patron, had held an influential administrative position already under the Afghān régime. But he incurred the suspicion of 'Aẓīm Khān, the last governor from Kābul, and persecuted by him, he was obliged to flee from Kashmīr to the Panjāb. Of the adventurous escape which he made with his young son Paṇḍit Rājakāk, in mid-winter 1818–19, across the snow-covered mountains, and of the cruel treatment endured by those of his family he was obliged to leave behind, Paṇḍit Gōvind Kaul told me interesting traditions. The experienced advice which Paṇḍit Bīrbal supplied to Mahārāja Ranjit Singh is believed to have contributed greatly to the success of the campaign, which, in the following summer, placed Kashmīr in the power of the great Sikh ruler.[1]

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[1] Cf. the sketch I have given of the information to be gathered from the *Rājataraṅgiṇī* about the personal character of its author in the Introduction to my translation, i, pp. 21 sqq.

[2] For the account here presented I have been able to utilize a series of notes which Paṇḍit Gōvind Kaul's son, Paṇḍit Nīlakaṇṭh, collected at my request among the elder members of his family and also among the surviving representatives of the Dar family, their hereditary patrons. In addition my recollection of data verbally communicated to me by Paṇḍit Gōvind Kaul has proved useful.

The high administrative posts which Paṇḍit Bīrbal, and after his death his equally capable son Paṇḍit Rājakāk, held during the period of Sikh rule in Kashmīr (1819–46), necessarily assured a prominent social position and relative affluence also for Paṇḍit Taba Kaul and his son Paṇḍit Balabhadra Kaul. The latter was thus enabled to devote himself during his youth solely to Sanskrit studies, and to lay the foundations of a scholarly renown which made him, from an early date, a prominent figure among the Paṇḍits of Kashmīr. But the far-reaching political changes which followed the accession of Mahārāja Gulāb Singh of Jammu to the rule of Kashmīr at the close of the First Sikh War, in 1846, led to the loss of the family's Jāgīr and threw a heavy strain upon Paṇḍit Balabhadra's resources. Though restricted to what income his functions as hereditary Guru and as a teacher of Śāstras could secure, and maintaining throughout his long life a dignified retirement,[2] Paṇḍit Balabhadra succeeded not only in giving his three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

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[1] Paṇḍit Bīrbal is said to have been personally present at the fight on the Div^{a}sar Karēwa in which the Afghāns were finally defeated by Diwān Chand Misar and Sardār Hari Singh, Ranjit Singh's generals, and to have decided the issue by pointing out Jabar Khān, 'Aẓīm Khān's brother and ablest commander, as the chief objective for the attack. I may mention as an interesting relic connected with this event that in the palace-like mansion of the Dar family, a monument of departed glory, I found a number of fine Persian carpets and elaborate felt rugs which according to family tradition Paṇḍit Bīrbal had been allowed to appropriate from the defeated Afghān governor's camp in recognition of the help he had rendered towards the Sikh success on that field of battle.

[2] During the latter half of his life he never left the house he occupied within the precincts of the Dar family mansion, though receiving frequent visitors from among those whom office or intellectual attainments placed high in the social world of Śrīnagar.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Paṇḍit Bīrbal as heads of the Dar family. Paṇḍit Rājakāk, the latter's son (1805–66), had distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract of Drāva. When conditions had become more settled under the Dogrā rule he rose high in Mahārāja Gulāb Singh's favour by greatly developing the shawl industry of Kashmīr, then a monopoly and financial mainstay of the State. Endowed with a genuine love of knowledge and with that intellectual adaptability which has distinguished the best brains of Kashmīr through successive historical periods, he had taken care to secure for his son, Paṇḍit Rāmjīv Dar (*circ.* 1850–83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Paṇḍit Rāmjīv Dar that Paṇḍit Gōvind Kaul spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and ruled alike, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Śāstras. Paṇḍit Rāmjīv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Mahārāja Raṇbīr Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Mahārāja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern

Western progress. Having proved his ability as an administrator of Kashmīr districts, Paṇḍit Rāmjīv gradually became the Mahārāja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Paṇḍit Rāmjīv did not divert his attention from scholarly interests, and consequently he kept Paṇḍit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Paṇḍit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmīr and the neighbouring territories in all their varied aspects.

Paṇḍit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmīr learning he had devoted particular efforts to the study of the Alaṁkāra-śāstra and the poetic literature which is bound up with it. His stock of quotations from the latter seemed inexhaustible. He was thoroughly at home also in Vyākaraṇa, Nyāya and the Śaiva-śāstra, and he read widely in the Epics and Purāṇas. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindī. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Paṇḍit Gōvind Kaul and the late Paṇḍit Sahajabhaṭṭa, who was to become another of my Kashmīr assistants, and that among the works undertaken, but never finished, there was also a Hindī translation of the *Sanskrit Chronicles of Kashmīr*.

In 1883 Paṇḍit Rāmjīv Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārāja Raṇbīr Singh's death in 1886 and the first of the reign of his son and successor were for Kashmīr a period of transition. Traditional methods of administration and economic conditions bequeathed by long centuries of practical seclusion were giving way without there being the machinery as yet available to effect needful reforms on the lines developed in British India. It was in various ways a trying time for all those representing the intellectual inheritance of the valley, and after a short spell of work as a teacher in the Sanskrit Pāṭhaśālā, maintained by the Darbār at Śrīnagar, on scant pay—and that often in arrears—Paṇḍit Gōvind Kaul found himself without official employment.

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Bühler, when that great Indologist had paid his memorable visit to Kashmīr in search of Sanskrit MSS. The very commendatory mention which Professor Bühler's report made of Paṇḍit Gōvind Kaul's attainments and of the help he had rendered,[1] directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Srīnagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Paṇḍit Gōvind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition and commentary of Kalhaṇa's *Chronicle of Kashmīr*. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archæological tour which we made in company to sites round the Dal Lake helped to draw us together in mutual sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the plains, Paṇḍit Gōvind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

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[1] Cf. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kaśmīr, Rajputana, and Central India," Extra Number of the *Journal Bombay Branch, R.A.S.*, 1877, pp. 7, 17, 27. In the last-quoted passage Professor Bühler mentions Paṇḍit Gōvind Kaul's shrewd identification of the old local name of Leh (*Loḥ* in the *Rājat.*), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Panjab University at Lahore, and down to Paṇḍit Gōvind Kaul's lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892–3, when he was tempted to accept employment at the Court of Jammu on H.H. the Mahārāja's private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kalhaṇa's *Chronicle of Kashmīr*, for which Paṇḍit Gōvind Kaul's multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give details. They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the *Rājataraṅgiṇī*, published in 1892, and in the Preface to the commentated translation of it, with which, in 1900, on the eve of departure for my first Central-Asian expedition, I completed my labours bearing on the early history and antiquities of Kashmīr.[1]

Nor need I give here details regarding the large share taken by Paṇḍit Gōvind Kaul in another important if not equally attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Raṇbīr Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmīr, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja Paṇḍit Sūraj Kaul, then Member of the Kashmīr State Council, furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Paṇḍit Gōvind Kaul and our common friend the late Paṇḍit Sahajabhaṭṭa. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.[1]

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[1] Cf. *Kalhaṇa's Rājataraṅgiṇī*, ed. Stein, p. xvii ; *Kalhaṇa's Rājataraṅgiṇī*, transl. Stein, i, pp. xvii, xxii sq.

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Paṇḍit Gōvind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śāstras and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains over details which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the *Rājataraṅgiṇī* text, and also those of other Kashmirian works, almost all unpublished, reference to which was constantly needed for its interpretation. Yet I knew that scrupulously careful as he was about the formal correctness of his Sanskrit writing and speech, the exact reproduction of all the blunders, etc., to be met in the work of often ignorant copyists caused him a kind of physical pain.

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[1] See Stein, *Catalogue of the Sanskrit Manuscripts in the Raghunātha Temple Library of H.H. the Mahārāja of Jammu and Kashmīr*, Bombay, 1894, pp. vi sq., xi.

It was the same with the labours he had to devote to the collection and sifting of all the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as Māhātmyas, later Chronicles, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient Kashmīr would be allowed by Paṇḍit Gōvind Kaul to escape his Index slips. The value of the help he could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Paṇḍit Rāmjīv Dar. Though for various practical reasons I had but little occasion to use Paṇḍit Gōvind Kaul in that rôle of travelling camp *literatus* which made his worthy Chinese epiphany, excellent Chiang Ssŭ-yeh, so invaluable to me during my Central-Asian explorations of 1906–8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archæological questions.

But, perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a 'Mleccha'. Paṇḍit Gōvind Kaul's personality seemed to embody in a particularly clear fashion some of the most characteristic and puzzling features which constitute the inherited mentality of India, traceable through all changes of the ages. Attached with unquestioning faith to the principles and practices of his Brahman caste, he would make no concessions whatsoever in his own person to altered conditions of life. Yet he was ever ready to explain to me how the slow adaptation in others was reconcilable with traditional tenets. His meticulous observance of religious rites shrank from no personal hardship or sacrifice; he would, e.g., keep the fast days enjoined by the three different systems of worship traditional in his family, even when the chance of the calendar would bring them together in most embarrassing succession. Yet, in the privacy of my study or in the solitude of my mountain camp he was fully prepared to brush aside in my case most of the outward restrictions to which the *profanum vulgus* might attach importance.

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmīr throughout its historical past. Their instinctive application by Paṇḍit Gōvind Kaul to the modern conditions of his country helped me greatly in comprehending how limited in reality were the changes undergone by its social fabric in the course of long centuries, notwithstanding all foreign conquests from the north and south. In his unfailing grave politeness and courtly dignity I could recognize, as it were, the patina which generations of influential employment and social distinction have deposited on the best representatives of the true ruling class of Kashmīr. Whenever Paṇḍit Gōvind Kaul was by my side, whether in the alpine peace of my beloved Kashmīr mountains or in the dusty toil of our Lahore exile, I always felt in living touch with past ages full of interest for the historical student of India.

A kindly Fate had allowed me, notwithstanding constant struggles for leisure, to carry my labours on the oldest historical records of Kashmīr close to their completion by the time when in the spring of 1899 my appointment to the charge of the Calcutta

Madrasa and the far more encouraging prospect of freedom for my first Central-Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the 'Sea of Sand' and its ruins far away in the north, I felt anxious to assure to Paṇḍit Gōvind Kaul scholarly employment in his own home, worthy of his learning and likely to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson was then anxious to avail himself of Paṇḍit Gōvind Kaul's methodical help for completing and editing Paṇḍit Īśvara Kaul's great dictionary of Kāshmīrī It was a philological task of considerable importance, and fo more than one reason I rejoiced when, before my departure from Lahore, this collaboration of the best Kashmirian scholar of his time with the leading authority in the field of Indian linguistic research had been satisfactorily arranged for.

But Fate, with that inscrutable irony on which Paṇḍit Gōvind Kaul, like another Kalhaṇa,[1] loved to expatiate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helpmate was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kashmīr, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out, supported by the loving care of his family and such proper medical attendance as I endeavoured to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of reunion in this *janman*.

Paṇḍit Gōvind Kaul left behind a widow, who, after years of pious devotion to his memory, has since followed him, and a young son, Paṇḍit Nilakaṇṭh Kaul, who, while prevented by indifferent health in early youth from following a scholar's career, has grown up worthily to maintain the family's reputation for high character and unswerving devotion to duty.

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[1] Cf. *Kalhaṇa's Rājataraṅgiṇī*, transl. Stein, i, Introduction, p. 36.

The prolonged stays I was subsequently able to make in Kashmīr before and after my successive Central-Asian expeditions had to be spent on work relating to regions far away, and wholly different in character, from what I have come to look upon as my Indian alpine home. But my love for Kashmīr has remained unchanged, and so also my gratitude for the great boon it had given me in Paṇḍit Gōvind Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson, who has rescued and elaborated the materials which we had collected, in a previous common birth, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

AUREL STEIN.

23, MERTON STREET,
OXFORD.
September 21, 1917.

INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Mōhand Marg, in Kashmīr, by Hātim Tilawôñ^{u}, of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Paṇḍit Gōvinda Kaula, and were read again by Sir Aurel with Hātim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gōvinda Kaula recorded it in the Nāgar character, not phonetically, but spelling the words in the manner customary among Kashmīr Paṇḍits of Śrīnagar While there are necessarily considerable differences in the representation of Hātim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Gōvinda Kaula added an interlinear, word for word, translation into Sanskrit, and, from this, he subsequently made a fair copy of the greater part of the text with a translation into idiomatic Sanskrit.

All these materials were handed over to me by Sir Aurel Stein in November, 1910, and a perusal of them at once showed their great importance. They were a first-hand record of a collection of folklore taken straight from the mouth of one to whom they had been handed down with verbal accuracy from generation to generation of professional Rāwīs or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hātim's language was not the literary language of Kāshmīrī Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kāshmīrī Paṇḍits, gives what is perhaps the only opportunity in existence for comparing the literary form of an Oriental speech with the actual pronunciation of a fairly educated villager. I, therefore, gratefully undertook the task of editing these tales with a view to their publication.

As I progressed, various difficulties asserted themselves, and Sir Aurel Stein took advantage of a stay in Kashmīr in August, 1912, to interview Hātim once more, to read through the text with him again, and, by inquiry from the fount of inspiration, to obtain a solution of the puzzles. The result was a remarkable proof of the accuracy of Hātim's memory. As already intimated, he belonged to a family of Rāwīs, and delivered the stories as he had received them. After sixteen years, the text that he recited in 1912 was the same as that which had been copied down in 1896. It even contained one or two words or phrases of which he did not know the meaning. They were "old words" no longer in use, but he still recited them as he had received them from his predecessor.

In the course of my examination of the papers, I found that Gōvinda Kaula's transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xii. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar, and his help was no longer available to supply the missing portion. This was, therefore, written down in August, 1912, from Hātim's dictation, and supplied with a Hindī translation by Paṇḍit Kāśī Rāma.

The method employed by me in editing the text is as follows: Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Gōvinda Kaula's text, with an interlinear, word for word, translation into English. As this latter text is based on the Paṇḍit's system of spelling, every word is spelt the same way every time that it occurs, and I was able to compile from it a very full vocabulary, which also served as an Index Verborum As Hātim's pronunciation, like the pronunciation of all spoken words in any language, varied slightly almost every time that the same word was uttered, Sir Aurel Stein's phonetic transcript has necessarily no fixed system of spelling any particular word, each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions.[1] Each word, therefore, appears under varying forms, all of which are, of course, of inestimable value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason, as stated above, my vocabulary is based on Gōvinda Kaula's text; but, to make comparison easy, two further indexes have been added. The first is an index of all the words in Sir Aurel's phonetic text, showing in each case the corresponding word in Gōvinda Kaula's text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sulṭān Maḥmūd of Ghaznī with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmān religion; and the third (No. xi) is an amusing account of the turmoil created in Kashmīr by Sir Douglas Forsyth's mission to Yarkand in 1873–4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār[2] (No. vi). The second is the lamentation of a reed, torn from its forest, and tortured by a carpenter till it becomes a flute (No. vii). The author is one Subḥān. The third, which is anonymous, is a curious conversation between a bee and a farmer's wife (No. ix), in which the former complains of tyranny done to it by a bear and by a farmer who robbed it of its honey, while the latter complains of the tyranny done to her by grasping revenue officials.

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[1] In regard to this point we may compare Nöldeke's words in a review of Prym & Socin's account of the Dialect of Ṭūr 'Abdīn (ZDMG. xxxv, 221): "Die ungemeine Genauigkeit in der Wiedergabe der Laute zeigt übrigens wieder besonders deutlich, wie verschieden oft ein und dasselbe Wort sogar im selben Zusammenhange, ja im selben Satze gesprochen wird: ein auch durch sonstige Niederschrift aus dem Volksmunde bestätigtes Resultat, durch welches allein schon das jetzt so beliebte Dogma von der 'unbedingten Wirkung der Lautgesetze' als eine arge Uebertreibung erwiesen wird. Man bedenke, dass diese Texte sämmtlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind."

[2] It is, of course, quite different from the long Kāshmīrī *Yūsuf Zulaikhā*, of Maḥmūd Gāmī, published by K. F. Burkhard in ZDMG. xlix, liii.

Three notes are appended to this Introduction. For the first we are indebted to the kindness of Mr. Crooke. In this note he has placed at the disposal of the readers of the following pages his great experience in the science of comparative folklore, and has discussed the relationships of Hātim's tales to similar stories current in other parts of the world. In the second note I have dealt with the natures of the two texts and with the philological lessons that may be drawn from them. In the third, Sir Aurel Stein discusses the metre of the songs.

I

ON THE FOLKLORE IN THE STORIES

BY MR. W. CROOKE

THIS collection of folk-tales and ballads from Kashmīr presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the motifs and incidents of the stories, largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir G. Grierson, Dr. E. Sidney Hartland, and Canon J. A. MacCulloch. These have been specially acknowledged.

I. MAḤMŪD OF GHAZNĪ AND THE FISHERMAN

In this story the Sulṭān Maḥmūd, famous for his series of raids in Northern India, like the Khalīfah Hārūn-al-Rashīd, is described as wandering through the city in the disguise of a Faqīr in search of information. The tale, in fact, is possibly a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalīfah, the Fisherman of Baghdad,"[1] where the Caliph becomes the partner of Khalīfah, the fisherman. In the same collection there is a similar incident in the tale of "Nūr al-Dīn 'Alī and the Damsel Anis al-Jalis", where the Caliph becomes partner of Karīm, the fisherman.[2]

II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the *Pancatantra,* of which numerous variants have been collected by M. E. Cosquin.[3] Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see *The History of the Forty Vezirs,* translated by Mr. E. J. W. Gibb,[4] in which a king learns a charm from a Darvesh and communicates it to his Wazīr, who practises it upon him at the first opportunity. The king is forced to enter and re-animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties, and is then sold to the king's chief wife. The Wazīr, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazīr." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjāb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings.[1] The parrot in the tale under consideration is what has been called "The Life-Index" of the king.[2]

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[1] Sir R. Burton, *The Book of a Thousand Nights and a Night,* ed. 1893, vi, 296 ff.

[2] Ibid., i, 356 ff.

[3] *Les Mongols,* pp. 25-6; cf. C. H. Tawney, *Kathā-Sarit-Sāgara* of Sōmadēva, i, 21.

[4] London, 1886, p. 313.

III. THE TALE OF A MERCHANT

The plot turns on the intrigue of a dissolute woman with a beggarman. Sir G. Grierson quotes a variant from the *Linguistic Survey of India.*[3] In the *Jātaka*[4] the Queen Kinnarā falls in love with "a loathsome, misshapen cripple". The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him: "Sire! be not angry with the queen; all women are just the same." In the collection of Sōmadēva, "The Story of the Wife of Śaśin," the lady, in the absence of her husband, visits a man whose hands and feet are eaten away by leprosy; and in another tale from the same collection, "The Story of the Wife of King Siṁhākṣa, and the Wives of his Principal Courtiers," the ladies fall in love with the hump-backed, the blind, and the lame.[5] The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from "The Arabian Nights", "The Tale of the Ensorcelled Prince."[6] Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. "Uncover this basin," he says in a grumbling tone, "and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

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[1] *Panjab Notes and Queries*, iii, 166. On the question generally, see W. Crooke, *Popular Religion and Folklore of Northern India*, 2nd ed., i, 231 ff.

[2] Sir R. Temple and Mrs. F. A. Steel, *Wideawake Stories*, ed. 1884, 404.

[3] Vol. ix, pt. iii ("Bhil Languages and Khandēśī"), pp. 304 ff. (specimen of Labānī from Kangra).

[4] Cambridge translation, v, 234.

[5] *Kathā-Sarit-Sāgara*, ii, 97, 116 ff.

[6] Sir R. Burton, op. cit., i, 66 ff.

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamañjarī, daughter of the king of the Vidhyādharas, marries her by the Gāndharva rite, and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories.[1] With this may be compared Sōmadēva's stories: "The King who married his dependent to the Nereid," and "Yaśaḥ Kētu, the Vidhyādharī Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Julnār the Seaborn and her Son, King Badr Bāsim of Persia".[2]

V. THE TALE OF THE GOLDSMITH

This is based on a familiar folk-tale incident — the Language of Signs. In the tale of "The Prince and the Vizier's Son",[3] the princess "pointed to her breast, then to her head, and, lastly, she laid her hand upon a vessel which stood beside her". This is interpreted to mean: When she put her hand on her forehead she showed that she was Cashma Rāni, or "Eye Queen"; when she touched her breast, "my heart shall be thine"; when she touched the bowl, "my home is Lōtā, or the bowl." The closest analogy to the present tale will, however, be found in the tale in "The Arabian Nights" of "'Azīz and 'Azīzah",[4] in which, like the wife in this story, the love-lorn cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale, when the hero goes to the assignation and falls asleep while he is waiting for the girl, he is advised, when he goes a second time, to cut his finger, s that the pain may keep him awake. A good parallel to this incident occurs in "Gul-i-Bakāwalī", when the prince who is determined to keep awake in order that he may not fail to meet Bakāwalī, cuts his finger and rubs salt into the wound.[1]

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[1] W. A. Clouston, *The Book of Sindibād*, 309 ff.

[2] *Kathā-Sarit-Sāgara*, ii, 267, 292, and cf. ii, 288 ff.; i, 220 ff.; Burton, op. cit., i, 106 f.; vi, 54 ff.

[3] C. Swynnerton, *Indian Nights Entertainment*, 167 ff.

[4] Burton, op. cit., ii, 196 ff.

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, *Der Kluge Vizier, ein Kaschmīrischen Volksroman*.[2] This episode assumes various forms. In Sōmadēva's "Story of Saktimatī",[3] Samudradatta is arrested with another man's wife in the temple of the Yakṣa, Maṇibhadra, and both are placed in confinement. The wife of Samudragupta, Śaktimatī, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of "Mohammad the Shaiabī, and his Minister, and his Wife" in "The Arabian Nights", in which Mohammad takes the Qāẓī's daughter to a place outside the city, where they are caught and imprisoned. Mohammad's wife dresses herself as a youth, enters the prison, and gives her clothes to the girl, who effects her escape. When Mohammad and his wife protest that they have been wrongfully arrested, the king orders that the unfortunate Chief of the Police shall be executed, his house plundered, and his women enslaved.[4]

VI. THE STORY OF YUSUF AND ZULAIKHA

This is the famous tale of Joseph and Potiphar's wife, one of the cycles of great oriental love stories, represented by

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[1] W. A. Clouston, *A Group of Eastern Romances and Stories*, 318.

[2] *Zeitschrift des Vereins für Volkskunde*, Berlin, 1908, pp. 169 ff., 379 ff.

[3] *Kathā-Sarit-Sāgara*, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the *Bahār Dānish*, Nov. vii, pt. iv of Bandello, *Novelle*; H. H. Wilson, *Essays*, i, 224; and Miss R. H. Busk, *Sagas from the Far East*, 320.

[4] Burton, op. cit., xi, 384.

'Yūsuf and Zulaik̲h̲a" by Abū'r-Raḥmān Jāmī; "Khusrau and Shīrīn" by Niẓāmu'd-Dīn, who was the author also of "Majnūn and Laila". In the Qur'ān[1] Zulaik̲h̲a is wife of Qiṭfir, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived.[2] In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmīr.[3] In some of the Kashmīr tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland.[4] Dr. Hartland adds: "I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bāpā, the hero of the Guhilots of Mewār, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice."[5] Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Rājput traditions.[6] The Nagasiās and Khariās of the Central Provinces tell similar legends.[7] A legend from the French colony of Senegal–Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion.[8] In a Nubian story a blackbird decides the choice of a queen by settling on her head.[9] We have a good example in Sōmadēva: "In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king."[10]

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[1] Surāh xii, 23–5.

[2] Genesis xli.

[3] J. H. Knowles, *Folk-tales of Kashmir*, 17, 159, 169 f, 309.

[4] *Ritual and Belief*, 1914, 30 ff.

[5] R. V. Russell, *Tribes and Castes of the Central Provinces*, 1916, iv, 462: quoting D. R. Bhandarkar, Journal Asiatic Society of Bengal, v, p. 167, 1909.

[6] *Annals of Rajasthan*, Calcutta reprint, 1884, i, 313; ii, 282, 384.

[7] Russell, op. cit., iv, 258; iii, 445.

[8] De Zeltner, *Contes du Sénégal et du Niger*, Paris, 1913, p. 36.

[9] Journal Royal Asiatic Society, xliv, 410.

[10] *Kathā-Sarit-Sāgara*, ii, 102.

VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "'Alī Nūr-al-Dīn and Miriam, the Girdle Girl".[1] "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets"—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmīr stories of "The Two Brothers" and "The Four Princes".[2] The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazīrs", "Haste in killing is a vile thing, for 'tis a grave matter: the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs".[3] "Often procrastination serves to avert an inauspicious measure," says Sōmadēva.[4]

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[1] Burton, op. cit., vii, 16 f.; cf. xi, 267.
[2] Knowles, op. cit., 166, 423.
[3] Burton, op. cit., ix, 54.
[4] *Kathā-Sarit-Sāgara*, i, 279.

The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phædra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Asōka's queen for Kunāla, son of her co-queen, Padmāvatī. On his refusal to accept her advances, the queen, to whom her husband, the emperor, had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to Takṣaśila and had Kunāla blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death.[1] The same authority refers to the tale of Sārangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.[2]

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the Anwār-i-Sūheli,[3] the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple; the other, a full story, with tales of the three guardians, in one of which a horse is substituted for the hawk.[4]

Next, we have the well-known tale of the "Faithful Dog", best known in the story of Beddgelert. Sir G. Grierson notes that it occurs in the Kashmīr tale, "A Lach of Rupees for a Bit of Advice"[1]; and he quotes the following parallel from Baluchistan:[2] "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalmān country. Yet such a shrine is to be found in the Kīrthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label whereon was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawān folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms, in the certain belief that whatsoever they seek, that they will surely find."

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[1] W. A. Clouston, *The Book of Sindibād*, Intro., xxix f.; quoting *Orient and Occident*, iii, 177.

[2] Ibid., xxx f.; quoting H. H. Wilson, *Catalogue of the MacKenzie Manuscripts*.

[3] vi, 3, Jarrett's edition (Calcutta, 1880), 402-5; Eastwick's translation (Hertford, 1854), 413-16; Wollaston's translation (London, 1904), 320-2.

[4] Lal Bihari Day, *Folk-tales of Bengal*, ed. 1912, pp. 43, 141, 146.

In Western folklore the tale assumes various forms, the earliest version appearing in Pausanias.[1] It appears in the *Gesta Romanorum*, No. 26 (Herrtage, p. 98). In the *Book of Sindibād* it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.[2] In the *Pancatantra*[3] and *Hitopadēśa*[4] it is a mungoose which attacks the snake, and in *Kalilah and Dimna* a weasel. Sōmadēva tells it in the form of the "Story of the Brāhman and the Mungoose".[5]

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[1] Knowles, op. cit., 36 ff.

[2] *Baluchistan Census Report*, 1911, p. 63, § 107.

The account of the shrine erected to the faithful dog in Baluchistān already quoted is not the only instance of worship of this kind in India. In the Central Provinces the tale is told of a Banjārā who, after he killed his dog, "built a temple to the dog's memory, which is called the Kukurra Maṇḍhī. And in this temple is the image of a dog. This temple is in the Drūg District, four miles from Bālōd. A similar story is told of the temple of Kukurra Maṭh in Mandlā."[6] A similar tale has been localized at Rōhisā in Kāṭhīāwār. When his master learned how basely he had treated the faithful animal, "he wept bitterly and caused the Chitrāsar lake to be excavated, and built round at the spot where the dog fell dead, and on the little island in the lake he built a temple in which he placed his dog's image, which is there to this day."[7] The tale has migrated as far west as Ireland and as far east as China.[8]

X. THE TALE OF RĀJĀ VIKRAMĀDITYA

The episode of the princess beset by a serpent is, in a slightly different form, found in the tale in the Book of Tobit,[1] in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues.[2] It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.[3]

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[1] Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, *The Book of Sindibād*, 236–41, 329, 359. But there is a much fuller account in Clouston, *Popular Tales and Fictions*, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in *The Seven Sages of Rome*, edited by K. Campbell, New York, 1907, pp. lxviii–lxxxii. In the Welsh *Fables of Cattwg the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

[2] Clouston, 56 f.

[3] Book v, Fab. 2.

[4] Book iv, Fab. 13.

[5] *Kathā-Sarit-Sāgara*, ii, 90 f.

[6] R. V. Russell, *Tribes and Castes of the Central Provinces*, ii, 189 f.

[7] *Bombay Gazetteer*, viii, 641.

[8] W. C. Borlase, *The Dolmens of Ireland*, iii, 881 f.; H. A. Giles, *Strange Stories from a Chinese Studio*, ii, 261.

XII. THE TALE OF THE ĀKHŪN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India,[4] of which the following is a copy: "There was a Ṭhākur who had nothing to eat in his house, so he said to himself, 'Brother, I'm going to look for service.' There was also a bird of omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her children on no account to give an omen to anyone. While she was away the Ṭhākur came as usual, and the chicks gave him the looked-for indication; so he saddled his camel, mounted, and set off.

"Back came the omen-bird, and overtook the Ṭhākur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his pen-knife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'[5] Straightway, the omen-bird passed her hand over the wound, and it healed as it was before. Then they got up on the camel and went on their way."

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[1] Chaps. vi–viii.

[2] Lal Behari Day, op. cit., 96.

[3] *Folk-lore*, ix, 226.

[4] Vol. ix, pt. i, 351.

[5] Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.

Sir G. Grierson remarks: "This is the end of the extract. The entire story, a long one, will be found on pp. 82 ff. of Mr. Macalister's *Specimens.*[1] The frog takes the form of a barber and overtakes the Ṭhākur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Ṭhākur service under the king, on a salary of a lākh of rupees. The king's barber persuades the king to set the Ṭhākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Ṭhākur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Ṭhākur, and gets the king to make a huge funeral pyre, on which she sits. It is lighted, and she flies away in the smoke. She then sends the Ṭhākur to the king with the news that he has come back from the king's ancestors and that they are all well, but want a barber. So the king makes another pyre, and sets his barber on it to go off to his ancestors. The pyre is lighted, and the barber is, of course, burned to death, and the king and the Ṭhākur live happy ever afterwards." The tale belongs to the cycle of Friendly Animals represented in the West by Perraults' famous version of "Puss in Boots". In this cycle the performance of seemingly impossible tasks by the aid of helping animals is common.[2]

The tasks set in the tale now under consideration deserve fuller treatment.

The incident of the ruby with a worm inside it appears in three forms in the "Arabian Nights". In the story of "Ma'arūf the Cobbler and his wife Fātimah", Ma'arūf, when called on to examine a jewel, squeezes it between his thumb and forefinger, and shows that it is "only a bittock of mineral worth a thousand dinars. 'Why dost thou style it a jewel?'"[1] Again, in the "Tale of the King who kenned the Quintessence of Things", the old man examines the jewels brought for sale. He decides that one of them is of small value, and the merchant asks: "How can this, which is bigger of bulk and worthier for water and righter in rondure, be of less value than that?" The Shaik͟h decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage".[2] Lastly, in the "Story of Three Sharpers", the sharper says, "An thou determine upon the killing of yonder man, first break the gem, and if thou find therein a worm, thou wilt know the wight's word to have been veridical." The king smashes the gem with his mace and finds a worm within it.[3]

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[1] G. Macalister, *Specimens of the Dialects spoken in the State of Jeypore*, Allahabad, 1898.

[2] J. A. MacCulloch, *The Childhood of Fiction*, 225 ff., and other references in the Index.

Further on, in the episode when the jeweller seizes the garment of one of the girls as she is bathing, we have a version of the Swan Maiden cycle, of which an early form appears in the legend of Kṛishṇa when he takes the garments of the Gōpīs as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is held to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr. E. Sidney Hartland and by others.[4] Again, we have the incident of the ruby emitting a brilliant light, a *lieu commun* in Eastern and Western folk-tales. In one of Sōmadēva's stories, "The Brave King Vikramāditya," the King Hēmaprabha gives his daughter, Ratnaprabhā, to Naravāhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires".[5]

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[1] Burton, op. cit., viii, 16.

[2] Ibid., ix, 139.

[3] Ibid., x, 364.

[4] *The Science of Fairy Tales*, 255 ff. Cf. in the "Arabian Nights", "The Story of Jānshāh", and "Hassan of Bassorah" (Burton, op. cit., iv, 291 ff.; vi, 188 ff.), and "The Swan Children" in "Dolopathos and the Seven Sages (Clouston, *The Book of Sindibād*, 372 ff

[5] *Kathā-Sarit-Sāgara*, i, 327

At every word the fairy Lālmāl speaks a ruby drops, or seven rubies fall daily from her mouth. In one of Sōmadēva's tales Marubhūti eats two grains of rice from food in which a child had been cooked, and thus gains the power of spitting gold. On this Mr. Tawney remarks: "In 'Sagas from the Far East' there is a story of a gold-spitting prince. 'In Gonzenbach's 'Sicilianische Märchen' Quaddaruni's sister drops pearls and precious stones from her hair when she combs it —Dr. Köhler in his note on this tale gives many European parallels. In a Swedish story a gold ring falls from the heroine's mouth whenever she speaks, and in a Norwegian story gold coins. I may add to the parallels quoted by Dr. Köhler, No. 36 in Coelho's 'Contos Portuguezes', in which tale pearls drop from the heroine's mouth."[1]

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmīr tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared.[2] Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Amīnah. Sakhr, the Jinnī, transformed into the king's likeness, takes it, after which Sulaimān is reduced to beggary. But after forty days the Jinnī fled, throwing the ring into the sea, where it was swallowed by a fish, and eventually restored to its owner. The tale is Talmudic, and there is a hint of it in the Qur'ān.[3]

In the tale of "Vinītamati who became a Holy Man", in Sōmadēva's Collection, the Yakṣa gives the hero a ring which averts all calamities known as *īti*, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;[4]

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[1] Ibid., ii, 455.

[2] Knowles, op. cit., 23.

[3] Sūrah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.

[4] *Kathā-Sarit-Sāgara*, ii, 173.

and in another tale, "Śrīdatta and Mṛgāṅkavatī," we have a magic ring which counteracts the effects of poison.[1]

The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Aha! my girl, I smell the smell of a mortal man"—the "Fee faw fum" of "Jack, the Giant Killer", common in Märchen. The Italian demon, the Orco, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh".[2] The technical phrase in folk-tales from the Indian plains is *manush-gandha*, "the smell of man's flesh." In a Panjāb story, the tale of "Lāl Bādshāh, the Red King", the ogre cries, "I smell man's flesh, I smell man's blood."[3] In a Bengal story the Rākṣasas cry: "How, mow, khow! A human being I smell," or "Hye, mye, khye!" with the same meaning.[4]

This tale, it may be remarked, contains a version of the Letter of Death. I have discussed this incident in connexion with the story of Bellerophon. In the Homeric version:[5] "To Bellerophon the gods granted beauty and lovely manhood; but Proitos, in his heart, devised evil for him, and being mightier far drove him from the land of the Argives, whom Zeus had made subject to his sceptre. Now Proitos' wife, goodly Anteia, lusted after him, to have converse in secret love, but no whit prevailed she, for the uprightness of his heart, on wise Bellerophon. Then spake she lyingly to King Proitos: 'Die, Proitos, or else slay Bellerophon, that would have converse in love with me against my will.' So spake she, and anger got hold upon the king at that he heard. To slay him he forbare, for his soul had shame at that; but he sent him to Lykia, and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to Anteia's father, that he might be slain." So the king of Lykia imposed tasks upon him, and when he accomplished them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (*De Nugis Curialium*, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'." To this some oriental examples may be added. In Sōmadēva's "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.[1] In the Kashmīr story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rākṣasī, telling her to kill the lad, but a faqīr reads it and tears it up.[2] In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife.[3] In the Bengal story of "The Boy whom Seven Mothers suckled", the Rākṣasī queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.[4] We have the same incident in "Brave Hīralālbāsē" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes.[5] Similar to this is the action of the Sulṭān in the story of "Ahmed the Orphan".[6] In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.[7]

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[1] Ibid., i, 61.

[2] J. Grimm, *Teutonic Mythology*, ii, 486.

[3] Swynnerton, op. cit., 335.

[4] Lal Bihari Day, op. cit., 72, 79; for other examples see MacCulloch, op. cit., 305, n.

[5] Iliad, vi, 155 ff., trans. A. Lang, W. Leaf, E. Myers. In my paper (*Folklore*, xix, 156) I have collected several parallels.

Sir G. Grierson reminds me that there is a good version of the "Letter of Death" tale in the *Bhakta-māla*,[1] in which Dhṛṣṭabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein.'" But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhṛṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (*viṣa*) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsel's name was Viṣayā. Ink made she with the collyrium of her eyes, and after the word *viṣa*, poison, added she but one little syllable *yā*, so that *viṣa* became *viṣayā*." So Viṣayā was married to Candrahāsa, and the plot laid by the vile Dhṛṣṭabuddhi came to naught.

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[1] *Kathā-Sarit-Sāgara*, i, 27 f.; cf. the tale of Parityāgasēna (ibid., i, 353).
[2] Knowles, op. cit., 48.
[3] Temple-Steel, *Wideawake Stories*, 103.
[4] Lal Bihari Day, op. cit., 116.
[5] *Indian Fairy Tales*, 53, 184.
[6] Clouston, *The Book of Sindibād*, 138.
[7] Burton, op. cit., xii, 68.

We have here also a version of "Jack and the Beanstalk", fully discussed by Canon J. A. MacCulloch, who points out the connexion between mythology and folklore, where "a primitive mythological way of regarding the universe has suggested and given rise to the chief incident of one of our well-known nursery tales".[2]

On the question of eating the leathern peas, Dr. Sidney Hartland writes: "It may be suspected that the real reason why the hero is forbidden to eat the leathern peas is, not that they are indigestible, but that to do so would be to eat the food of supernatural beings, and so unite himself with them permanently; he might not be able to return; he would become one of them. I have considered elsewhere similar incidents.[3]

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[1] See his article, "Gleanings from the Bhakta-māla": JRAS. April, 1910, p. 295.

[2] *The Childhood of Fiction*, 432 ff.

[3] *Science of Fairy Tales*, 40 ff.

A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

When the hero marries the lady, she directs him to ask only for the skin mat, known as the Flying Couch. We may compare this with the flying horses of the "Arabian Nights".[1] In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean.[2]

Brahmā, in the Hindu mythology, gives Kuvēra the great self-moving car, called Puṣpaka.[3] We met with flying chariots and similar magical vehicles in the tales of Sōmadēva.[4] The closest parallel to the incident under consideration is the Flying Carpet of the tale of "Prince Ahmad and the Fairy Peri-Banou" of the "Arabian Nights".[5]

W. CROOKE.

II

ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gōvinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among Kāshmīrī Paṇḍits, and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gōvinda Kaula, each time that a word containing one of these sounds recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word *pöda*, manifest, is written पंद in ii, 1, and पांद in iii, 8; *korun*, he made, is written करुन् in iv, 6, but कुरुन् in vii, 4, although he writes करुन् in the very next line; *ôs*^{u}, he was, is written आसु in ii, 4, but आस् and आसु in ii, 5. It is evident that to reproduce such spelling would render this work of little use to any person not perfectly familiar with the language, and would greatly complicate the preparation of any index or vocabulary.

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[1] Burton, op. cit., i, 147; iii, 415 ff.

[2] Lal Bihari Day, op. cit., 130, 116.

[3] J. Dowson, *Classical Dictionary*, 174.

[4] *Kathā-Sarit-Sāgara*, i, 259, 392; ii, 258, 553.

[5] Burton, op. cit., x, 249, who gives parallels.

A uniform system of spelling Kāshmīrī in the Nāgarī character was devised by the late Paṇḍit Īśvara Kaula, and was used by him in his *Kaśmīraśabdâmṛta*, or Kāshmīrī Grammar in the Sanskrit language, which has been published by the Asiatic Society of Bengal. Although not perfect, this system has the merit of being an attempt to represent each sound in the language by one character, and by one character only. With a few minor alterations, it has been followed by me in various works on Kāshmīrī, such as my *Essays on Kāçmīrī Grammar*, my *Manual of the Kāshmīrī Language*, and the Kāshmīrī-English Dictionary in course of publication by the Asiatic Society of Bengal, and it is now, I believe, generally accepted by European scholars.

In preparing the transliterated version of Gōvinda Kaula's text I have therefore first copied the latter, spelling the words according to Īśvara Kaula's system, and have then rigidly transliterated that into the Roman character. It must be clearly understood that this process has in no way altered the real text in any way. If Īśvara Kaula were to read out the text written according to his system, and if Govinda Kaula were to read out what he himself had written, the resultant sounds would in every case be identical. The change has been one of spelling, and of nothing else; in other words, it has been merely a change from unsystematic to systematic spelling.

My text in the Roman character can at once be mechanically converted into the Nāgarī character according to Īśvara Kaula's system of spelling by the aid of the following table and appended instructions:—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ē*, ऐ *ai*, ओ *ō*, औ *au*.
क *ka*, ख *kha*, ग *ga*, ङ *na*..
च *ca*, छ *cha*, ज *ja*. ञ *ñĕ*.
च़ *tsa*, छ़ *tsha*, ज़ *za*.
ट *ṭa*, ठ *ṭha*, ड *ḍa*, ण *na*.
त *ta*, थ *tha*, द *da*, न *na*.

प *pa*, फ *pha*, ब *ba*, म *ma*.
य *yĕ*, र *ra*, ल *la*, व *va*, *wa*.
श *shĕ*, स *sa*, ह *ha*.

It will be observed that the above agrees with the ordinary system of transliterating Nāgarī, with the following exceptions:—

(1) Kāshmīrī possesses no sonant aspirates.

(2) The letters ङ and ण are each used only as a member of a conjunct consonant before a letter of its own class, as in ङ्क *nka*, ङ्ख *nkha*, ङ्ग *nga*, ण्ट *nṭa*, ण्ठ *nṭha*, ण्ड *nḍa*. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the *n*, more especially because, in the Persian character, ङ्, ण्, and न् are all represented by ن.

(3) After the letters ञ, य, and श, the letter *a* is always pronounced *ĕ*. Hence, I have transliterated them *ñĕ*, *yĕ*, and *shĕ* respectively. For श I use *shĕ* instead of *śĕ*; as in Kāshmīrī the sound of this letter is the same as that of the Persian ش. The letter not only represents a Persian ش, but also the Indian श and ष, the sound of all three having been conflated into one sound, that of the English *sh* in "shell". Kāshmīrī possesses no cerebral sibilant, although in Kāshmīrī MSS. we sometimes find the letter ष. This, however, is only Paṇḍits' affectation, who pretend that they ought to write पोष्, not पोश्, a flower, because there is a ष in the Sanskrit पुष्पम्.

(4) Attention may be called to the affricative letters च़ *tsa*, छ़ *tsha*, and ज़ *za*. The letter *tsha* is the aspirate of *tsa*, i.e. it is pronounced as in "cat's head" and not as in "cat-shark".

(5) The short vowels *ĕ* (except in the cases of *ñĕ*, *yĕ*, and *shĕ*) and *ŏ* are represented by य and व respectively. They never commence a syllable. In other words, when य and व follow a consonant they are pronounced *ĕ* and *ŏ* respectively. Thus क्य is *kĕ*, not *kyĕ*, and क्व is *kŏ*, not *kwa*. Some Kāshmīrīs, especially Hindūs, always sound *ĕ* and *ē* as if there were a half-pronounced *y* before them, so that in their mouths क्य sounds as k^{y}*ĕ* and के as k^{y}*ē*. The vowel *ĕ* is generally sounded like the *e* in "met" and the vowel *ŏ* like the *o* in "hot".

The various mātrā-vowels are represented as follows. For particulars in regard to them the reader is referred to the present writer's *Essays* and *Manual*.

कक् k^ak.
कि k^i.
कु k^u.
कू $k^{\ddot u}$.
क्यक् $k^{\breve e}k$.

The vowels ^{a} and $^{\breve e}$ can never end a syllable.

The various modified, or *aprasiddha*, vowels are represented and sounded as follows :—

^{a}	written as in	कक्	k^ak,	and sounded like	a very short *a*.
$\dot a$	,,	क॑कि	$k^{\dot a}k^i$,	,,	,, ,, $\dot a$.
o	,,	क॑कु	k^ok^u,	,,	,, ,, o.
$\ddot u$	,,	क॑कू	$k^{\ddot u}k^{\ddot u}$,	,,	,, ,, $\ddot u$.
$\underset{\cdot}{a}$	,,	अ॑कक्	$\underset{\cdot}{a}k^ak$,	,,	something between *a* and *o*.
$\grave a$	,,	अ॑कि	$\grave a k^i$,	,,	like a^i in a^ik^i.
o	,,	अ॑कु	ok^u,	,,	,, the first *o* in "promote".
$\ddot u$	,,	अ॑कू	$\ddot u k^{\ddot u}$,	,,	,, a German *ü*.
$\ddot o$	,,	आ॑कक्	$\ddot o k^ak$,	,,	,, prolonged German *ö*.
,,	,,	आ॑कि	$\ddot o k^i$,	,,	,, ,,
,,	,,	आ॑कू	$\ddot o k^{\ddot u}$,	,,	,, ,,
yu	,,	किकु	$kyuk^u$,	,,	as written in the Roman character.
$y\bar u$	,,	कीकु	$ky\bar u k^u$,	,,	as written in the Roman character.
$\underset{\cdot}{\breve e}$	,,	क्य॑कक्	$k\underset{\cdot}{\breve e}k^ak$,	,,	like $\breve e$.
$\breve e$	,,	क्य॑कि	$k\breve e k^i$,	,,	,,
yo	,,	क्य॑कु	$kyok^u$,	,,	as written.
$\breve{\ddot e}$	,,	क्य॑कू	$k\breve{\ddot e}k^{\ddot u}$	,,	something like $^y\ddot u$.
$\underset{\cdot}{\breve o}$	,,	क्वा॑कक्	$k\underset{\cdot}{\breve o}k^ak$,	,,	nearly the same as *o*.
$\breve o$	,,	क्वा॑कि	$k\breve o k^i$,	,,	like an ordinary $\breve o$.
$\underset{\cdot}{\breve o}$	,,	क्वा॑कु	$k\underset{\cdot}{\breve o}k^u$,	,,	nearly the same as *o*.
$\breve{\ddot o}$	,,	क्वा॑कू	$k\breve{\ddot o}k^{\ddot u}$,	,,	nearly the same as *ü*.
$\hat o$	,,	कोकु	$k\hat o k^u$ (for का॑कु),		sounded like the *aw* in "awful".
$\bar u$	,,	क॑ु	$k\bar u$,		sounded something like a much prolonged German *ü*, approaching a long *ī*.

As explained in the *Kāshmīrī Manual*, the sounds of *ĕ* and *ŏ* are not affected by *i*-mātrā, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as *aprasiddha* in the Nāgarī character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Hātim, it is, of course, consistent with itself. Each letter employed by him represents one sound and one sound only, and each sound is represented by one letter and by one letter only. His system, however, is not the same as mine, and he authorized me, in preparing his materials for the press, to alter it to agree with mine, so long as the alteration was consistent. For instance, I was authorized to alter his *â* to my *ô*, provided that this was always done, that *â* was never altered to any other letter, and that no other of his letters was also altered to *ô*.

His system of arranging consonants presented no difficulty. It is practically the same as mine, and only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English *ts* is represented in my system by *ʦ* and in his by *t̲s*. The sound which corresponds to that of the Persian ش, and which in Nāgarī is written श़, is written *ṣ* by Sir Aurel Stein and *sh* by me. I have throughout altered his *t̲s* to *ʦ* and *ṣ* to *sh*. Similarly, the sound represented by the Persian ژ is written *ẓ* by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to *zh*, although the sound is not heard in Srīnagar Kāshmīrī or, consequently, found in Gōvinda Kaula's transcript.

The labial semi-vowel in Kāshmīrī is a pure bi-labial, and not a dento-labial. Its sound is neither that of *v* or that of *w*, but something between both, sometimes, especially before palatal vowels, tending towards a *v*-sound, and sometimes, especially before *a* and before labial vowels, tending towards a *w*-sound. In my system I use both *v* and *w* for its representation, endeavouring so far as was possible to indicate the shade of sound to which, in my experience, it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by *v*, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his *v*'s unchanged throughout.

Possibly his *i̯* and *u̯* are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

It thus follows that, so far as the representation of consonants is concerned, the systems of transcription employed in the printed version of Sir Aurel Stein's copy of Hātim's text and in my copy of Gōvinda Kaula's text are, with the exception of the representation of the labial semi-vowel, identical.

Turning to the representation of vowel-sounds, it might appear that the matter is equally simple. I thought so myself at first, and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task. The range of vowel-sounds used by Hātim is not the same as that used in the Śrīnagar Kāshmīrī, with which alone I am familiar. Hātim has sounds, such as the *a* in "cancelled" (Sir Aurel's *ạ*, my *ă*), which so far as I am aware occurs only rarely in Śrīnagar Kāshmīrī, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindū pronunciation of *krăkh*, a noise, but not in the plural *kraka*. Again, on the other hand, Śrīnagar Kāshmīrī has two short *o*'s—one, the first *o* in the English word "promote", which I represent by *o*, and the other the *o* in "hot", which I represent by *ŏ*. Sir Aurel Stein's system knows only the latter of these, which he represents by *o*. There are numerous other differences and cross divisions in the two systems, and a thorough examination of the whole of Hātim's text gives the following results:—

On the one hand, some of Hātim's sounds have their exact equivalent in the Śrīnagar Kāshmīrī known to me. These are the *a* in "America", the *ā* in "father", the *ai* in "aisle", the *e* in "met", the *ē* like the *a* in "vale", the *ō* in "open", the *u* in "put", the *ū* in "rule", the *ü* in the German "Kürze", and the peculiar Kāshmīrī *ǖ*, for which, so far as I am aware, there is no equivalent in any European language. In all these our transcriptions agree, except that Sir Aurel represents the *e* in "met" by *e*, while I use *ĕ*. On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels, which play so important a rôle in Kāshmīrī pronunciation. One example will suffice. There is a modified *ā*, which Sir Aurel Stein represents by *ạ̄*, and which he says is sounded like the *u* in "rut" prolonged. In Śrīnagar Kāshmīrī the sound strikes my ear rather as a prolonged German *ö*, although many Paṇḍits, in certain words, sound it almost like the *o* in "note",[1] and I represent it by *ö*. So far the matter is comparatively simple, and it might be possible to solve the problem of the two competing transcriptions; but the case is complicated by the fact that this same modified *ā* almost equally often has an altogether different sound—that of the *aw* in "awful"—which Sir Aurel represents by *ā̂*, and which I represent by *ô*. This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as *pöda*, and which means "manifest", was sounded by Hātim as *pā̂da* in ii, 1, and as *pạ̄da* in iii, 8. At other times it was sounded as *ō*, here following the example of the Paṇḍits to which I have just alluded. Thus my *möj*^{u}, a mother, is Hātim's *mōj* in viii, 3, but *mạ̄j* in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nāgarī spelling of Kāshmīrī Paṇḍits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein's representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hātim's pronunciation.

The following is the system employed by Sir Aurel Stein in representing the vowel-sounds used by Hātim:—

LIST OF VOWEL-SOUNDS, AS USED BY SIR AUREL STEIN IN HIS TRANSCRIPTION

a	as in "*A*merica".
^{a}	a very short *a*, but quite audible.
ā	as in "l*a*rge".

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[1] e.g. most Paṇḍits pronounce the word *köm*^{u}, work, as if it rhymed with "home".

ạ	as in "c*a*ncelled".
^{ạ}	a very short *ạ*, having the quality of the *u* in "h*u*t".
ạ̄	has the sound of the *u* in "h*u*t", but long.
ā̂	as the *aw* in "*aw*ful".
ai	as in "*ai*sle".
āu̯	practically equal to the diphthong *au*, like the *ou* in "s*ou*nd", but sometimes heard as *ā* with a semiliquid *v*.
e	as in "m*e*t".
ē	as the *a* in "v*a*le".
i	as in "p*i*n".
^{i}	a very short *i*, but quite audible.
ī	as the *i* in "p*i*que".
o	as in "hot".
ō	as the *o* in "*o*pen".
u	as in "p*u*t".
^{u}	a very short *u*, but quite audible.
ū	as the *u* in "r*u*le".
ü	as in German "K*ü*rze", Hungarian "*ü*res".
ǖ	a peculiar long vowel difficult to pronounce. See *Kāshmīrī Manual*, p. 17 (*e*).

A few remarks may be made upon the above.

The so-called *mātrā*-vowels are, as in my system, represented by small letters above the line. Thus ^{a}, ^{i}, ^{u}. Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Śrīnagar Kāshmīrī, this is true of ^{a} and ^{i}, but to my ear a final ^{u} is hardly audible, if audible at all. Paṇḍits tell me that they can hear it, but I have only occasionally been able to do so. This seems also to have been Sir Aurel Stein's experience. It is evident that what is meant by his statement that ^{u} is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in ^{u} in which he did not hear that letter, and consequently did not write it. The cases in which he did hear it are comparatively few. Such are *bāguk*^{u} (iii, 9) and *vot*^{u}*mot* (vii, 29). The inaudibility of this letter is well illustrated by words such as my *amyuk*^{u}, which becomes in Hātim's mouth *ạm*^{y}*uk* or *ạmyuk* in iii, 4, and *a*^{i}*m*^{y}*uk* in xii, 17; and my *dop*^{u}, which is represented not only by *dop*^{u} (ii, 4; xi, 12), but also by *dop* (v, 9; viii, 1, 13; etc.), *dup* (xi, 2, 14; xii, 4), and even *dup*^{a} (xi, 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that, like me, Sir Aurel Stein has found that *u*-mātrā is very rarely audible.

Regarding the sound represented by *āu̯*, Sir Aurel Stein says that it is practically a diphthong *au*, like the *ou* in "sound", but is sometimes heard as *ā* with a semi-liquid *v*. As it struck me that possibly this *u̯* might be the equivalent of my *w*, I referred the point to Sir Aurel, and he wrote as follows in reply:—

"As regards *gau̯*, I am now certain that I do not mean *w* by the special *u̯*, but merely wished to indicate that the sound was not a usual diphthong. Hātim always keeps the preceding long *ā* [in *āu̯*] quite clear of the *u̯*. This is all I wish to indicate by the marks I employed. It may be the semivowel *v*, but, in that case, it is exceedingly liquid." It will be observed that, as in *gau̯* above quoted, the *u̯* does not necessarily follow a long *ā*. Sir Aurel also occasionally writes an *i̯*, to which the same remarks apply.

The Kāshmīrī of these tales, as recorded by Paṇḍit Gōvinda Kaula, is practically the same as that described by Paṇḍit Īśvara Kaula in his Kāshmīrī grammar entitled the *Kaśmīra-śabdāmṛta*,[1] and by the present writer in his *Essays on Kāçmīrī Grammar* and in his *Kāshmīrī Manual*. There are, however, a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms", i.e. as not used in the city of Śrīnagar, and hence by purists banned from literary Kāshmīrī. Others are idioms peculiar to the Musalmān dialect, Hātim, the narrator, being, of course, a follower of Islām; while a few others are additional forms allowed in Śrīnagar, but not recorded by Īśvara Kaula.

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[1] Published by the Asiatic Society of Bengal in the *Bibliotheca Indica*.

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is *rāṭun*, to cause to seize, which is not in Īśvara Kaula's very full Dhātupāṭha. It is the causal of the verb *raṭun*, which is of frequent occurrence. The other is the word *gwāsh*, instead of *gāsh*, the light of dawn, which occurs three times, and is therefore not a slip of the transcriber. The usual negative particle is the standard *na*, not; but *nu* occurs once, and a poetical equivalent is *nau*.

In Persian the words *shāh* and *pādshāh*, a king, sometimes appear with the *ā* of the final syllable shortened, so that we also find *shah* and *pādshah*. The same is the case when these words are borrowed in the language of these tales, though, under the ordinary Kāshmīrī rule, a short *a* after *sh* becomes *ĕ*, so that we get both *shāh* and *shĕh* (in *shāhmār* or *shĕhmār*, a python) and *pātashāh* and *pātashĕh*. In the second word it will be observed that, as is frequent in borrowed words, the Paiśācī Prakrit rule of hardening the sonant *d* to *t* is followed. On the other hand, Sir Aurel Stein always writes the word *pādshāh* or *pādshah* with a *d*. From this we gather that while Hātim, like a good Musalmān, adhered to the original borrowed form of the word, Gōvinda Kaula wrote the word as he was accustomed to hear it in the standard Hindū Kāshmīrī of Śrīnagar.

As regards the vowel-sounds, Gōvinda Kaula almost always indicates the same sounds as those recorded by Īśvara Kaula. According to the latter there is an important group of nouns ending in ^{a}r which indicate professions (iv, 99), such as *rang*^{a}*r*, a dyer; *sŏn*^{a}*r*, a goldsmith; *man*^{a}*r*, a lapidary, and so on. The only noun of this group occurring in the Tales is *sŏn*^{a}*r*, a goldsmith, and this G.K. persistently writes *sŏnar*, with a full *a*. In Kāshmīrī, when the vowel of a monosyllable is *a* followed by an aspirated surd consonant, the *a* takes the sound of the *a* in the English word "hat" (*Essays*, p. 6). Gōvinda Kaula attempts to represent this sound in the word *krakh*, outcry, by *ē*, and writes *krēkh*. Possibly this represents a real variation of pronunciation. In villages *ȧ* followed by *i*-mātrā is often pronounced *i*. G.K. has reproduced this in one instance in the word *panȧn*^{i} (iv, 7), which he here writes *panin*, and which Sir Aurel Stein represents by *pan*^{v}*en*. Another instance of village pronunciation recorded by G.K. is the substitution of *a* for *u* in *tshananāwun* for *tshunanāwun*, to cause to cast (x, 13).

In the Kāshmīrī of Īśvara Kaula the sound represented by *ö* is changed to *ü* before *i*-mātrā, *i*, or *y*. Thus from *köd*, imprisonment, we have *küd*^{i}, a prisoner, with a dative singular *küdis*. G.K. never indicates this last change. Thus he writes *köd*^{i}, *ködis*; *söty* or *sötin* for *süty* or *sütin*, with; *pöntsyum*^{u} for *püntsyum*^{u}, fifth.

As regards consonants we may first note that in the villages the letters *ḍ* and *r* are frequently interchanged. This *r* is a dental letter, as elsewhere on the North-West Frontier. We see this clearly in words like *khālun* or *khārun*, to mount; *wālun* or *wārun*, to bring down, in which *r* is in standard Kāshmīrī interchangeable with a dental *l*. We thus find that in the villages there is free interchange between a cerebral *ḍ* and a dental *r*, which could not take place were it not that, as in all Dardic languages, in the common village talk of Kashmīr there is a weak feeling of the difference between cerebrals and dentals. We shall see that in Hātim's pronunciation this want of differentiation between these two classes of sounds is remarkably evident. Gōvinda Kaula's spelling is more influenced by his literary training and familiarity with Sanskrit, but even he reproduces the interchange of *ḍ* and *r* in several instances, such as *lārun* or *lāḍun*, to pursue; *kūr*^{ū} or *kūḍ*^{ū}, a daughter; *mor*^{u} or *moḍ*^{u}, the body; *thür*^{ü}*-kani* or *thüḍ*^{ü}*-kani*, backwards; *tshāḍun* or *tshārun*, to seek. In all these the standard form sanctioned by Īśvara Kaula is the first of each pair. The examples *mor*^{u} and *moḍ*^{u} are very instructive. G.K. gives both forms, and so does Sir Aurel Stein in his transcription, but the two do not always agree. Where G.K. has *ḍ* Sir Aurel often has *r*, and vice versa. This illustrates how nearly akin these two letters were as they issued from Hātim's mouth.

The pronunciation of the Persian letter ذ *z̠āl* in borrowed words varies. Sometimes we have *z* as *kākaz*, paper, and sometimes *d* as in *kākad*, paper, and *gudarun*, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. *bātha* for *bāta*, words (xii, 25), and *ṭhôṭh*^{u} for *ṭôṭh*^{u}, beloved (vii, 4). There are no other instances of such aspiration or disaspiration, although Sir Aurel's transcription teems with both. We have a solitary instance of the insertion of *w* in the word *gwāsh* for *gāsh*, already mentioned. It is probably connected with the Sanskrit *kāśa-*.

In the declension of nouns there are a few examples of departure from the rules laid down by Īśvara Kaula. According to him the suffix of the indefinite article is *āh*, as in *kālāh*, a time. Musalmāns drop the *h* and write *kālā*. G.K. writes the article in each way with about equal frequency. A list of occurrences will be found in the vocabulary under the article *āh*, *ā*. This is, however, rather a matter of spelling than one of pronunciation, as the *h* of *āh* is *hā-ĕ mukhtafī*.

The singular agent of the first declension ends in *-an*, as in *t̠s̠ūran*, by a thief. The word *sŏnar* (for *sŏn*^{a}*r*), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is *sŏnar*, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Gōvinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hātim.

According to the rule laid down by Ī.K. the suffix *un*^{u} of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have *sapharun*^{u}, of a journey. More directly contrary to the rule is the phrase *ạsh*^{ĕ}*kun*^{u} *tab*, the fever of love, in v, 10, a prose passage.

According to Ī.K. the plural agent of the first and fourth declensions ends in *-au*, and of the second and third declensions in *-yau*. G.K. very often writes these *-av* and *-iv* respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nāgarī character. Elsewhere in Kāshmīrī the diphthong *au* is at the present day pronounced exactly like *ō*, and is, in fact, a superfluous letter. But in the plural agent the *u* of *au* is almost consonantal. Perhaps *w* would represent its sound better than *u*, but *aw* could not represent the sound of the *au*. Sir Aurel Stein generally writes this diphthong *au̯*, and this is probably the best way of representing the sound. In Kāshmīrī the sound of व् is something between a labial (not a dento-labial) *v* and a labial *w*, sometimes tending more to one and sometimes tending more to the other, and accordingly I myself sometimes transliterate it *v* and sometimes *w*, a confessedly inaccurate, if convenient, method. The following are examples of the use of *-av* by G.K. : *asmānav, dŏyav, khabardārav, malakav, nawav, nazarbāzav, phakīrav, pīrav, satav, t̠s̠ōrav, t̠s̠ūrav, yimav, zamīnav.* These all belong to the first or fourth declension. For the third declension we have *mŏdariv, zaniv.* In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, *yimōv* for what Ī.K. would write as *yimau*, and this probably represents the pronunciation as nearly as the Nāgarī character (यिमोव्) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with *au* and *yau*.

The postpositions used are those commonly employed. Reference has already been made to the use of *söty* and *sötin* for *sǖty* and *sǖtin*. The word *pĕṭh* means "on", and *pĕṭha* "from on", but in x, 3 and x, 10 *pĕṭha* is exceptionally employed with the meaning of *pĕṭh*.

As regards pronouns, the proximate demonstrative pronoun *yih*, this, has a masculine form in the nominative singular, *yuh* (xii, 5) or *yüh* (ii, 9, 11 ; x, 12). In xii, 5 *yuh*, as masculine, is opposed to *yih* as feminine. *Yih*, of course, is also used in the masculine. These masculine forms *yuh* and *yüh* are not mentioned by Ī.K. There are a number of emphatic forms, viz. *yihōy, yihuy, yuhuy, yŏhay, yuhay* (all masc.); *yihay* (fem.); and various inanimate emphatic forms such as *yiy*, *yīy*, and *yī*. None of these are mentioned by Ī.K.

The defective pronoun *nŏth*, *nŏmis*, appears under the form *nĕmis* for the animate dative singular (v, 9; xii, 15). The other forms used (*nŏm*, *nŏman*, *nŏmav*) all have *ŏ*. The relative pronoun has its nom. sing. fem. *yĕsa* instead of Ī.K.'s *yŏssa*. Similarly the interrogative pronoun has its nom. sing. fem. *kusa* instead of *kŏssa*. Its inanimate dative singular is the regular form *kath*, with a colloquial form *kathō* (xi, 11).

The indefinite pronoun *kē̃h*, anything, is pronounced *kĕ̃h* by Musalmāns, and this is followed by Hātim. Similarly we have the Musalmān *kĕntshāh* for *kēntshāh*, anything. There is a nom. plur. masc. *kĕ̃h*^{i} which is not given by Ī.K.

The verb substantive is conjugated regularly. In two cases, apparently under the influence of a neighbouring *y*, *u* has been changed to *ĕ*, so that a masculine form appears under a feminine guise. These are *chĕyĕy* for *chuyĕy*, if there is to thee (ix, 6), and *chĕy* for *chuy*, he is verily (xii, 6). In one case *ös*^{i}, they were, is changed to *ösī*, metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus *kar*, make thou. But if a pronominal suffix is added, *u* is inserted as a junction-vowel, as in *karu-n*, make thou him. The explanation of this is that the 2nd singular imperative originally ended in *u* (as in **karu*), and that this *u* has been dropped in the modern language. We have a survival of the old form in *ga*^{ts}*hu*, go thou (xi, 11). To this also must be referred the forms *khyuh* (x, 5) and *khyō* (x, 12), eat thou. These represent the modern *khĕh* and an older **khĕhu*. The 2nd person plural imperative of *trāwun*, to let go, is *tröviv*. In x, 5 we have a variant *trövyuv*. This is hardly more than a variation of spelling.

In the past conditional the Hindū Śrīnagar dialect makes the 1st person singular end in *hö* (e.g. *karahö*) and the 3rd person singular in *hē* (*karihē*). Musalmāns shorten these final syllables to *ha* and *hĕ* respectively. G.K.'s transcription generally, but not always, follows the Musalmān idiom. Thus, while we have *karahö* (viii, 11), we have also *wuchaha* (viii, 10), I should have seen; *māraha-th* (ii, 11), I should kill thee; *wuchaha-n* (ii, 5), I would see it. So, for the 3rd person, we have *t̲s̲ārihĕ* (vi, 14), he might pick out; and *shūbihĕh* (xii, 5), she would have been beautiful. The final *h* in the last is *hā-ĕ muk̲h̲tafī*.

In the past tenses we have, for the first past, the irregular *pūrun*, he put on (clothes), from *pairun*. For the second past and other pasts in *ōv* there is a strong tendency to weaken the *ōv* by the substitution of a short vowel. Thus *gudariv* (v, 9), it happened, for *guzaryōv*; *gav* (iii, 1), he went, for *gauv*; *khĕv* (ii, 2), eaten, for *khyauv*; *pĕv* (viii, 9), he fell, for *pyauv*. Similarly, for the plural, we have *khĕy* (x, 2), they were eaten, for *khyēy*; *niy* (v. 9), they were taken, for *nīy*. In *h^{a}rēyēkh* (x, 5), for *h^{a}ryēyēkh*, it (fem.) remained over and above for them, the omission of the first *y* is merely a matter of spelling, as a long *ē* is commonly pronounced as if a *y* preceded it.

There is a similar shortening in the perfect participle, as in *gamot^{u}* (viii, 1, etc.), gone, for *gōmot^{u}*; *mumot^{u}* (ii, 4, etc.), dead, for *mūmot^{u}*; *pĕmot^{u}* (viii, 9), fallen, for *pyōmot^{u}*.

In the extremely village style of story xi we find the suffix of the *k^{u}* genitive, instead of the usual suffix *mot^{u}*, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahāṛī language spoken immediately to the south-east. The examples are *thöv^{i}k^{i}*, stationed, and *nyöv^{i}k^{i}*, dispatched (both nom. plur. masc.) (xi, 6), for *thöv^{i}-màt^{i}* and *nyöv^{i}-màt^{i}* respectively.

There is an irregular form of the conjunctive participle in the same poem. It is *kàr^{i}than* (xi, 10), having made, in place of the standard *karith*.

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have *mŏkalāwahun* (x, 1) for *mŏkalāwōn* (*mŏkalāwaw* + *n*), we shall complete it. The suffix *wa* of the 2nd person plural very often drops the final *a*, as in *khĕyĕv* for *khĕyĕwa*, it (fem.) was eaten by you (x, 12); *karĕmav* for *karĕm^{a}wa*, they (fem.) were made by me for you (x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjābī singular suffix *jē*. It adds no meaning directly to the verb, but, as it were, adds the idea of "I say to you" to the whole sentence. Thus *bani*, it will become, *bani-v*, (I say to you) it will become (ii, 7); *dima-v*, (I say to you) I will give (ii, 8); *tsali-v*, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are *wanamōwa* for *wana-wa*, I will say to you (x, 1, 2), and *wañĕmōwa* for *wañĕm*^{a}*wa*, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for *wanamōwa* (*wanawa*) is *wanōwa*.

Instead of *karukh*, make thou them, we have (xii, 19) *karuhukh*.

Before discussing the details of Hātim's pronunciation as illustrated by Sir Aurel Stein's transcription, it will be well to mention a few general facts.

Words are frequently wrongly divided. Thus the word *amis*$^{\ddot{u}}$*y*—which is *amis*, to him, combined with the emphatic suffix *y*, to which *ü*-mātrā has been added as a junction-vowel —is invariably divided before the *s*, so that we get *am*^{i} *suy*, *ạm*^{i} *süy*, or some such form. So *añĕhas*, they brought (*añĕkh*) to him (*as*), is written *añye has*; the corrupt Arabic *aslāmalaikum*, may the peace be upon you, is written *aslā malaikum*; *bög*^{a}*rēmay*, I divided (*bög*^{a}*rēm*) verily (*ay*), is written *bāge rēmai*; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in *boh*^{a}*sạ* for *bŏh hasa*, I, Sir; *bebindạ*^{i}*r*^{i} for *bĕbi andar*$^{\ddot{u}}$*y*, within the breastcloth; and *chetal* for *chĕh tal*, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātim, who, of course, knew nothing of Kāshmīrī grammar, pronounced the words. To him *amis*$^{\ddot{u}}$*y* was two words—*ami* and *s*$^{\ddot{u}}$*y*—and so on for the others. We thus have a valuable illustration of how languages change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for "king", which Sir Aurel Stein invariably records as *pādshāh*, with a *d*, while Gōvinda Kaula equally invariably records it as *pātashāh*, with a *t*. Hātim was a follower of Islām, and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language, while Gōvinda Kaula, a Brāhmaṇ affected by no Musalmān prejudices, wrote the word as it is pronounced in Śrīnagar, with the typical Piśāca change of *d* to *t*.

Turning to the vowel *a*, we find that it is occasionally interchanged with *a*-mātrā in an unaccented syllable. Thus we have both *bē bahā* and *bēb^{a}hā*, priceless, and *mahalạ kān* and *mah^{a}lạkhān*, for G.K.'s *mahalakhān*, the harem of a palace. Much more common is the interchange of *a* and *ạ*, as in *bāgas* and *bāgạs*, G.K. *bāgas*, to a garden; *dalīla* and *dalīlạ*, G.K. *dalīlā*, a story; *dar* and *dạr*, G.K. *dar*, in; *saudāgar* and *saudāgạr*, G.K. *-gar*, a merchant; *zanāna* and *zạnānạ*, G.K. *zanāna*, a woman; and many others. Very similarly we have the interchange of *a* or *ạ* with *ạ*-mātrā, as in *jānạvār* and *jān^{ạ}vār*, G.K. *jānāwār*, a bird; *khabar* and *khab^{ạ}r*, G.K. *khabar*, news; *kāvandas*, *kāvandạs*, *kāvạndas*, *khāv^{ạ}ndas*, and *khāvạndas*, G.K. *khāwandas*, to a husband; *halamas* and *hal^{ạ}mas*, G.K. *halamas*, to a skirt; and *māre-vātạlan* and *mārạvāt^{ạ}lan*, to executioners.

The sounds *ạ* and *e* seem to be absolutely convertible. Thus we have *ad^{ạ}*, *adạ*, *ad^{e}*, and *ade* for G.K.'s *ada*, then; *ānạ* and *ãne* for G.K.'s *ōna*, a mirror; *chạ* and *che* for G.K.'s *chĕh*, she is; *chạs* and *ches* for G.K.'s *chĕs*, I (fem.) am; *dakhe nāvān* for G.K.'s *ḍakhanāwān*, leaning upon; *guḍ^{a}*, *guḍ^{ạ}*, *guḍa*, and *guḍe* for G.K.'s *gŏḍa*, at first; *hasạ* and *hase* for G.K.'s *hasa*, Sir; *hāv^{ạ}nam* (G.K. *hāwanam*), they will show to me, and *vāle nam* (G.K. *wālanam*), they will cause me to descend, both in the same line; *hazrat*, *hazrạt^{i}*, *hazrạ^{i}t^{i}*, *hazret*, and *hazret^{i}*, all for G.K.'s *hazrat-i*, a certain title; *jāyạ* and *jāye*, G.K. *jāyĕ*, in a place, in two consecutive lines, also *jai* and *jāy^{e}*; *katạ*, *katha*, and *kathe*, G.K. *katha*, words; 1st persons singular future, such as *parạ*, I shall recite; but *behe*, I shall sit, *kare*, I shall do; *kal*^{ạ}, *kalạ*, and *kale*, G.K. *kala*, a head; *kartạ* and *karte*, G.K. *karta*, please do; *mār*^{ạ}*vātạlan*, *mār*^{ạ}*vātelan*, *mārạvāt*^{ạ}*lan*, *mārevāt*^{ạ}*lan*, *mārevạtạlan*, etc., G.K. *mārawātalan*, to executioners; *peṭạ*, *pyeṭe*, etc., G.K. *pĕṭha*, from on; *yil*^{ạ}, *yelạ*, and *yele*, G.K. *yĕla*, from restraint; and hundreds of others.

When *a* precedes *i* it is usually written *ạ*, as in *rạṭit*, G.K. *raṭith*, having seized. Sometimes it is written *ạ*^{i}, as in *ạm*^{i} or *ạ*^{i}*m*^{i}, G.K. *ȧm*^{i}, by him. It becomes *ạ̄*^{i} in *lạ̄*^{i}*r*^{i}, G.K. *lari*, at the side, and in one instance we have *o*, in *mạris* or *moḍis*, to a body. The change of *a* to *o*, but without a following *i*, occurs in *doh*, *doha*, *dohạ*, *doh*^{o}, or *doho*, G.K. *dŏha*, on a day.

Other less common changes are the following. We have in one case *a* lengthened to *ā*, in *khābạrdārau*, by the watchmen (elsewhere *kha*-). Cf. *lạ̄*^{i}*r*^{i} above. We have unaccented *ạ*-mātrā becoming *i*-mātrā in *ās*^{ạ}*nas* or *ās*^{i}*nas* G.K. *āsanas*, for being. In the word *tulari*, for G.K. *t*^{a}*l*^{a}*ri*, by a bee, *a*-mātrā appears as *u*.

In standard Kāshmīrī, after *sh*, *a* is pronounced as *ĕ*, and I have in such a case transliterated it by that letter. Thus the Persian *shahr*. a city, is in my transliteration of G.K.'s text shown as *shĕhar*. As a rule Hātim preserves the *a*, but there are also several instances of the change to *e*. Thus—

My transliteration of G.K.	Sir Aurel Stein's transcription of Hātim.
shĕh, six,	*she*,
shĕhara, from a city,	*shah*^{ạ}*rạ* and *shehẹrạ*,
shĕharāh, a city,	*shehra*,
shĕrīkh, a partner,	*sherīk*,

and others. The number would be increased if we included several words that Hātim pronounced with *ạ* (it being remembered that *ạ* and *e* are with him interchangeable), as in *shạhạn* for G.K. *shĕhan*, to the six; *shạhmārạs*, G.K. *shĕhmāras*, to the python

A final short *a* is sometimes dropped, as in *gar*, *gar*^{ạ}, and *garạ*, G.K. *gara*, a house; *doh*, *doha*, etc., G.K. *dŏha*, on a day; *sar*, *sar*^{ạ}, *sare*, and *serạ*, G.K. *sara*, investigation.

In standard Kāshmīrī a borrowed word ending in a consonant preceded by a long *ā* often adds a final short *a*. Thus *jahāz*, a ship, becomes *jahāza*; *nishān*, a sign, becomes *nishāna*, and so on. Sir Aurel Stein gives three words of this kind to which G.K. does not add a final *a*. These are *chālāna*, G.K. *cālān*, an invoice; *lāl* and *lāl*^{ạ}, G.K. *lāl*, a ruby; *māl*^{ạ}, G.K. *māl*, property. We have also *ạ* added in *dopusạ*, G.K. *dopus*, said to him, and *chukạ*, G.K. *chukh*, thou art.

In the standard dialect, when *a* is followed by *ü*-mātrā it becomes *ü*. Sir Aurel Stein usually represents this sound by *ạ*. A good example is the feminine genitive postposition which G.K. writes *sünz*^{ü}, and which Sir Aurel usually writes *sạnz*. Occasionally he represents it by *u*. Thus we have also *sunz*; *âsus*, G.K. *ös*^{ü}*s*, she was to him. For G.K.'s *thüḍ*^{ü} or *thür*^{ü}, on the back, we have *tạḍ*, *tor*, *tạr*, and *tür*. The syllable ^{ü}*y* is represented by *uy*, *üy*, and *ai*. Thus G.K.'s *tamis*^{ü}*y*, to him verily, becomes *tạm*^{i} *suy* or *tạm*^{i} *süy*, while *timan*^{ü}*y*, to them verily, becomes *tim*^{ạ}*nai*. Another example of the representation of *ü* by *u* is G.K.'s *wütsh*^{ü}, she descended, which becomes *vuts* (iii, 2), and the same word also represents G.K.'s *wötsh*^{ü}, she went up (iii, 1, 3).

The letter *ā* or *āh*, when final and representing the indefinite article, is usually shortened to *a* or *ạ*, as in *doha*, G.K. *dŏhā*, a day; *dalīla* and *dalīlạ*, G.K. *dalīlāh*, a story; *zālạ* and *zālā*, G.K. *zālāh*, a net. Similarly, although there is no suffix of the indefinite article, *shōrạ ga* and *shōrạgā*, G.K. *shōra-gāh*, an outcry. Often, however, as, for instance, in some of the above examples, the long *ā* is retained.

When *ā* is followed in G.K.'s dialect by *ü*-mātrā, by *i*-mātrā, or by *i* it becomes *ö*, and this same *ö* also usually represents the pronunciation of the diphthong *ai*. Sir Aurel Stein sometimes represents this *ö* by *ạ̄*, which according to his phonetic system represents approximately the same sound. Thus—

G.K.	Hātim.
böy^{i}, brothers,	*bāy*,
töd^{i}*laday*, suffering,	*dạ̄*^{i}*d*^{ye} *ladai*,
dön^{ü}, a pomegranate,	*dạ̄n*,
dör^{i}, holding,	*dạ̄r*,
göj^{ü}*nas*, he caused me to waste away,	*gạ̄j*^{a}*nas*,
khöris, for a khār weight,	*khạ̄ris*,
kötyāh, how many ?	*kạ̄*^{i}*t*^{y}*a*,
möj^{ü}, a mother,	*mạ̄j*, *mōj*,

and others.

For original *ai* we have—

pöda, manifest,	*pạ̄da*, *pâda*,
göb, hidden,	*gạ̄b*,
köd, imprisonment,	*kạ̄d*,
gör, different,	*gạ̄*^{i}*ri*, *gār*.

About equally often this *ö* is represented by *â*, corresponding to my *ó*, and therefore sounded something like the *aw* in "awful". Thus—

ölis, to a nest,	*âlis*,
ör^{ü}, a shoemaker's awl,	*âr*,
öz̄iz, poor,	*âzīz*,
ös^{ü}*s*, she was to him,	*âsus*,
bōlbösh^{ü}, chirping,	*bōlbâsh*,
gum-röyī, losing one's way,	*gum*^{a}*râ yiy*,
āsh^{ĕ}*nāv*, relations,	*âshnāu̯*, *āsh*^{i} *nāv*, as if for *ösh*^{i}*nāv*,

and others. For original *ai* we have—

öna, a mirror,	*âne*, *ānạ*,
pöda, manifest,	*pâda*, *pạ̄da*,

and others.

Very often this *ö* is represented by a simple *ā*, as in—

bö̃d^{i}*hāl*, a prison,	*bānd*^{i}*hāl*,
dazön^{i}, verily burning,	*dazān*^{i},
gös, they went for him,	*gās*,
judöyi, separation,	*zhudāī*,

G.K.	Hātim.
köshir^{i}, Kāshmīrīs,	*kāshir*^{i},
zölith, having burnt,	*zālit*,

and others. For original *ai* we have—

gör, different,	*gār*, *gạ̄*^{i}*ri*,
khörāth, alms,	*khārāt*,
sölas, for an excursion,	*sālạs*,

and others.

The word *myöñ*^{u}, mine (fem.), appears in various forms, viz. *mēñy*, *myĕ*, *m*^{y}*ēn*, *myēn*, and *m*^{y}*ēñy*, in all of which the *ö* is represented by *ē*; whereas for the corresponding *cyöñ*^{u}, thy (fem.), we have *ch*^{i}*ān*, *ch*^{y}*ān*^{i}, and *ch*^{y}*ạ̄n*^{y}.

We have seen that G.K. usually represents *ū̆* by *ö*, as in *köd*^{i} for *kūd*^{i}, *söty* for *sūty*. Sir Aurel Stein writes for these words *kạ̄*^{i}*d*, *kạ̄*^{i}*d*^{i}, and *kūḍ*^{i}, and *sạ̄it*, *sạ̄t*^{y}, etc., respectively.

When *ā* is followed in G.K.'s dialect by *u*-mātrā it becomes *ô*, and Sir Aurel Stein almost always gives for it his sign *â*, which represents the same sound. Thus—

G.K.	Hātim.
ôkhun, a teacher,	*âkhun*, *ākhun*,
ôl^{u}, a nest,	*âl*,
ôs^{u}, he was,	*âs*, *âs*^{u}, *ās*, *ōs*,
ôy, he came to thee,	*ây*, *ạ̄y*,
bôwun, he explained,	*bâvun*,

and many others. It will be seen from the above that *ā*, *ạ̄*, and *ō* are also used to represent this sound. So for *khôtūni*, to the lady, we have *khâtūni* and *khātūni*; for *lôyun*, he struck, *lâyun* and *lạ̄yun*; for *sôruy*, all, *sâruy*, *sạ̄ruy*, *sō*^{i}*ri*, and *soirạ*; for *bôw*^{u}, manifested, *bōu̯*. There are many other similar examples, and from the above it will be seen that G.K.'s *ö* and *ô* are represented indiscriminately by *ạ̄*, *â*, and *ā*.

The vowel *e* is, we have seen, interchangeable with *ạ*. It is also liable to be shortened to *e*-mātrā when final, as in *bāye*, *bāy*^{e}, or even *bai*, for G.K.'s *bāyĕ*, to a wife.

We have already noticed that in Kāshmīrī *a* after *sh* becomes *ĕ* (i.e. Sir Aurel Stein's *e*). In one instance Hātim has *ō* for this *ĕ*, G.K.'s *shĕkh*, hesitation, being represented by *shak* or *shōk*.

It is well known that the average Kāshmīrī is unable to distinguish between the letters *e* and *i*, whether long or short. In this way Hātim gives *ē* instead of G.K.'s *ī* in the following—

G.K.	Hātim.
bīṭh^i, seated (m. pl.),	*b*^{v}*ēth*^{i}, *bēth*^{y}, and *bạṭ*^{i},
grīst^i*-bāy*, a farmer's wife,	*grēst bāy*,
phīrith, having returned,	*phērith*, *phē*^{i}*rith*, or *phīrit*,

and others. It will be observed that, in the case of *bạṭ*^{i}, *ī* has become *ạ*. Similarly, G.K.'s *rīnz*^{i}, balls, is represented by *rīnz*, *rēnz*, or *rạnz*; and his *trēsh*, thirst, by *trēsh* or *trạs*. Owing to the confusion of *ạ* and *e* and of *i* and *ĕ* (Stein's *e*), we sometimes have *ạ* for *i*. Thus G.K.'s *grīst*^{i}*-bāyĕ*, to a farmer's wife, becomes *grēst*^{a} *bāye*, *grēstạ bāye*, or *grēst bāye*. Similarly, G.K.'s *dàp*^{i}*zihĕkh*, thou must say to them, is represented by *dabzi hek* or *dabzạ hek*; G.K.'s *wàs*^{i}*zi*, you should descend, by *vaz*^{i}*zạ*; and *yith*, to this, by *yet*, *yath*, *yạt*, and *yat*.

As regards *u*, we occasionally observe hesitation as to quantity. Thus G.K.'s *dop*^{u}*nas*, he said to him, is represented by both *dop*^{u}*nas* and *dopunas*; and his *yūsuph*, Joseph, by *yūsuf*, *yusūf*, and *yūsūf*.

Just as in the case of *e* and *i*, so ordinary Kāshmīrīs are unable to distinguish between *o* and *u*. There are numerous examples of this in Hātim's language. A few will suffice here—

G.K.	Hātim.
borun, he filled,	*borun* and *burun*,
koḍun, he brought out,	*koḍun*, *kuḍun*,
kuṭ^a*wālan*, by the policeman,	*koṭvālạn*, *kuṭvālen*,
noṭ^u, a pitcher,	*nut*,
byūṭh^u, he sat,	*byōṭh*, *byūṭh*,
pūrun, he put on,	*pōrun*, *purun*.

The Persian *k͟hūbṣūrat*, beautiful, becomes *khōbsūrath* in G.K., for which Hātim has *khōb sūrat* and *khâb sūrat*.

Once or twice we find *u* interchanged with other vowels. Thus we have *che* for *chuh*, he is; and (once each) *chiy* or *chi*^{y}

for *chuy*, he is verily. The imperative *tshun*, cast thou, is represented by *tsün*, but elsewhere the *u* of this word is preserved. After *y*, *u* or *o* has a tendency to become *ü*, as in *d*^{y}*utuk*, *dyutuk*, *d*^{y}*ütuk*, or *d*^{y}*üthuk*, for *dyutukh*, they gave; *h*^{y}*ütun* or *hyütun*, for *hyotun*, he began.

An initial *u* in Kāshmīrī is always pronounced *wu*. This is not usually the case with an initial *ō*, but G.K.'s *ōra*, thence, is represented not only by *ā̊rạ* and similar forms, but also by *vōḍạ*.

It is well known that *ĕ* and *ē* are usually pronounced in Kāshmīrī with a short *y* before them. Thus ^{y}*ĕ*, ^{y}*ē*. This ^{y} is not usually written in G.K.'s transcription, but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this ^{y} either as a small letter above the line or as a full *y*. Examples will be found on every page of his text. A few are given here—

G.K.	Stein.
khĕkh, thou wilt eat,	*kyek*,
khĕwān, eating,	*khyavān*, *khyevān*, *k*^{y}*avān*,
kĕth, in,	*kh*^{y}*ạth*, *khyạth*, *k*^{y}*et*, *kyet*,
pĕṭha, from,	*peṭạ*, *pyeṭe*, *p*^{y}*eṭh*, *p*^{y}*eṭhạ*.

It will be observed that *yạ* is sometimes used instead of *ĕ*. Other similar cases are—

kĕtha, how ?	*kyatạ*, *k*^{y}*eta*, *k*^{y}*etạ*, *k*^{y}*ita*, *kh*^{y}*ạthạ*
khŏni, on the haunch,	*kun*^{y}*ạ*,
nēza, railings,	*n*^{y}*ạ̄zạ*,
zēni, he will conquer,	*za*^{i}*ni*, *z*^{y}*ạ̄ni*.

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmīrī possesses no sonant aspirates. Original sonant aspirates are always disaspirated. This is fully borne out by Hātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word *ghāsh* (viii, 9), for *gwāsh* or *gāsh*, light, which Sir Aurel writes elsewhere as *gāsh* (five times).

But Hātim's pronunciation goes further. The aspiration of surd consonants is most irregular, many such sounds that are written by G.K. and elsewhere as aspirated surds are disaspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gatshun*, to go, is always written *gatsun*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

In the Kāshmīrī of Īśvara Kaula and other Hindūs a final surd is always, with a few specified exceptions, aspirated, while Musalmāns retain the unaspirated sound. Thus we have—

Musalmān.	Hindū.
krak, outcry,	*krakh*.
thap, seizing,	*thaph*.
rat, blood,	*rath*.
naṭ, palsy,	*naṭh*.
kāts, glass,	*kātsh*.

The transcript of these tales by Gōvinda Kaula follows the Hindū custom and aspirates final surds. With Hātim it is, curiously enough, almost a question of date. The recording of Sir Aurel Stein's transcription commenced on June 16, and continued, with intervals, till July 31, 1896. In the earlier parts of this transcription final surds were not aspirated, but in recording the recitation of July 24, Sir Aurel wrote the word *thaph* (xii, 11), seizing, previously recorded as *thap* or *tap*, and makes a special note on the margin that in this instance the *ph* is a true aspirate. An examination of the rest of the text recorded on that day and on the following and final recitation of July 31, shows that the final surds are here much more consistently aspirated than had been the case previously. It is out of the question to assume that the non-recording of this aspiration in the earlier tales was due to faulty audition on the part of Sir Aurel Stein. He was, I know, perfectly aware at the time of this distinction between Musalmān and Hindū pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hātim's disaspiration :—

For the letter *b* we may take the Arabic borrowed word *sub^{a}han*, at dawn, for which H. has *suban*; but how inconsistent he is in this is shown by the following cognate forms; *subu* for *subuh*; *subahanas* for *sub*^{a}*hanas*; and *subhas* for *sub*^{a}*has.*

We have said that the letter *c* is almost always aspirated to *ch.* Similarly, the aspiration of *ch* (very common in the auxiliary verb *chuh,* he is) is generally retained. But, in one instance (i, 13), *cüy* is written for *chuy,* he is indeed. Another similar case is that of the verb *wuchun,* to see. In this the *ch* is usually retained; but we have *vucehan* (ii, 5) for *wuchahan, vucuk* (ii, 4) for *wuchukh,* and *vucun* (ii, 8) for *wuchun.*

Of more frequent occurrence is the aspirate *kh,* and of this disaspiration is frequent. Thus—

Initial.—While the borrowed Persian word *khūb,* well, always preserves its aspiration, *khāb,* a dream, becomes *kāb* and *kāv*; *khabar,* news, is spelt *kabar,* etc., in the first five stories, and *khabar,* etc., afterwards; and *Khŏdā,* God, becomes *Kudā,* etc., in i–vi, and *Khudā,* etc., afterwards. Similarly—

khalat-ĕ-shöhi, a royal robe,	becomes	*kal*^{a}*ti shāhi.*
khām, unripe,	,,	*khām* and *kām.*
khumār, languishment,	,,	*kumār.*
khān, N.P.,	,,	*khān* (ii, 1) and *kān* (ii, 12).
khŏni, on the haunch,	,,	*kun*^{y}*ạ.*
khar, an ass,	,,	*khar* (iii) and *kar* (v).
khōran, to the feet,	,,	*kurạn.*
khash, a cut,	,,	*kash.*

The verb *khasun,* to ascend, retains the aspirate, except in forms derived from the past participle *khot*^{u}, in which the aspiration sometimes persists and is sometimes lost, giving forms such as *khot*^{u}, *khut,* and *kut*; *khat*^{i} and *kạ*^{i}*ty*; *kạtis*; *khats* and *kạts.*

khŏta, than,	becomes	*khotạ, khuṭạ,* and *kutạ.*
khôtūna, a lady,	,,	*kōtūna* (v) and *khâtūn* (x, xii).
khaṭith, secretly,	,,	*kạ*^{i}*tith.*
khāwand, a husband,	,,	*kāvand* (i–viii) and *khāvand* (x–xii).

The verb *khyon*^{u}, to eat, as a rule has *k* in the earlier tales and *kh* in the later, but this is not universal. Thus we have *khyāu* for *khĕv*, eaten, in ii, 2. Occasionally also the cognate Shiṇā language disaspirates in this word.

Khazmath or *khizmath*, service, becomes *khismat* (ii, 3) and *kismat* (xii, 3), and so many others.

It will be observed that the disaspiration occurs whether the *kh* represents the Indian aspirate or whether it represents a Persian خ. It will also be noticed that, generally speaking, but not universally, when there are two forms, one with and the other without the aspiration, the disaspirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of disaspiration, and I shall not trouble to refer to it again. It will, however, be understood that numerous, though not so numerous, instances of disaspiration occur also in the later stories.

Medial *kh* is not so common, but we can quote *pakạ* for *pakha*, wings; *tākhīt* (x, 12) and *tākīt* (xi, 13) for *tāhkhīth*, certainly; *vutamak*^{i} for *wŏtamukh*^{i}, upside down.

Final *kh* occurs in *akh*, one, which is represented both by *ak* and *akh* in all parts of the tales, though *akh* occurs only in i, 4, and four times in xii. For *phakh*, a stink, we have only *phak*.

Initial *ph* is preserved in the *phaḳ* just quoted. For *phamb*, cotton wool, we have *phamb* and *pamb*, both in viii. For *phardā*, on the morrow, we have *parda*; while the verb *phērun*, to regret, loses its aspiration twice and preserves it once in viii.

Medial *ph* occurs in *naphtsas*, for the belly, which H. pronounced *naptsas* (x, 3).

Final *ph* occurs in the word *thaph*, grasping. It appears under the forms *thaph*, *thap*, and *tap*.

Although not strictly an aspirate, we may here quote the *shh* in the borrowed Arabic word *mashhūr*, celebrated, which H. (xi, 3) pronounced *maushūr*.

Initial *th* occurs in the following: in *thud* (*thod*^{u}), erect, it is preserved. For *thür*^{ü}, a shrub, we have *tür*, and for *thür*^{ü} or *thüḍ*^{ü}, on the back, we have *taḍ*, *taṛ*, and *tor*; *thüñ*^{ü}*ā*, butter, preserves the *th*; but for *thaph*, grasping, we have *thaph*, *thap*, and *tap*. The common verb *thāwun*, to place, generally preserves the *th*, but we have *thāvum* and *tāvum*, and, for *thàv*^{i}*taw*, *tạivtau*.

Medial *th* occurs in the following: *atha*, a hand, becomes both *athạ*, etc., and *ata*, etc., the aspirated forms occurring most frequently in the later tales; *buth*^{u}, a face, is always *but*; so, for *ạth*^{ü}*r*^{ü}, the woodworm, *ạtạr*; for *katha*, stories, *kathạ*, etc., and *katạ*; *nēth*^{a}*r*, a wedding, *nēth*^{ạ}*r* (xii) and *n*^{y}*ētar* (viii); *pathạr*, downward, *pathar* and *patar*, etc.; *woth*^{u}, descended, *vut* and *vuth*, and similarly in derived forms; and similarly *wọ̆th*^{u}, ascended, also becomes *vut* or *vuth*.. Other examples are *vatạ*^{i}*rith* for *watharith*, having spread out, but this verb fluctuates as regards the aspirate in other forms; *wọ̆thus*, arose to him, becomes *vothus*, etc., or *votus*; and *wŏthith*, having arisen, *vuthit* and *vutit*. *Sāthāh*, a moment, becomes *sātha* or *sātạ*.

For final *th* the pronoun *ath* generally becomes *at*, except that we have both *at* and *ath* in xii. Conjunctive participles, such as *wŏthith* just cited, almost always end in *t*, the *th*-termination being frequent only in xii; the postposition *kĕth*, in, becomes *k*^{y}*et*, etc., except in xii, where we have *kh*^{y}*ạth*, etc., with exceptional aspiration of the *k*. The distributive particle *prath* always becomes *prat*. Pronominal datives, such as *tath*, *kath*, etc., follow *ath* in sometimes dropping the aspiration and sometimes (in the later stories) keeping it.

For initial *ṭh* the only real example is *ṭhaharān*, awaiting, for which H. has *tah*^{ạ}*rān*.

There are more examples of medial *ṭh*, such as *bōnṭha*, in front, which always has the dental *t*, as in *bōnt*^{ạ}, etc.; *byūṭh*^{u}, seated, and its derivatives also generally disaspirate the *ṭh*, except in xii, which also retains the aspiration. *Kuṭh*^{u}, a room, also disaspirates except once in x, 7, where we have the dative *kuṭhis*, while in x, 8 we have *kutis* and *kuṭis*; the ablative postposition *pĕṭha* occurs in several forms, *peṭạ*, *pyeṭe*, *p*^{y}*ethạ*, *p*^{y}*eṭh*, and *p*^{y}*eṭhạ*, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *pöṭh*^{i} or *pöṭhin*, like, for which we have *pạ̄^{i}ṭ^i*, etc., and *pạ̄^{i}ṭh^i*, etc., and *pạ̄tin* and *pāthin*. The common word *sĕṭhāh*, very, much, appears as *seṭā*, etc., and *seṭhā*, etc., it being noted that both forms occur in xii; *ṭôṭh^u* or *ṭhôṭh^u*, beloved, is always *ṭōṭ*, and *zīṭh^i*, long (m.pl.), becomes *zīṭ^i*.

Initial *tsh* is always disaspirated by H. Thus the word *tshunun*, to throw, is always *tsunun*, and so for all others.

As for medial *tsh*, in the verb *gatshun*, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun *kĕntshāh*, something, which appears under many forms, in none of which does an aspirated *tsh* appear. Similarly, we have *matsạ* and *mats^{y}e* for *matshi*, on the shoulder; *ratseh^{a}na* for *ratshi-hanā*, a little; *vuts* for *wŏtsh^ü*, she went up, and also for *wütsh^ü*, she went down, and others.

Turning now to aspiration, we may commence with the general statement that every *c* is aspirated by H. The solitary exception is the word *cĕshma*, an eye (i, 3), which appears as *ceshmạ*. Thus we have—

G.K.	H.
cĕnda, a pocket,	*chandạ*.
ciṭh^i, a letter,	*chit*.
bacĕ, young ones,	*bache*.
bacāwüñ^ü, to be released (fem.),	*bachāviny*.
nayistānüc^ü, of the canebrake,	*nạyis tān nạch*.
racĕn, she took them (fem.),	*rachen*.
zacĕ, rags,	*zache*.

Reference has already been made to the aspiration of *g* in *ghāsh*, for *gāsh*, light.

Examples of the aspiration of *k* are:—

G.K.	Hātim.
kūr^ü, a daughter,	*kūḍ, khūḍ*.
kŏmbakas, for help,	*khumba khas*.
kĕtha, how?	*k^{v}eta, kh^{v}ạthạ*.
kĕntshāh, something,	*kyẽ tsa*, etc., or *khyẽ tsa*.
kāsun, to shave (xii),	*khāsun*.
koṭ^u, a son (xii),	*khuth*.

For the aspiration of *p*, we have *put, puth, phot,* or *phut*, for *pot*^{u}, back again. Shiṇā has *phot* for this word.

For the aspiration of initial *t*, we have *tal* or *thal*, for *tal* below; *tot, tut,* or *thuth*, for *tot*^{u}, thither; and *thāu̯* for *tāv*, exhaustion.

Medial *t* is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *thạ*, etc., as in *kartạ* or *kar the*, for *kạrta*, please to do; *tsunthạ* for *tshunta*, please to throw. So also the termination *mot*^{u} of the perfect participle becomes *muth* in *on muth*, for *on*^{u}*mot*^{u}, brought; *vot*^{u}*mut* or *vōt*^{u}*muth*, for *wôt*^{u}*mot*^{u}, arrived. The *t* in *dyut*^{u}, given, is aspirated in *dyut* or *dyuth*, for *dyut*^{u}; *d*^{v}*ütuk* or *d*^{v}*üthuk*, for *dyutukh*, they gave; *dithin*, for *ditin*, he gave them. Similarly—

G.K.	Hātim.
kyut^u, for,	*kh*^{v}*ut, k*^{v}*ut, kyut, khyuth, kyuth.*
rạt^a*na*, a jewel (in composition),	*rotun*^{a}, *rothunạ, roṭhunạ.*
sāta, at a moment,	*sāt*^{a}, *sāthạ.*
söty, with,	*sạit, sạ*^{i}*th, sạ*^{i}*th*^{v}, etc.
tot^u, thither,	*tot, tut, thuth.*
wôt^u, arrived,	*vōt*, etc., or *vōth*.

The above is in no way a complete list of all the instances of disaspiration and aspiration. It is merely a selection of typical examples.

The Dardic languages as a rule have no cerebral letters. Literary Kāshmīrī, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in *ḍuṭakh* or *duṭakh*, cutting in two; *ḍal* or *dal*, a leaf; and *wŏthun*, to arise, as compared with the Hindī *uṭhnā*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmīrī poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the *Rāmâvatāracarita*, the proper name *Yindrazīth*, Indrajita, rhymes with *ḍīṭh*^{u}, seen, in verse 699, and with *bīṭh*^{u}, seated, in verse 872.

In the village Kāshmīrī of Hātim, the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals, and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hātim used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hātim had pronounced real cerebral sounds, it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them, more especially as some of the words written with dental letters, such as *ḍāk*, a stage, are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindī or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete:—

A. Dentals where we should expect cerebrals—

Literary Dialect.	Hātim.
t for *ṭ*.	
gāṭ$^{\ddot{u}}$*j*$^{\ddot{u}}$, skilful (f. sg.),	*gātij*.
gāṭ$^{\dot{a}}$*l*^{i}, skilful (m. pl.),	*gātily*.
haṭis, to the throat,	*hatis*.
khaṭith, secretly,	*kạ*^{i}*tith*.
noṭ^{u}, a jar,	*nut*.
phaṭun, to be broken.	
phüṭ$^{\ddot{u}}$	*phut*.
phüṭ$^{\ddot{u}}$*wa*	*phutu*.
phuṭ^{a}*run*, to break,	
phuṭ^{o}*r*^{u}*has*	*phut*^{a}*rhas*.
phuṭ^{o}*rukh*	*phut*^{a}*ruk*.
but *phuṭ*^{a}*ryūn*	*phuṭạ r*^{v}*ūn*.
raṭun, to seize	
ràṭ^{i}	*rạṭ*^{i}.

Literary Dialect.	Hātim.
rōṭ^{u}	*rōt, rut.*
rüṭ^{ü}	*rạt.*
roṭ^{u}*mot*^{u}	*ruṭmut.*
but (causal) *rôṭ*^{u}*mot*^{u}	*rot*^{ạ}*mut.*
roṭun	*rotun, rutun.*
rüṭ^{ü}*nakh*	*rut*^{ụ}*nak.*
raṭith	*rạtit, rạṭit.*
roṭ^{u}*wa*	*rutu.*
ṭahàl^{i}, servants,	*tạhạl, tạhạl*^{i}, *tạhạl*^{v}.
troṭ^{u}, a necklace,	*truṭ.*
but *traṭis* (sg. dat.)	*trạtis.*
tsāṭahāl, a school,	*tsāt*^{ạ}*hāl.*
tsaṭun, to cut.	
tsoṭ^{u}	*tsot.*
tsaṭàn^{i}	*tsaten*^{i}.
tsaṭun^{u}	*tsatun.*
tsàṭ^{i}*nam*	*tset*^{i}*nam.*
tsaṭanas	*tsatanas.*
but *tsaṭanasa*	*tsaṭan*^{a}*sạ.*
tsaṭith	*tsạ*^{i}*tith.*
th or *t* for *ṭh.*	
öṭh, eight,	*ȃth.*
bĕhun, to sit down.	
bīṭh^{i}	*bạṭ*^{i}, *beth*^{v}, *b*^{v}*ēth*^{i}.
byūṭh^{u}	*byūt, byūṭ, byōth, byōṭh, byūṭh.*
byūṭhus	*b*^{v}*uthus.*
bōṇṭha, before,	*bōnt*^{a}, *bōnt*^{ạ}, *bontạ.*
but *bōṇṭh*	*bōnṭ.*
ḍēshun, to see.	
ḍyūṭh^{u}	*dyūt, ḍyūṭ.*
ḍyūṭhum	*ḍyūṭhum.*
ḍyūṭh^{u}*may*	*dyōt mai.*
ḍyūṭh^{u}*mot*^{u}	*dyūtmut.*
ḍyūṭhuth	*ḍyūṭhut.*

Literary Dialect.	Hātim.
kuṭh^{u}, a room.	
kuṭh^{i}	*kuṭi.*
kuṭh^{u}	*kut.*
kuṭh^{u}*āh*	*kuṭhā.*
kuṭhis	*kuṭhis, kutis, kuṭis.*
myūṭh^{u}, sweet,	*myūt.*
pĕṭh, on,	*p*^{v}*et, p*^{v}*eṭ, pyet, pyeṭ, p*^{v}*eṭh.*
pĕṭha, from on,	*peṭạ, pyeṭe, p*^{v}*eṭh, p*^{v}*ethạ, p*^{v}*eṭhạ.*
pöṭh^{i}, like,	*pạ̄*^{i}*ṭ*^{i}*, pạ̄*^{i}*th*^{i}*, pạ̄*^{i}*ṭh*^{i}*, pạ̄*^{i}*th*^{v}*, pạ̄*^{i}*ṭh*^{v}*, pạ̄*^{i}*t*^{v}*, pạ̄*^{i}*ty.*
pöṭhin, like,	*pāthin, pạ̄tin.*
raṭun, to seize.	
raṭh	*rat.*
raṭhta	*rath ta.*
sĕṭhāh, very,	*setā, seṭā, sethā, seṭhā.*
ṭhaharān, stopping,	*tah*^{a}*rān.*
d for *ḍ*.	
ḍakhanāwān, leaning on,	*dakhe nāvān.*
ḍākas, for a stage,	*dākas.*
ḍēshun, to see.	
ḍēshān	*dēshān.*
ḍēshun^{u}	*dēshun.*
ḍēshith	*ḍēshit.*
ganḍun, to tie.	
ganḍ	*gand.*
gȧnḍ^{i}	*gand*^{i}*, gaṇḍi.*
gȧnḍ^{i}*mȧt*^{i}	*gand*^{a}*maṭy*^{i}*.*
gȧnḍin	*gandin.*
gonḍun	*gundun.*
gonḍ^{u}*nas*	*gund*^{a}*nas.*
ganḍith	*gaṇḍit.*
gȧnḍ^{i}*zĕs*	*gand*^{i} *zyes.*

This last change occurs only when *ḍ* is initial or protected by a preceding *n*. A medial *ḍ* is interchangeable with a dental *r*. See below.

B. Cerebrals where we should expect dentals—

Literary Dialect.	Hātim.
ṭ for *t*.	
bata, boiled rice,	*bat*^{a}, *bata̤*, *baṭṭa̤*.
mĕ ti, me also,	*m*^{v}*eti*, *ma̤ṭ*^{i}.
ra̤t^{a}*na*, a jewel (in composition)	*rothuna̤*, *roṭhuna̤*, *rotun*^{a}, *rutun*^{a}., etc.
tati, there,	*tat*^{i}, *ta*^{i}*ti*, *ṭa*^{i}*ṭ*^{i}, *tat*^{v}.
yĕtát^{i}, where,	*ye ta̤*^{i}*ṭ*^{i}.
ṭh for *th*.	
bātha, words,	*bāṭha̤*.
hĕth, having taken,	*het*, *hit*, *h*^{v}*et*, *h*^{v}*eth*, *h*^{v}*eṭh*.

Compare *rothuna̤* and *roṭhuna̤*, for *ra̤t*^{a}*na*, a jewel, above.

ḍ for *d*.	
ad^{a}*la*, from justice,	*aḍa̤l*.
mūd^{u}, he died,	*mōd*, *mūḍ*.

In Kāshmīrī the letter *r* is a dental letter, not a cerebral as in the Indian Madhyadēśa. We see this in the frequent interchange with a dental *l*, as in Hātim's *mōl* or *mōr*, for literary *môl*^{u}, father. The same is the case in the North-Western languages, Sindhī and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial *ḍ* and medial *r*. Thus we have—

A. *ḍ* where we should expect *r*—

Literary.	Hātim.
ōra, thence,	*å̂r*,etc.,*vōḍa̤*,andeven*å̂ḍa̤*.
garun (G.K. *gaḍun*), to make.	
garūn	*garān*.
gorun	*guḍun*.
kor^{u}, a bracelet,	*ka̤r*, *kur*, *kur*^{i}, *kuḍ*.
kūr$^{\bar{u}}$ (G.K. also *kūḍ*$^{\bar{u}}$), a daughter,	*kūḍ*, *khūḍ*, *kūr*.

kōrĕ	*kōḍ^{i}, kōḍ^{v}e, kōḍye, kōḍ^{v}i, kūḍ^{v}e, kōr^{v}e, kōr^{v}i.*
kōri	*kōḍ^{v}e, kōḍ^{ve}, kōḍ^{v}i, kōr^{v}e.*
kūr^{i}	*kūḍ^{i}.*
lārun (G.K., also *lāḍun*), to pursue.	
lārān	*lārān, lāḍān.*
lāryōmot^{u}	*lāḍ^{v}ōmut.*
lāryāv	*lā^{i}ryau, lā̤^{i}ḍyau.*
lāryēyĕs	*lāḍēyes.*
môr^{u}, he was killed,	*mōr, mōḍ.*
parun, to read, recite.	
porukh	*paḍuk.*
parān	*parān, paḍān.*
porun	*p̣aḍun.*
thar (G.K. also *thaḍ*), the back.	
thür^{ü}	*tạr, tor, tür, tạḍ.*
tōra, thence,	*tōr^{ạ}, tōrạ, tōre, tōḍ^{ạ}.*

B. *r* where ẉe should expect *ḍ*—

Literary.	Hātim.
kaḍun (G.K. also *karun*), to extract.	
kȧḍ^{i}	*ka^{i}r^{v}.*
koḍ^{u}	*kur.*
kȧḍikh	*kạ^{i}ḍik, karik, ka^{i}rik.*
koḍukh	*kuruk.*
küḍ^{ü}kh	*kạḍuk.*
kaḍan	*karạn.*
kaḍān	*kaḍān, karān.*
kaḍōn	*korōn^{v}.*
kaḍun	*kạrun.*
kaḍun^{u}	*kaḍun.*
koḍun	*koḍun, kuḍun, korun, kurun.*
küḍ^{ü}n	*kạḍin.*
kȧḍ^{i}nas	*kạr^{v}inas.*
koḍ^{u}nas	*kurạnas.*
kaḍith	*kạ^{i}rit, ka^{i}rith.*

ʦhāḍun (G.K. also *ʦhārun*), to search.

ʦhāḍān	*ʦārān.*
ʦhāḍav	*ʦārau.*
yĕ̆ḍāh, a belly,	*yerā.*

While Dardic languages show a general tendency to harden sonant consonants, Hātim shows occasional instances of the softening of surds. In every case except one the softened consonant is immediately followed by *z*. In the one exception, it is *s* that is softened to *z*. The examples are—

G.K.	Hātim.
dȧp^{i}*zihĕkh*, thou shouldst have said to them,	*dabzạ hek, dabzi hek.*
dȧp^{i}*zĕkh*, thou shouldst say to them,	*dạbzik.*
but *dȧp*^{i}*zĕm*, thou shouldst say to me,	*dap*^{a}.*zim.*
wȧs^{i}*zi*, thou shouldst descend,	*vạz*^{i}*zạ.*
but *wȧs*^{i}*zi-na*, thou shouldst not descend,	*vạ*^{i}*s*^{i} *zinạ*
pēs, they fell on him,	*p*^{v}*ēz.*

On the other hand, Hātim gives occasional instances of the Dardic hardening of sonants. Such are—

G.K.	Hātim.
tab, fever,	*tap.*
rasad, assembly,	*rasat.*
mōv lāg, do not fix,	*maulāk.*
khazmath, service,	*kismat.*
khizmath, service,	*khismat.*

In this connexion we may again refer to G.K.'s *pātashāh* H.'s *pādshāh*, a king.

Turning to individual consonants, we note—

(1) We have prothesis of *h* before *y* in—

G.K.	Hātim.
yun^{u}, to come,	*yün, h*^{v}*ün.*
yuthuy, as verily,	*yüthuy, h*^{v}*üthuy.*

(2) *kh* becomes *h* in—

shĕkhʦā, a certain person,	*shahʦa.*

Possibly *shahtsa* is a slip of the pen, for elsewhere Hātim has *shakhtsạn*, *shakhtsas*, and so on.

(3) The affricative *ts* sometimes becomes *s*, as in—

G.K.	Hātim.
tsŏcĕ, loaves,	*suche, su cho, tsuche.*
tsŏpör^{i}, in four directions	*so pạ̄*^{i}*ri, tso pạ̄*^{i}*r*^{i}.

It becomes *z* in—

pānts, five,	*pānts, pānz.*

The representation of G.K.'s *adālüts*^{ü}*-pĕṭh*, in court, by *adālat-p*^{y}*eṭh*, is probably a slip of the pen.

With these changes of *ts* we may compare the interchange of *ch* and *sh* in Hātim's *măch-tulạr*, a bee, with the *măsh-tulari* of the title of Story IX. Similarly, we have *zh* for *j* in *zhāmạ* for *jāma*, a coat.

(4) *ny* and *ñy* are interchangeable, as in Hātim's *kanye-phul* and *kañye phul*, a pebble. This is hardly more than a variation of spelling.

(5) Hātim usually preserves a Persian *f*, while G.K. has *ph* instead. Thus, Hātim *fakīr*, G.K. *phakīr*, a mendicant. For "thought" Hātim has both *fik*^{ạ}*r* and *phikir*.

(6) The letter *sh* is sometimes represented by *s*. Sir Aurel Stein's MS. represents the sound of *sh* by *ṣ*, and the occasional apparent change of *sh* to *s* is probably due to the accidental omission of the subscript dot. An example is the word *shĕmshēr*, a sword, for which we have *shamshēr*, *shamsēr*, and *samshēr*.

(7) Vocalization of the semi-vowels *y* and *v* is frequent, as in *gai* for *gay*, they went; *gau* or *gau̯* for *gav*, he went; *mạ̄*^{i}*ryu* for *māriwa*, (he who) may kill; *tsalau* for *tsaliv*, flee ye; *dimau* for *dimav*, we shall give; and many others.

(8) An example of metathesis is *tsōrastạ* for *tsọ̄ratsh*, a leather-cutter.

(9) H. uses initial *v* for *b* in *Vikarmājit-* for G.K.'s *Bikarmājit-*, Vikramāditya. Cf. *kāb* or *kāv*, for *khāb*, a dream.

(10) Three miscellaneous words are—

G.K.	Hātim.
bakh^{a}*cöyish*, a present,	*bakcāyish*, *bakhshāyish*.
jalwa, glory,	*jal*^{ạ}*va*.
but *jĕlōy*, even glory,	*yalạ vai*.
sak^{a}*th*, hard,	*sak*, *sakh*.

The processes of declension and conjugation employed by Hātim are on the whole the same as those employed by Gōvinda Kaula. The principal differences relate to the pronunciation of the forms, and to the representation of that pronunciation by Sir Aurel Stein's transcription. A few additional points may here be noticed.

In the declension of nouns, Gōvinda Kaula, like Īśvara Kaula, makes the dative singular of nouns of the first declension end in *as*, as in *bāgas*, to a garden. Hātim sometimes has the termination *as*, and sometimes *ạs*. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms *bāgas* and *bāgạs* both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has *sunasand*^{i} (v. 3) and *sunạsand*^{i} (v. 4), both for G.K.'s *sŏna-sȧnd*^{i}, of gold (m. pl.). In these genitives, also, H. sometimes drops the final *a* of the stem, as in *sunạr sạnz*, for G.K.'s *sŏnara-sünz*^{ü}, of the goldsmith (fem. sing.) (v. 1); *pādshāh sund*, for G.K.'s *pātashāha-sond*^{u}, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in *kūḍis-sā*^{i}*th* (possibly a slip for *kūḍi sā*^{i}*th*), for G.K.'s *kōrĕ-sŭty*, with the girl (v. 10); and in xii, 15, we have the masculine form *ku*^{i}*niy*, used instead of the feminine *kuñ*^{ü}*y*, only one. Instances like *rīnz*, *rạ̄nz*, and *rēnz*, for *rīnz*^{i}, balls; *soirạ*, *sō*^{i}*ri*, *sạ̄ruy*, and *sâruy* for *sôruy*, all; *zạ*, *ze*, and *z*^{v}*i*, for *z*^{a}*h*, two, belong rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. *Bŏh*, I, is represented by *bo*, *bu*; for *myön*^{i}, my (m. pl. masc.), we have *mēn*^{v}, *myẽ*, and *m*^{v}*ēn*, and for the fem. sing. *myöñ*^{ü} we have *mēñy*, *myẽ*, *m*^{v}*ēn*, *myēn*, and *m*^{v}*ēñy*. For *ʦ*^{a}*h*, thou, we have *su*, *ʦa*, *ʦạ*, *ʦi*, and *tsu*, and for *cyôn*^{u}, thy, *chun*, *ch*^{y}*un*, *chōn*, *chōn*^{y}, *chōny*, and *ch*^{y}*ōn*, all with the aspirated *ch*.

The proximate demonstrative pronoun *yih*, this, and the relative *yih*, what, appear under the forms *yi* and *yü*, and the emphatic forms *yihuy*, etc., appear under quite a number of variant spellings. The relative m. sg. nom. *yus* appears as *yis*, *yus*, and *yüs*, and its fem. *yĕsa* as *yesạ* (x, 1) and *yạsi* (x, 6). In viii, 1, for *yihünz*^{u}, of these (fem. sg. nom.), we have *yihas*. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. *say* or *sŏy*, she verily, appears as *sai*, *sạ̄i*, *sạy*, and *sạ̄y*. The indefinite pronoun *kĕ̃h*, with its various case-forms, appears under a great variety of spellings. The principal of these have been dealt with under the head of phonetics.

The representation of the various forms of the verb substantive is very irregular. A few examples will suffice.

For *chuh*, he is, we have *che* (v. 4); for *chuy*, he is verily, *chi*, *chī*, *chi*^{y}, *chiy*, and *cüy* (sic); for *chwā*, is he ?, *cha*; for *chĕh*, she is, *chạ*, *che*, *chu*; for *chĕy*, she is to thee, *che* and *chạy*; for *chiwa*, ye are, *chu*; for *chiway*, if ye are, *chu voi* and *chu vai*; and for *chih*, they are, *che*, *chi*, *chu*, and *ch*^{y}*ạ*.

As regards the conjugation of the active verb, there are numerous departures from G.K.'s spelling, nearly all of which fall under the head of phonetics. Here we may mention the following, which really appear to indicate difference of form:—

G.K.	Hātim.
shōlān, burning,	*shōlan*. This form of the present participle is old, and nowadays appears only in poetry and dialects.
yikh-nā, wilt thou not come,	*yihna*.
dis, give to her,	*disạ*.
kaḍōn, we shall pass over it,	*kạrōn*^{y}.

III

ON THE METRES OF HĀTIM'S SONGS

BY SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmīrī poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional *cyat-gärⁱ*, I arrived at the conclusion that the metre of these poems is based solely on the number of stress accent syllables counted in each line or *pāda*. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hindī metres dependent on quantity. Pandit Nityânanda Śāstrī, of the Śrī-Pratāp College, Srīnagar, a very competent Kashmīrī scholar, to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hātim's songs I secured a visit of the old storyteller, now in his 62nd year, in June, 1918, when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of Sultām Maḥmūd Ghaznavī, the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (*ghazal*), some of his own composition, which used to be favourite numbers in his répertoire, showing more elaborate versification.

In recording these with special regard to their metre I convinced myself that their verses, whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constructive principle solely the number of syllables bearing the stress accent of the present colloquial speech. The system is based mainly on the counting of the primary stress accent of each word, but permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude, which reference to the last words in verses 1, 11, 12, 13 of Maḥmūd Ghaznavī's story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

The general rule is that throughout a song the lines, usually rhymed, composing a couplet or stanza, should have a certain fixed number of stress-accented syllables, in conformity with the scheme determining the length of each line. But this simple rule is on occasion ignored through "poetical license", i.e. whenever the rustic poet's skill would be taxed too severely by strict adherence to his metrical scheme. The second line of verse 4 in Maḥmūd Ghaznavī's story with its seven accented syllables instead of the regular six is an illustration.

The lilt of the musical air which, as in the case of Indian poetical compositions generally, is an essential concomitant of the recital, helps, no doubt, to smooth over such irregularities for the not very fastidious ears of the village audience. I regret that my total want of musical knowledge has precluded my ever noting down any of these popular Kashmir airs, often far more attractive to the untrained European ear than the melodies of India proper.

In order to illustrate Hātim's metrical system, the stress-accents in the Maḥmūd Ghaznavī story have been indicated by appropriate marks.

SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION

I

[The marks of accentuation, acute and grave, indicate the stress-accents on which the metre is based.]

Shā́hạnshāh Súltānⁱ Máhmūdⁱ Gáznavī́ ।
ā̊́sᵘ kárān pā́ne múlken pā̊́ravī́ ॥ 1
fákīr lā́git ā̊́sᵘ phḗrān vā́nᵃvā́n ।
myā́ni áhᵃdai ā́si mā́ kah nṓtᵘvā́n ॥ 2
jā́ye ákis ā̊́sⁱ kárān dvᵒ́yᵘ kā́r ।
áḍạl tạ́mⁱ sạndi sā́tʸ ā́sak céshmạ sḗr ॥ 3
jā́yạ ákis vúcunᵃ̣ hā̊́nzạ ákh alī́l ।
múhimma sạ́itin ā̊́s gómmut súy zálī́l ॥ 4
múhimma sạ̄́itin ā̊́s trā́vān áh tavṓsh ।
múhimma sạ̄́itin tásnạ rū́dᵃ̣mut káhti hṓsh ॥ 5
yṓrạ zā́lā ā̊́s lā́yān gā́tạ sā́n ।
tṓrạ zā́las ā̊́sus ṇạ kyạ̄́ khásā̀n ॥ 6
dópusạ shạ́hạn kárme sạ̄́itin bā̊́jᵃ̣vát ।
lā́y zā́lạ yā́di Ạ́lla dílas rát ॥ 7
lā̊́yun zā́lạ tṓrᵃ̣ khútas gā̊́dạ hát ।
pā́dⁱshạ̄́hạs bṓnṭ kun súy ā́u̯ hít ॥ 8
gā́dạ hátạs bádal dyútạnạs móhrạ dyā́r ।
lā́lᵃ̣ nígīn mā́lᵃ̣ múhtᵃ̣ʸ vúntạ bā́r ॥ 9
rā́t bárit pā́dⁱshạ́hạn dyútus nā́d ।
tsū́y chúkạ myṓn sherī́k nā́ murā́d ॥ 10
múhim kā́sᵘvun hékạmáti Párvardigā̀r ।
tā́p shúhul sárde gárm nṓu̯ bahā́r ॥ 11
vánạ yéy zan bánde mā̊́nzūr zā́sᵃ̣núy ।
kā́tsᵃ̣ hékạmats múhim tági kā́sᵃ̣núy ॥ 12
ạ́tⁱ ándar cū́y vustā́dạ vánān zā́r ।
júmạlạ ā́lam bánde Áhmạd vúmedvā́r ॥ 13

I. MAḤMŪD OF GHAZNĪ AND THE FISHERMAN

Sulṭān Maḥmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom.

Disguised as a Faqīr, he used to wander from bazaar to bazaar, to see if any of his subjects were in distress.

In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice.

In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him.

Even where he skilfully cast his net, even there naught came into it.

Said the King to him, "Make me thy partner, and fling one more cast of the net, keeping firm within thy heart the memory of God."

So he flung one more cast and, behold, within his net he caught a hundred fish, and brought them all before the King.

In exchange for the hundred fish the King gave him wealth of money, rubies and jewels, possessions and pearls in camel-loads.[1]

10. After he had passed the night, the King called for him and said, "Verily thou becamest my partner without hope or expectation of result (and yet thou hast thereby acquired great wealth).

"It is the power of Providence alone that removeth poverty, (and giveth) sunshine and shade, heat and cold, and the new spring.

"Verily I would say to thee, 'Know this, O slave—accept thou (these as coming from the Almighty), for by how much power wouldst thou thyself have been able to remove thy poverty?'"

Concerning this hath a certain teacher uttered this prayer, "The hope of this slave, Aḥmad, is (on Him from whom proceedeth) all the universe."

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[1] The King rewarded him because instead of bringing him the worst fifty fish, he brought the whole hundred from which the King might choose his share. As a reward the King bought also the fisherman's share of the hundred for a very high price.

II. TOTAS ÜNZ KAT

1. Dapān ustād shahar ak gāu̯ shehri Īrān tat^{i} ảs pādshāh tạm^{i}süy chu nāv Bah^{a}dūr Khān. tạm^{i} ås kurmut bāg zạnānạn kyut tat ảs nạ vat gārzānas tạt^{y} bāgas manz gau̯ påda fakīra nazar bāzau kạr nazar kabardārau niy kabar ạmis pādshāhạs dopuk fakīra ʦāu̯ bāgạs manz bōzun pādshạhạn hyütun sạit vazīr gai tat bāgas manz vucun a^{i}ti fakīr

2. lache nåu̯ chiy har va^{i}t^{i} bīnā ।
bōz vuphā dạ^{i}rī ankā ॥
hā fakīrō yōr kōr ʦākhu ।
kati kōchuk katye peṭạ ākhu ॥

fakīr dạpān

kurme sālạ tuhund khyāu me kya ।
bōz vupha dạirī anka ॥

3. pādshahạs bōnt^{a} kan^{i} pōsh^{a} tür at^{i} tal momut bulbula yeli yimau ạmis fakīrạs khashim kur til^{i} pyau fakīr pạtar vasit momut bulbul gau thud vutit pādshahạs hōvun yi vir^{i}d gau nērit phīrit beye āu̯ bulbul mōd beye fakīr gau beye zindạ hyütun nērun yimchis karān zārạ pār dapān chis

hā fakīrạ khismat kare^{y} ।
dud^{a} harik khạsihō bare^{y} ॥
khās^{a} pulāu̯ macāmạ kyek nā ।
bōz vupha dạiri anka ॥

4. yus vir^{i}d fakīrạs ås suy båvun ạmis pādshahạs ạm^{i} pādshạhạn bōu̯ vazīrạs

II. THE TALE OF A PARROT

1. This is what my Master told me :—

There was a certain country, the land of Persia, and it was ruled by a king named Bahādur Khān. He had made a garden for his womenfolk, into which no stranger was allowed to enter; but once there came into it a Faqīr. The discerners then discerned him, and the newsmen gave the news to the King. Said they, "A Faqīr has come into the garden." The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqīr.

2. The Almighty, who hath a hundred thousand names, watcheth
over every path.
Hark ye, loyalty is monstrous rare.[1]
"O Faqīr, how didst thou enter?
Where dost thou belong? whence art thou come?"

Quoth the Faqīr :—
I came but for a stroll. What of yours have I eaten?"
Hark ye, loyalty is monstrous rare.

3. It chanced that before the King there was a flowering plant, and at its foot a dead nightingale. As soon as they spoke angrily to the Faqīr, he fell flat, lifeless to the ground, and as he did so the nightingale arose alive. Such magic power did he show the King. The nightingale flew out of the garden, and returned. Then it fell dead and the Faqīr again became alive. He began to depart, but they entreated him, saying :—

"O Faqīr, let me be thy servant!
Cups of the cream of milk will I fill for thee.
Special *pilaos* and dainties wilt thou not eat?"
Hark ye, loyalty is monstrous rare

4. So the Faqīr confided the secret of his magic power to the King, and the King confided it to his Vizier.

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[1] Literally a phœnix, a *rara avis*, the Arabic *'anqā*. In the original, the imperative "hark ye" is in the singular; I have put it into the plural, as more consonant with English idiom.

kạr tạrạ byat pādshahạn vazīrạs ।
sut^{i} mạh^{a}ram kurun at^{i} sīrạs ॥
gai sālạs shikārạs yeg ja ।
bōz vupha dạ̄iri anka ॥

tōt^{u} momut vucuk dạr biyā bān ।
hā vaziro āsi he shubān ॥
zu ạmis manz thāv^{u}tan sātha ।
bōz vupha dạ̄iri anka ॥

dop^{u} vazīrạn pādshạhạm yits^{ạ} kōl momut ।
phak chus yivān kabar kar chu gomut. ॥
chus nạ tah^{ạ}rān vantạ sạ kare kyā ।
bōz vupha dạ̄iri anka ॥

5. pādshāh karān zār^{ạ} pār vazīrạs ạm^{i} bāpat bo vucehan tōtạ kyut āsihe shūbān ạm^{y} bōzus nạ vazīrạn kyẽ dạpān vustād ạmis ḁ̄s dilas manz dagāi. vun^{y} tsāu̯ pād^{ạ}shāh ạmis tōtạs manz panun mudạ tsunun trḁ̄vit tōtu vut thud chu phērān vazīrạn kạr kōm tsāv at pādshāh^{ạ} sạndis mođis manz yi^{y} ḁ̄s ạmis dar dil.

pyau pitarun pādshahạs pānạs ।
bōr ludun vazīrạs nā dānạs ॥
ḁ̄sus dagāye zāgān dād kha ।
bōz vupha dạ̄^{i}ri anka ॥

6. tōt^{u} chu havāye asmān vazīr chu pādshahạs sạndis mạris manz vut thud.

khut guris khal^{a}kan manz gau ।
dopu nak vazīr mūḍ gur^{i} pyeṭe vasit pyau ॥
kabar dārau niy^{e} sạ̄y kabara ।
bōz vupha dạ̄^{i}ri anka ॥

The King gave instructions to the Vizier,
And he thus became proficient in the secret.
They went out hunting together.
Hark ye, loyalty is monstrous rare.

In the forest they saw a parrot lying dead.
"O Vizier, how beautiful this must have been.
Put thou, I beseech thee, thy life into it for but a moment."
Hark ye, loyalty is monstrous rare.

Said the Vizier:—

"My King, for long hath it been dead.
A stink cometh from it; who knoweth when it died?
Stay here I cannot; Sir, what am I to do?"
Hark ye, loyalty is monstrous rare.

5. For this did the King make urgent entreaty to the Vizier. "Fain would I see how beautiful the parrot was," but the Vizier refused to listen to him.

And, further, my Master told me:—

In his heart there was treachery. At length the King himself abandoned his own body and entered into the parrot. Up rose the parrot, and flew about. Then the Vizier did a deed: he himself entered into the King's body. That was what had all along been in his heart.

The burden which had been the King's to bear,
That became laid upon the foolish Vizier.
Treachery was watching in him like a petitioner.
Hark ye, loyalty is monstrous rare.

6. The parrot is flying in the air, and the Vizier is in the body of the King. He stood up.

He mounted the (King's) horse and went into the army.

He said to them:—

"The Vizier fell from his horse and is dead."
That was the news that the newsman brought.
Hark ye, loyalty is monstrous rare.

7. ạmⁱ vazīrạn yelⁱ kạr kōm ʦāu̯ pādshaha sạndis mạris manz tujyᵉn aṭas kyet shamshēr at panạnis mạris korun rēzạ at lashkạrạ dopun nēⁱryu tīran dāz beye bạndūk bāz yus mạ̄ⁱryu tōtạ tạmis bañyau bakcāyish ạmⁱ tōtan yelⁱ bōz tạ ʦul gau tas fakīrạs nish yus tat bāgạs manz ā̊s tamⁱ doho.

hukum dyutanay tīrạn dāzạn ।
kan tạ̄ivtau myānen nāzan ॥
tōtạ mārạnas dyutạnak photu va ।
bōz vupha dạ̄ⁱri anka ॥

8. yus asạl ā̊s pādshāh su chu tōtas manz fakīrạs nisạn su tōtạ kaⁱsī mōr na doho aki drāu̯ yi pādshāh sā̊lạs shikārạs vōt jāye akis atⁱ vucum sunạ sạnz mingᵉ mạr ạmⁱ süy kạruk lār ạñyik lashkạrⁱ manz dopunak ạmⁱ pādshahạn yas kạnⁱ yi ʦalau tas dimau gardan.

9. dopān vustād ạmⁱ mingʸᵉ mạri tuj vuṭ pādshahạsạndi kalạ pyet ʦiñyen vuṭ ʦạⁱjy lāris patạ yus su tōtạ ā̊s fakīr ā̊s sāhibⁱ āga dopun ạmis tōtạs yas manz yi pādshāh ā̊s dopunạs gaʦⁱ sa nēr az labak panun mụd yim che ạmis mingʸᵉ mạri patạ lārān nakhᵊ rōzān chek nạ.

10. dopān vustād atⁱ ā̊s momut hāput pādshāh ʦāu̯ ạmis hāpạtas manz lạ̄ⁱryau yus yi pādshāhᵃsund mụd ā̊s yi trā̊vun atⁱ.

shod bōzun tōtạn lạ̄ⁱryau ।
kulⁱ dadᵊri manz ho prạ̄ⁱryau ॥
mụd lobun kạrⁱ tōs marhaba ।
bōz vupha dạ̄ⁱri anka ॥

7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunmen. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faqīr, who on that day had been in the garden.

He gave the order to the archers,
"Pay ye heed, I pray, to my coaxing."
He gave an order that the parrot should be killed.
Hark ye, loyalty is monstrous rare.

8. Now, as for the real king, he was in the parrot, and had taken refuge with the Faqīr; so that parrot was not killed by anyone. One day the Vizier-King sallied forth to hunt; and when he had reached a certain place he descried a hind. After it they made pursuit. They brought it into the army, and he said to them, "I will cut off the head of him who letteth her escape."

9. And, further, my Master told me:—

But the hind gave a sudden spring and leaped over the head of the Vizier-King himself. They pursued her. Now the parrot-King was with the Faqīr,[1] and that Faqīr was a magician clairvoyant. Quoth he to the parrot-King, "Go forth, your Majesty, to-day wilt thou regain thine own body." Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me:—

There there lay a dead bear. The Vizier-King entered into the bear and pursued the hind, leaving the real King's body lying on the ground.

The news of the Vizier-King's coming was heard by the parrot.
Thither did he run.
He waited, watching from a tree-hole.
He again entered into his own body; wish ye him all good luck!
Hark ye, loyalty is monstrous rare.

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[1] A few words are here missing in Sir Aurel Stein's text.

11. tōtạ pyau at^{i} patạr yi tsāu̯ pādshāh panạnis mạris manz yus yi vazīr ā̊s su chu hāpạtas manz khut pād^{a}shāh asạl yus ā̊s su khut guris pyeṭ dopun yiman lōkan mạ̄^{i}ryūn hāput lōy^{ạ}has bạndūk phut^{ạ}rhas zang ạnuk rạtit pādshahạs nish dopunạs pādshahạn tsik^{ạ}r tam dagạ̄y bo mār^{ạ}hat nạ kya kare ha lök dạpạnam hāput chus vazīr tsye chi^{y} panun muḍ gā̊lmut vuma thāvat tsạ hāput vazīr boha se mārat.

12. dạpān vustād ạnuk zyūn zā̊luk hāput.

hat vạ̄^{i}nsi gau kam ya zhāday ।
āu̯ Bạh^{a}dūr Kānas pyāday ॥
kạr Vahab Kāre Allạh Allạh ।
bōz vuph dạ̄^{i}r^{i} anka ॥

11. Down fell the parrot dead, and the King entered his own body, but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said :—

They brought firewood, and they burnt the Vizier to ashes.
  A hundred years passed, less or more.
    And then came the messenger of Death to Bahādur Khān.
  O Wahb, the blacksmith,[1] cry "Allāh, Allāh!"
    Hark ye, loyalty is monstrous rare.

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[1] The name of the author of the story.

III. SAUDĀGARẠSÜNZ KAT

1. Saudāgar gau sōdahạs gaⁱri åsus zanānạ sạ̄y gaye mushtāk fakīrạs akis vāryahạs kālạs doh° aki āu̯ saudāgar gar panun māl het pādshahạs gayᵉ kabar saudāgạr vōt pādshāh drāu̯ sālạs rāt kyut vōt saudāgạrạ sund chu atⁱ vudᵃnye pahar chu gomut rāts hund yi saudāgạr bāi vuts voḍye pyet hʸeten batạ trōm pādshāh chu vuchān tsūri pạ̄tin saudāgạr bāi drāye bro-bro pādshāh chu pakān patạ patạ vạ̄tⁱ maidānạs akis manz atⁱ ås fakīr nārᵃhạn zālit kạris ạmⁱ salām batạ thōu̯nas bōntᵃ kanⁱ dop̣unas kʸe ạmi tul tsōṭᵃ lạ̄yun ạmis saudāgạr bāye dopᵘnas tsīrʸ kyāzi āyak dopᵘnas ạⁱmⁱ p̣hīrit az åsum āmut panun kāvand tạmⁱ gōm tsēr kʸe tam vuñy batạ dopᵘnas ạmⁱ fakīrạn bo kʸemāy na guḍaⁱny dim ạnit ạmis saudāgārạsund kalᵃ adᵉ kʸemai batᵃ pādshāh ås vuchān yi kʸēntsa yimau doyau katạ kaⁱri ti bōz pādshahạn sạ̄ruy.

2. dap̣ān vustād drāye saudāgạr bāi vạ̄ts panun garᵃ khats hyür pādshāh chu bunᵃ kanⁱ ạmⁱ tsōt ạmis saudāgārạs kale vuts hʸet rumāli kʸet che pakān bro-bro pādshāh chu patạ patạ vạ̄ts ạmis fakīrạs nish tulun tsōṭᵃ lạ̄yun ạmis saudāgạr bāyᵉ dopᵘnas tsạ sapᵃzạk nạ ạmis pananis kāvandạsunz vuñy sapᵃdakᵃ mēñy.

3. pādshāh drāu̯ vōt panun garᵃ trạ̄vun arām gāsh phul vuts krạ̄k dopān che saudāgạr vạtsau panun garᵃ suy mōr tsūrau vạ̄ts ạtuy saudāgạr bāi dapān che pādshahạs kāvand āyām suy mōrham tsūrau pādshāhạs che kabar yi saudāgạr kạmⁱ mōr

III. THE TALE OF A MERCHANT

1. A Merchant once went forth to trade, leaving his wife at home, and she for long became filled with love for a beggarman—a Faqīr. One day the Merchant came home with the chattels he had bought, and to the King came the news that " the Merchant hath returned ". At night the King went forth to wander through the city, and he reached the Merchant's house. While he was standing there, at the end of the first watch of the night, the Merchant's wife got up and went forth carrying a dish of cooked rice upon her head. The King watched her in secret. On ahead went she, and along after her followed the King. They arrived at a certain open space where the beggarman was seated over a little fire. She made salutation to him, and laid the dish of rice before him. Quoth she : " Eat ! " But straightway he raised a cudgel and with it struck the Merchant's wife. He said unto her, " Why hast thou come so late ? " She made reply to him, " My husband came home to-day, and hence was I delayed. Eat now, prithee, this dish of rice." But the beggarman said to her, " I will not eat. First bring me that Merchant's head. Then, and not till then, will I sup." Now all this time the King was watching, and he heard all this talk that passed between them.

2. Furthermore, my Master told me :—

The Merchant's wife went off, and came to her own home. She went upstairs, while the King stayed down below. She cut off her husband's head, and came down with it wrapped in a handkerchief. On ahead went she, and along after her went the King. She came to the beggarman. He raised his stick and struck the Merchant's wife. Said he to her, " Thou wast not true to thine own husband. Now wilt thou be true to me ? "

3. The King departed. He returned to his palace and went to his bed. Morning blossomed forth, and there was raised a cry. They say : " The Merchant came home and thieves have killed him." To the palace came the Merchant's wife. She saith unto the King, " My husband came home to me, and he hath been killed by thieves." The King knoweth well who killed the Merchant, while

ʦārān che pai saudāgạr kạmⁱ mōr kạ̄̃ⁱsi chu nạ khasān zimạ.

4. dapān vustād kuruk yi saudāgạr zạ̄luk ạtuy drāṷ pādshāh bạyⁱ sạ̄ⁱri chu vuchān āyạ ạmisạnz kulai yi che karān gat dapān che botʸᵉ zālạ pān āye hiʦạn vut ʦạneñy nārạs manz pādshāh gōs kạrᵃ̣nạs tap dapān chus pādshah yey tạ ti kya? tʸey tạ yi kya dopunas mʸe trāṷ yilᵃ̣ bo zālạ pān dopunạs nāgạs ạkis pʸet chai mʸēn dodᵃ̣ bạñye sạ̄i vanē ạmyuk māⁱnye trạ̄vun yile zōl ạmⁱ pān panạnis kāvandạs sạ̄it gayᵉ khalās pagᵃ̣ drāṷ pādshah vōt ạt nāgạs pʸet vuchin ạtⁱ zạnānạ ạmⁱ sạy zạnānạ chu dapān pādshah tʸey tạ yi kya yey tạ ti kya dopᵘnạs ạmⁱ zạnānạ ā̊thⁱ duhʸ dapāi bo ạmʸuk javāb.

5. dapān vustād ā̊th doh gai patᵃ̣ kun pādshahạs pyau yād lạ̄ⁱḍyau pādshah tat nāgạs pʸet vuchin sạ zạnānạ dopᵘnas vanum tạmⁱ katʸehund māⁱni dopunas gaʦ an ʦāvul beye nut ạnun ʦāvul tạ nut dopᵘnas vasyạt nāgạs manz nut ʦün phirit dopᵘnas beye ạnun ʦāvul kanạ rạtit thāvus nạtis pʸeṭ kalᵃ̣ dopᵘnas lāyus shamsēri hạnz ʦunḍ.

6. dapān lạ̄ⁱyinas samshēri hạnz ʦunḍ ạmⁱ sātᵃ̣ gaʦān pādshāh gạ̄b hangạtᵃ̣ mangạ gạ̄b.

7. dapān vustād yi che vātān bāgạs ạkis manz atⁱ chu vuchān palạng pạ̄ⁱrit ạtⁱ pʸeṭ pādshāh trā̊vun arām ạtⁱ ā̊sa pạⁱriye yimᵃ̣ vuy nyu tulit pādshāh ʦā̊nuk akis jāye manz sapud bēdār vuchān

the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said :—

They brought out the Merchant's body and burnt it. The King went forth to the place of cremation and watched everything that should come to pass. There came up the widow, on her way to burn herself upon her husband's pyre. She was saying : "I also will burn my body." She came and prepared to leap into the flames ; but the King went near unto her, and caught her by the hand. He said unto her, "If this, then why that ? If that, then why this ?" Said she to him, "Let me go free, I will burn my body." Again said she to him, "By such and such a spring dwelleth my milk-sister. She will tell thee the meaning of this." So he let her go, and she was burnt beside her husband, and became released from the sorrows of the world. Next day went forth the King, and came to that spring. There saw he a certain woman, and to her he said, "If that, then why this ? If this, then why that ?" The woman made reply, "After eight days will I give to thee the answer."

5. Said my Master :—

Eight days passed, and then the King called to mind the woman's words. He ran to the spring. There saw he her and again asked he of her the meaning of those words. Quoth she, "Go thou, and bring hither a goat and a jar." He brought the goat and the jar, and then said she, "Descend thou into this spring and therein set thou the jar upside-down." And further said she to him, "Lead thou down the goat by the ear, and put its head upon the jar." (He did so), and she cried, "Strike thou it a blow with the sword."

6. And my Master said :—

He struck it a blow with his sword, and on the instant did the King of a sudden disappear.

7. And furthermore my Master told me :—

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him

chu janạtạch jāyᵉ atⁱ lạgimatʸ nagmạ pādshāh chu mushtāk atⁱ tamāshạs kun.

8. dapān gạyᶥ yima pạⁱriye pānạs ạmis diʦuk kunz dopᵘhas yet kutis thāu̯ kulup vut aʦ andar ʦāu̯ andar atⁱ vuchun gur zīn kaⁱrit koḍun nebạr tap kaⁱrit nebạr yeli korun chu vudᵃñye tap kạⁱrit dopᵘhas khas yemis guris khotᵘ ạmis guris yi chu vuchān satau zemīnau tạⁱlti navau asmānau pʸeti yi kēʦā Kudā sābạn pādạ kurmut ti vuch pādshahạn tat sạⁱthʸ gau mushtāk gōs pạdạ Shētān dopᵘnas kya chuk vuchān dopᵘnas pādshahạn yi keñʸʦā Kudā sābạn pạdạ kur ti chus vuchān dopᵘnas Shētānạn phīrit ạmⁱ kutạ hāvai bo yi chạy mēñy kunz yat kutis thāu̯ kulup vut aʦ andar ʦau̯ pādshāh andar vuchᵘn atⁱ khar ganḍit dopᵘnas karun nebạr khas ạmⁱ sạy yi kēñʸʦa Kudā sābạn pạdạ kur tạmⁱ pʸeṭh kanⁱ vuchak beye kyẽ kut pādshah ạmis kharas.

9. dapān vustād barābạr vatạnåvun panun gar kut hyür phīrit vut vuchun atⁱ na khar pādshahas āu̯ armān tamⁱ bāgukᵘ voh kʸeta pạⁱṭhʸ vātʸᵉ tut dapān gau atⁱ nāgas pʸeṭh dopun tạmis zạnānạ mʸe vante yey tạ ti kya tʸey tạ yi kya dopᵘnas ami zạnānạ anun panun nʸechu beye an nut beye an shamshēr dopᵘnas vasyat nāgas manz vālun panun nʸechu pāvun pathar thāvus nạtis pʸeṭh kale kanas kạrᵃnas thap ạmⁱ pādshahạn tuh jin shamshēr lāye ạmis nʸechᵃvis kạris ạmⁱ zạnānạ thap at shamshērⁱ dopᵘnas yih gau ti ti gau yi ʦa gåk mushtāk bāgas beñye mēñy gaye mushtāk fakir

a region of paradise. Fair women were dancing there, and smitten with love for the entrancing spectacle did the King become.

8. And further saith my Master :—

Departed these fairies and left him all alone, but before they went gave they him a key. Said they to him, " Unlock thou this room. Arise, and go within." He went within, and there he saw a horse ready saddled. He led it without, and stood there holding it by the bridle. Said they to him, " Mount this horse." He mounted it, and, lo! at once he seeth everything that God, the Master, hath made both below the seven earths and above the seven heavens. All that did the King see, and for it did he become smitten with love. Then before him appeared Satan; and Satan asked him saying, " What is it thou dost see?" Quoth the King, " Whatever God, the Master, hath created, that do I see." And Satan said to him in answer, " More than this will I show thee. Behold, here is my key. With it unlock thou this door. Arise and go within." The King went within and there saw he an ass tied. Said Satan to him, " Bring thou it forth, and mount it, and thou shalt see something more even than all that God, the Master, hath created." Thereupon did the King mount that ass.

9. Furthermore said my Master :—

Straightway the ass carried the King back unto his palace. He dismounted and went upstairs, and when he came down again, behold, he saw no ass there. Great longing for that garden of paradise came unto the King, but how was he to reach it? They tell me that he went at once unto the spring and asked the woman, "Tell me, prithee. 'If that, then why this? If this, then why that?'" And that woman said unto him, " Bring thou thine own son, and bring also a pitcher, and also bring thy sword." Said she to him, " Descend thou into this spring, and take down with thee thy son. Cast him down, and upon the pitcher lay thou his head." So the King took the lad by the ear, and drew his sword. With it would he have struck his son had not the woman seized it. Cried she, " This it is that is that; and that it is that is this. Thou becamest smitten with love for the garden, and my sister became smitten with love for the beggarman."

IV.—LĀLA MAL^{I}KUN UNMUT G^{Y}AVUN

Dapān chu:—

Daye zār van^{u}mai Kudāye bōz tam tạiǀ
samsār bāzi gārǁ 1
hazrạt^{i} Ādam guḍe lud^{a}nam tạyǀ
mal^{i}kau kur hai taiyārǁ
phurtas Yib^{ạ}līs tat^{i} kur^{u} nam tạiǀ
samsār bāzi gārǁ 2
hazrạt^{i} Nu chi vulādi Ādam tạiǀ
phīrit gās kuphārǁ
ah tạm^{i} kur nay^{i} sạr^{i}gau ālam tạiǀ
samsār bāzi gārǁ 3
hazrạt^{i} Īsā k^{y}ē chu nạ kam tạiǀ
Sāhib^{ạ}sund ṭōṭ yārǁ
tsun as^{ạ}mānạn p^{y}eṭh tạm^{i} sabak dopu nam tạiǀ
samsār bāzi gārǁ 4
hazrạt^{i} Musāi trå̄vuy kadạm tạiǀ
Sāhib^{ạ}sund kare dīdārǁ
Koh^{y}e Tūrạ p^{y}eṭhạ tạm^{i} kathe ka^{i}ri nam tạiǀ
samsār bāzi gārǁ 5
hazrạt^{i} Ibrāhim k^{y}ē chu nạ kam tạiǀ
puṭalin kurun nakārǁ
tạm^{i} kur dīn^{i} Mahamad mahkam tạiǀ
samsār bāzi gārǁ 6
mạrit kab^{ạ}rạ yeli vāle nam tạiǀ
pan^{y}en bạ̄i kya yārǁ
tat^{i} Lālạ Mal^{i}kas kya hāv^{ạ}ṇam tạiǀ
samsār bāzi gārǁ 7

IV. A SONG OF LĀL MALIK

1. He saith :—

O God, supplication make I unto thee. Ah ! hear Thou me ! For this world is a deluder.

2. First sent He the holy Adam ; yea, by the Angels was he made complete. Then Iblis ruined him, and thence (i.e. from Paradise) was he thrust forth. This world is a deluder.

3. From Adam was sprung the holy Noah, and from him the infidels became estranged. A sigh he uttered, and the whole universe was flooded in his tears. This world is a deluder.

4. In no way less than him was the holy Jesus. He was the beloved friend of God, the Master. Seated upon the four heavens did He utter His teaching. This world is a deluder.

5. The holy Moses stepped forward, crying, "I would see the Master with mine own eyes." He gave forth (the ten) words from Mount Sinai. This world is a deluder.

6. In no way less than him was the holy Abraham, who forbad the worship of idols. He it was who established the faith of Muḥammad. This world is a deluder.

7. When I shall die, and my brethren and friends will lower me into the grave, then what can they show to me, Lāl Malik, but that this world is a deluder.

V. SUNERẠSÜNZ KAT

1. Vustād dapān Shehra ak chu ā̊smut tat^{i} chu sunạr suy ā̊s tsatạs bahan hatan hund zyuṭ yühạy ā̊s garān vast pādshahạs sạnzi kōḍye kit^{i} tot ā̊s gatsān sunạr sạnz zạnānạ h^{y}et ak^{i} doho dopus am^{i} pādshāh kōḍ^{ye} sōzun gatse panun kāvand doho aki drāu̯ sunạr sunạsạnz vāj^{y} h^{y}et pādshāh sạnzi kōḍ^{y}i kits am^{i} pasand kạrus nạ dop^{u}nas yat chi vaḍ āu̯ put phīrit vōt panun gar^{ạ} pyau bimār.

2. ạmis ā̊s pādshāhasạnzi kōḍ^{i} hund ạshik gomut pādshāh kōḍ^{y}i ā̊s gomut ạmis sunạrsund ạshik dod^{ạ}māj^{i} kun vanān pādshāh kūḍ :—

zargạr nichuva pūr kumār ।
ḍēshit log^{ạ}mai dod^{ạ}mạ̄j muthai amār ॥

dod^{ạ}mạ̄j ches vanān phīrit :—

mai kar kūḍye shüri bāshe ।
lagak ashkanye vāle vāshe ॥
ā̊^{u}re kane dithai kūḍ^{i} kane dạ̄^{i}li ।
ā̊r mā lag^{ạ}ham vu bạ̄^{i}lī ॥

3. sunạr chu bimār ạmis chu ạskun tap ạmis sunạrsạnz kulai che gātij ạmis tug bōzun ạmisund dōd dapān ches tsạ hech lāyin rīnz beye gar sunasand^{i} rạ̄nz ze.

4. dapān vustād gar^{i} am^{i} sunạsandi rạ̄nz ze drāu̯ atas k^{y}et hitsạn rạ̄nz lāyān che apạ̄^{i}r^{i} tạ yipạ̄^{i}r^{i} lāyān kañyev^{i} tạ shastrev^{i} vōt ot pādshāhasạnzi dạ̄^{i}ri tal lāyin at^{i} sunạsand^{i} rēnz ze pādshahasạnzi kōd^{ye} halamas manz ami hā̊vus ā̊re phīrit tạḍ kan^{i} ānạ beye trāvun dā^{i}ri kan^{i} āb beye trā̊vun pōshe gund beye trā̊vun kih beye tujen shast^{ạ}ro salai

V. THE TALE OF THE GOLDSMITH

1. Now this is what my Master saith :—

In days of yore there was a certain city, wherein there lived a goldsmith. He was head of his guild with twelve hundred guildsmen under him. He used to make articles for the King's daughter, and these his wife would take to her. One day the princess told the goldsmith's wife that in future her husband must himself bring the things, so one day he set out to her with a ring. When the princess saw it she took exception to it. "It is crooked," said she. So he took it back and went home, and there fell sick.

2. The truth was that he had fallen in love with the princess, and she too had become enamoured of him. She cried to her foster-mother :—

"Full of sweet languishment is that son of a goldsmith.
I have seen him, O nurse, and mad is my longing for him."

But the foster-mother replied :—

"Utter not, O daughter, childish talk,
Or thou wilt be caught within the net of love.
Close thine ear, O daughter, to such words,
Or else thou wilt find thyself a mark for blame."

3. The goldsmith lay sick of the fever of love, and his wife was a clever woman. She understood the cause of his pain, and said to him, "Practise thou pitching balls, and make two balls of gold."

4. Saith my Master :—

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron as he went along, till he came below the princess's window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.

dʸutun atⁱ dạⁱri hạndis dāsas kash amⁱ sunạr vuch āu̯ phīrit vōt panun garạ dopᵘnas paneñye zạnānạ dopᵘnas kyạho kạrut ạmⁱ vununas phīrit rēnz hai lạ̄yᵃ̣mas tim hai gā̊s halᵃ̣ mas manz tōre hai haunam phīrit tor kanⁱ ā̊ne beye hai trāunam dā̊ⁱri kanⁱ āb beye traunam pōshe gund beye trāu̯nam kih beye dyutun shītᵃ̣rạvi salạyạ sạ̄ⁱth dāsas pash dopᵘ nas amⁱ phīrit tạr kanⁱ hau hāu̯nai ānạ kustāny ā̊smut chus vupar āb hau trā̊u̯ nai āb davạ kanⁱ gatse atsun pōshe gund trā̊u̯nai bāgas manz salạyạ sạ̄ⁱth hā̊u̯nai anun gatse pahre vāv tat chiy polādevʸ nʸạ̄zạ tim gatsan tsatenⁱ kih trā̊u̯nai ches vālān kangạñʸ.

5. dapān vustād drāu̯ ye sunạr shāman bạ̄ⁱgⁱ tsāvat bāgas manz vuchun atⁱ palang kut atⁱ palangas pʸeṭh shikasta sạ̄ⁱth pʸeyes nindạr āyes yi pādshāh kūḍ shāndạ ches karān khur khurachạs karān shānd yi kʸe hushār gā̊s nạ yutāñy gāsh lug phulenⁱ pādshāh kūḍ tsạj garᵃ̣ panun patkun gāu hushār sunạr yivān chu yitⁱ panun garᵃ̣ vanān ches panen kulai kʸạho kạrut yichus dapān phīrit sạnai kʸẽ āyem dopunas amⁱ zạnānạ talau yūrⁱ hund vulạ gau vuchus ami paneñʸe zạnānạ vuchus chandạs vuchān atⁱ rēnz ze sunạsandⁱ timai yim tamⁱ doho lāyānas halᵃ̣mas manz dopᵘnas sa chai āmuts su chuk nạ gomut hushār vo beye yeli gatsak kālᵃ̣chen teli dapai bo sabak.

6. dapān vustād nam da tulinas athan hạndⁱ akis ā̊s nas dyutmut sun kash dopᵘnas mōr thas amⁱ dopᵘnas phīrit mạⁱḷ māji che sa tsuñye muts nāyid

Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, " Well, dear, what did you do ? " Said he to her, " I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, " When she turned her back and showed the mirror, she meant that someone else was there ; when she threw out water, she meant that you must come in by the water-drain ; when she threw the posy of flowers, she meant that it was the garden into which you must come ; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through ; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said :—

At eventide the goldsmith went forth, and entered the garden. There he found a bed and got up on to it. He was weak from illness, and fell asleep. While he so slept, there came the princess. From the pillow she walked to the foot of the bed, and from the foot back again to the pillow, but he never awoke to welcome her. By that time the dawn began to blossom forth, and the princess ran off home. Thereafter the goldsmith awoke, and returned to his house. Says his wife to him, " What, dear, did you do ? " Says he in reply, " She never came to me." Says she to him, " Come here, my dear." He went up to her, and she looked into his pocket, and found there the two golden balls that on the day before he had thrown into the princess's lap-cloth. Says she to him, " She did come to you, but you never stayed awake. Now, when you go again this evening, I will tell you what to do."

6. And the Master further told me :—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, " You've been and killed me ! " But she replied, " I was never taught barber's

sabakas vu yeli gaʦak teli dimai davāhan amⁱ dyutᵃ̤nas marʦevāngan raʦehᵃ̤na beye nuna raʦe hᵃ̤na dopᵘnas beye yeli tat palaṅgas pʸeṭh khasak teli yeyiy nindạr yi dava raʦạ hạn gandⁱ zyes adạ pʸeyiy nindạr shạhij drāu̯ atⁱ yi sunạr davā raʦᵃ hạn hiʦun sạ̄ⁱth vōt at bāgas manz kut at palaṅgas pʸeṭh chu prārān ʦēr tāñy yi kuni yivān ches na hiʦanas yiny nindạr atas chus dōd at chu karit tap dopun vuñy āyinạ yeʦanạ ha bo dạ̄ⁱdis davā shạhij karạha nindạr yüthuy at dạ̄ⁱdis ʦunun davā tithuy pyōs vāliñjⁱ vʸe chu lalạvān thud vuthit.

7. dapān vustād āyiye pādshāh sạnz kūḍ ạmis mut så̄ruy dōd kạrun ạmis sạ̄ⁱth yi karun guʦ pʸeyak nindạr yutāñy gāsh lug pholenⁱ kuṭvāl chu vasān apạ̄ⁱr kanⁱ āgạye. vuchun atⁱ pādshāhasạnz kūḍ beye sunạr rạṭⁱ ạmⁱ koṭvālạn nīñy rạṭit kạrin havālạ ʦrālin kạrik kạ̄d atⁱ å̄s pakāṇ vatⁱ akha ami süy dopuk yimau kạ̄dyau doyau ʦahasạ dīzi krēk sunạr aṭa pʸeṭhạ dạbzik pādshahas kar pyau kuṅgᵃ̤vārⁱ kabar cha loṭ ʦaṭanᵃsạ kʸinna hot ʦatanas.

pādshahas kar pyau kuṅgᵃ̤vārʸē ।
pakān dil gōm tạtⁱ tārē ॥
vir het vātun gōʦ sulli gārʸē ।
natatas pādshāh tạtⁱ mārē ॥

bōẓ sunạrsạnzạ zạnānạ ḍrāye bāzar hiʦan ʦuche lazan krañjᵉ drāye hʸet.

shen kād kānạn su cho bᵃ̤ge rēmai ।
satyạmis aʦayo Bār Kodāyu hāy ॥

work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red-pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your cut finger and your sleep will become cool."[1]

So the goldsmith went out, taking with him the medicine, and came to the garden, and got up on to the bed. He waited a long time, yet no one ever came. At length he began to feel sleepy, but his hand was too sore, and he caught hold of it (to relieve the pain). He said to himself, "She hasn't come. If I had only put some of that medicine on my sore finger I should have had a cool and refreshing sleep." So he put some of the medicine on the cut, and the smart was like a fiery poison in his heart. He jumped up, nursing his aching hand.

7. And my Master went on to say :—

Just then came the princess, and all his pain was forgotten. He did with her what was proper to the occasion, and they fell asleep in each other's arms. Meantime the dawn began to blossom forth. The chief constable came by on his rounds of inspection, and found there the princess and the goldsmith. He arrested them, making them over to his henchmen, and put them into jail. Just then a man happened to be passing along the road, and they called out to him, "Please, sir, make an outcry in the goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

"The King's ass was caught in the saffron field,
And as I went there, my heart became all full of anxiety.
Thou must come at dawn with money to pay the fine,
Otherwise the King will kill it there and then."

The goldsmith's wife heard this outcry. She went out into the market and bought some loaves. She put these into a deep basket, and went off (to the jail), crying :—

"In six prisons have I distributed loaves.
Now, O God, would I enter a seventh."

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[1] She means that the desire for sleep would become cool, and he would remain awake. But the silly fellow misunderstands her, and imagines that the medicine would bring him cool and refreshing sleep.

8. dapān vustād bāgᵃ̣ren yimạ suche dopunak kāvand chum bīmār atⁱkyā dop ham pīrau fakīrau suche gaʦan bāgᵃranye satan kādkhānen yi kʸēʦa dapun chu ti dapᵃ̣zim yōrạ aʦᵃvunuy ā̊rạ nēravun kʸē dapᵃ̣zim na me gaʦe shak dopᵘnak beye mā chu kạ̄ⁱdⁱ yeti dop has yimau patʸạmi paharạ ani motⁱ kuṭvālen ze kạ̄ⁱdⁱ tim che patkun vā̊ʦ yiman nish dopun ạmis panạnis kāvandạs vony kʸita pạ̄ⁱṭⁱ mokli yeti pādshāh kūḍ tagʸe mokalāvañy yi pādshāh kūḍ dopᵘnas ạmⁱ phīrit ti yeli tagʸehạm ade kyāzi lagaha kād.

9. dapān vustād kuḍun nālạ panun poshāk ʦunun pādshāh kōḍʸe pādshāh kōḍʸe hund kuḍun ʦunun pānes kᵃ̣rạnd diʦạnas vutamakⁱ drāye nebạr pādshāh kūḍ gaye panun gar kuṭvālen dʸut rapạṭ pādshahạs dopᵘnas pādshāh kūḍ beye ā̊s sunạr bāgas manz timai kyā karim kād pādshāh drāu̯ ạdālat pʸeṭh anik yim rātik kūḍⁱ ze vuchuk yim bạ̄ʦ ze sunạr sanzi kulạye gandⁱ gulⁱ ze pādshahas dopᵘnas pādshahạm asⁱkya ạ̄sⁱ gamatⁱ sālas tōre kyā āi̯ tạ vātⁱ yat chʸānis shehạras manz gau ʦēr adạ ʦāi̯ chʸānis bāgas manz atⁱ vuch palang khatⁱ atⁱ pʸeṭh kur arām ā̊re āu̯ chōn kuṭᵃ̣vāl amⁱ kya niy rạṭit kạrin kād vut kuṭvāl dopun pādshahas pādshahạm chⁱān kūḍ kạrnam kasam vigñya nāge pʸeṭhạ dapān yus atⁱ apuz kasam karehe su vutehenạ tatⁱ thud su ā̊s tatⁱ marān dop amⁱ sunạr sanzi zạnānạ ạmis sunạras tagⁱye yi pādshāh kūḍ bachāviny dopᵘnas

8. And my Master said :—

She went about distributing these loaves, saying, " My husband is sick. And what did holy men and medicants say to me but to distribute loaves in seven jails. If ye have ought to say to me, say it to me as I go in ; but say not ought to me as I go out, for that will risk the fulfilment of my vow." And then she continued, " I wonder if ye have any prisoners herein." They replied, " At the last watch of the night the chief constable brought hither two prisoners. They are in there at the back." So she came up to them, and said to her husband, " How can we now get the princess free ? Have you any plan for releasing her ? " Said he, " If I had any plan, would I now be in prison ? "

9. Said my Master :—

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head, so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him, and, lo and behold, they were the husband and wife ! The goldsmith's wife respectfully folded her arms and said to the King, " Your Majesty, we had gone to a marriage feast, and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed, and got on to it and went to sleep. Well, your chief constable came along, and, as you see, arrested us and put us into prison." Then the chief constable got up and said to the King, " Your Majesty, let your Majesty's daughter make oath at the Vigiñāh Nāg.[1] People say that if anyone make a false oath there, he never rises up again, but falls down dead on the spot."

Said the goldsmith's wife to the goldsmith, " Have you any plan for saving the princess ? " Said he to her, " Please tell me how ? "

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[1] Vigiñāh or Vigiñᵃ is the name of the tutelary goddess of the Kāshmīr forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A Vigiñāh Nāg is a Nāg, or spring, sacred to her.

hāvtam vat dopᵘnas ak trāu̯ sā̊ruy poshāk kurạn ʦün krāu̯ beye mat sūr lāg gosōny yeli ut vātᵃ̤nāvan ạmis pādshāh kūḍʸe chōn gaʦe gaʦun ạmis pādshāh kūḍʸe gaʦe karinʸ tap dāmānas dopun gaʦes mạ dittạ guḍe khārāt sa kya hāi̯vi adạ kasam chōnuy mokrạṭit dạpi yāhazⁱ vigñya nāge nạmis mạtis sivạ kya kạrüm nạ kāsi dāmānas tap.

vigñya nāgas vaʦāyạs srānas ।
kuvᵃ̤ zānạ maṭⁱma ludnam ra ॥
matⁱ tap lạ̄yinam doili dāmānas ।
kuṭᵃ̤vāl gānạs gudᵃ̤ryau kya ॥
sạ̄ⁱri yārᵃ̤ goi pānas pānas ।
kuṭᵃ̤vāl gānas gudᵃ̤ryau kya ॥

10. pādshāh kūḍ gaye gar kuṭᵃ̤vāl dʸutuk phahi sunạrsandi bā̊ʦ ze che garⁱ panạnⁱ yi gau sunạr bimār kurnas yạhoi ạshkun tap yi ā̊s sunạrsạnz zạnānạ gātij guḍun mohᵃ̤rạ hathas akis rush yi gundun panạnis kāvandas pānạ lōgun sạnnyās ạmis pạ̄rạn gupālⁱ vā̊ṭạnāvun pādshāhạ sund garạ dopun ạmis pādshahạs yi chạm bạ̄y kākinʸ yi chai ʦe havālạ mye chiy gaʦun bạ̄yis nish su chum gōmus (*sic*) sōdahas yi chai myĕ gupālⁱ havālạ yu tāñy asⁱ yimōy yi chai pāk yi thạ̄ivzin panạnʸe kūḍis sạ̄ⁱth āye phīrit panen garᵃ̤ kʸĕ kāla gau āu̯ yi sunạr beye garᵃ̤ punun.

11. dapān vustād lōgun sōdāgār amⁱ zạnānạ vā̊tⁱ atⁱ pādshaha sandis shehạras manz lōg ami beye sạnyās kāvand thā̊vun ḍēras pʸeṭh saudāgār lāgit

Said she, "In the first place, pull off all your clothes, and put wooden pattens on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nāg, you must go up to her and catch hold of her skirt, saying, "First of all, pray give me alms." She can then safely take oath and say, "O holy Vigiñāh Nāg, save and except this mad fellow no one hath ever seized my skirt."[1]

She went down to bathe in the Vigiñāh Nāg.
"I know not why this charge was brought against me.
Only this mad one hath caught the skirt of my garment."
Then what happened to the vile chief constable?
All the folk took their several ways to their homes.
Then what happened to the vile chief constable?

10. So the princess went home in peace, and they took the chief constable and impaled him. The goldsmith and his wife also returned to their own house, and there he fell sick. He was sick with the fever of love for the princess. But the goldsmith's wife was very clever. She made a necklace worth a hundred *dīnārs* and put it on her husband. She dressed herself as a mendicant ascetic, and him as a dancing girl, and brought him to the King's palace. Said she to the King, "Here is my brother's wife, and I am putting her in thy charge. I must be off to my brother who has gone away on a trading expedition. So here is my dancing girl placed in thy charge until I return. She is yet a virgin and thou must keep her with thine own daughter." Saying this she (left the goldsmith there disguised as the girl and) returned to her own house. Shortly afterwards the goldsmith himself slipped away, and also went home.

11. And again my Master said:—

The goldsmith's wife dresses her husband up as a merchant, and arrives as if from a journey at the King's city. She herself is again made up as the mendicant ascetic. She leaves the pretended

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[1] "To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.

pāne gaye pādshahis gund^{a}nas dāvā dim gupāl^{i} divān achạn dü dapān ches dim gupāl^{i}.

prārān doh gau me bāl^{y}ē ।
sạnyās āmut gupāl^{y}ē ॥

yi chus dapān pādshāh phīrit.

sạnyās^{a} maulāk jande lolo ।
kōtūna ak dimai danḍa lōlō ॥

sạnyās chus dapān chus phīrit.

sạnyās chusai bē vāstu lōlō ।
danḍ himai dukhtarē khās lōlō ॥

12. dapān vustād moh^{a}rạ hatạs guḍun rush gundun paneñye kūḍ^{y}e karạn havālạ sạnyāsas.

tānnạnạ tannana tanā nai ।
yim kār che karān zạnānai ॥

niyantạ karạn havālē panạnis kāvandas dop^{u}nas tsu zān tạ yi zān.

merchant in the tent, and herself goes to the King. She makes her petition to him. "Give me," said she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl":—

"Longing have I been for my girl as the days went by.
The mendicant has come for his dancing girl."

And the King replies to her:—

"O mendicant, fix not the banner of thy claim, tol-lol-lay.
I will give thee another lady in compensation, tol-lol-lay."

But the mendicant answers:—

"An ascetic I am without worldly ties, tol-lol-lay.
In compensation I'll take thine own daughter, tol-lol-lay."

12. And finally said my Master:—

He made a necklace worth a hundred *dīnārs*, and putting it on his own daughter, made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,
It is only womenfolk who can act this way.

She took the princess and made her over to her husband. And she said to them, "You must learn, and she must learn."[1]

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[1] i.e. learn the truth of the verse just quoted. They two must learn and know the power of women's wiles. There is perhaps an indication that the wiles would continue, and that the life of the husband and of the second wife might not be happy as they expected.

VI. SHĀHĪ YŪSUF ZALĪKHĀ

1. Shāhī Yūsuf Zulīkhā yār^{a} bōzak nā ॥

Z. 2. Sālas yihna polāu̯ k^{y}eknā ।
Yitam gah begā yār^{a} bōzak nā ॥

3. Sat kuṭ^{i} larichim chān^{y}e lō larichim ।
Beh tam sātha yār^{a} bōzak nā ॥

4. Puṭal khānas b^{i}yun b^{i}yun pānas ।
Kurnak parda yār^{a} bōzak nā ॥

Y. 5. At^{i} kya thåvut as^{i} kōna håvut ।
Z. Dop^{u}nas chum Kūdā yār^{a} bōzak na ॥

Y. 6. Kūdā gau suy mane paneñye kās duy ।
Shōlan chu shamā yār^{a} bōzak nā ॥

7. Kūdā chu kunuy jal^{a}va dit drāu̯ nunnuy ।
Kanye manz chā mudā yār^{a} bōzak nā ॥

8. Hazrat Yūsuf tsul pat^{a} lāḍēyes Zalīkhā ॥
Z. Yūsūf tsalān Zalīkhā lārān ।
Dop^{u}nas yi pazyā yār^{a} bōzak nā ॥

9. Nālas tap kạrit nyūn hā tsā kạrit ।
Gai pēshe pādshāh yār^{a} bōzak nā ॥

VI. THE STORY OF YŪSUF AND ZULAIKHĀ[1]

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā ?

2. (Zulaikhā) " To the feast wilt thou not come ? Dainty meats wilt thou not eat ?
In season or out of season, come thou to me. Wilt thou not hear, O beloved ?

3. " Seven rooms have I in the palace; in my longing for thee have I prepared them.
Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved ? "

4. One by one she herself in the idol-house
Covereth (each idol) with a veil.[2] Wilt thou not hear, O beloved ?

5. (Yūsuf) " On what hast thou put a veil ? What hast thou displayed to us ? "
(Zulaikhā) " It is my god (that I have veiled). Wilt thou not hear, O beloved ? "

6. (Yūsuf) " There is but one God. Cast from thy mind the belief in dualism.[3]
He is burning bright as a lamp. Wilt thou not hear, O beloved ?

7. " There is but one God, who hath manifested Himself in glory.
What purpose can there be in a stone ? Wilt thou not hear, O beloved ? "

8. The holy Yūsuf fled, and after him ran Zulaikhā.
Yūsuf fleeing, Zulaikhā pursuing.
Cried she, " Is it thus that thou shouldest act ? Wilt thou not hear, O beloved ? "

9. She caught him by the neck. She made an accusation against him.
They went before the King. Wilt thou not hear, O beloved ?

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[1] Yūsuf is Joseph, and Zulaikhā is Potiphár's wife.

[2] When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.

[3] *Dŏy*, duality, is a technical term of Kāshmirī Śaiva monotheism, and is here borrowed by Musalmān theology.

10. Azīza Misạr ā̊s pādshāh ạmis ā̊s zid Hazret^{i} Yūsūf^{ạ} sund.

Yūsūf kạd khān kahchus na bōzān ।
Mukli az Kūdā yār^{ạ} bōzak nā ॥

11. Yeli Yūsūf lug kạd at^{i} ā̊s prāñy kạd timau dyūt kāb akis kurun tạ^{i}bīr ʦimạ^{i}ri pādshāh mōḍ pādshahạn beyis kurun tạ^{i}bīr ʦạ sapadạk pādshāh sund pēshkār mạṭ^{i} hasa pạ^{i}vzi yād.

Kạ^{i}dyau kāv dyūt tạ^{i}bīr drāk myūt ।
Moklai parda yār^{ạ} bōzak nā ॥

12. Pādshāh Azīzạ Misạr dēshān kāb.

Azīzạ Misạr kāb^{ạ}nish ābtạr gau bedār ।
Vut shōrạ ga yār^{ạ} bōzak nā ॥

13. Kam^{y}ük vut shōrạgā ?
Malan bāban pīran fakīran ।
Banina hakīma yār^{ạ} bōzak nā ॥

14. Kam^{y}ük hakīm at^{i} kābus yus mānye ʦārihe yus am^{i} Azīzạ Misren kāb ā̊s dyūtmut dop^{u}nas gulāmạn kābuk tạ^{i}bīr zāne Hāzret Yūsūf.

Kābuk tạ^{i}bīr Yūsufas chu vāphīr ।
Dāden chiy davā yār^{ạ} bōzak nā ॥

15. Unuk Hazret Yūsūf dop^{u}nas pādshahạn me ḍyūṭ kāb at^{i} vanum tạ^{i}bīr dop^{u}nas Yusūfan kya ḍyūṭhut dop^{u}nas pādshahạn ak ḍyūṭhum huk^{i} nāg

10. Azīz-ĕ Misr was the King, and he had enmity against Yūsuf.
Yūsuf is in prison, no one heareth his complaint.
But he will be released by the power of God. Wilt thou not hear, O beloved ?

11. When Yūsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying, "Thou wilt become the King's chief clerk. Then, sir, I beseech thee, bear thou me in mind."

The prisoners saw a dream. The interpretation turned out true[1] for them.
On the morrow they were released from jail. Wilt thou not hear, O beloved ?

12. King Azīz-ĕ Misr saw a dream.
Azīz-ĕ Misr became terrified by the dream.
He awoke, and there was made proclamation. Wilt thou not hear, O beloved ?

13. What was the purport of the proclamation ?
Among the priests, among the calendars, among the saints, among the mendicants.
Can there not be found one learned man ? Wilt thou not hear, O beloved ?

14. Of what science was a learned man required ? One who could interpret this dream that had been seen by Azīz-ĕ Misr. His servant said to him, "The holy Yūsuf knoweth how to interpret a dream."

"Mighty is Yūsuf in interpretation of dreams.
Verily he is the remedy of all pains. Wilt thou not hear, O beloved ?"

15. They brought the holy Yūsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yūsuf, "What didst thou see ?" Replied the King, "In the first place saw I seven dry water-springs drinking

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[1] Literally, "sweet"

sat yivān bartʸen nāgan satan chʸavān beye ḍyūṭhum kām sat hil vuchun pukhtan satan helen ningᵃlān beye vuchun lāgar gāu̯ sat yivān mast satan gā̊vun ningᵃlān amⁱ kuy vanum tạ̄ⁱbīr dopᵘnas Yusūfan drāg vuthi.

16. Dapān vustād Yusūfan moklau tạ̄ⁱbīr vanit pādshahạs gāu asar lajis boche dopᵘnak dīyūm batạ amⁱ vaktạ pādshah kʸavān ā̊s nạ amⁱ asrᵃ sạ̄ⁱth dopᵘnak jal ạ̃yūm dapān gai tạ ạnuk batạ yi kyō̃n dopᵘnak bey ạ̃yūm ãye has dēgạ vokᵃvit ạnhas tạ kyō̃n taslīkạ ā̊s nạ dapān atⁱ bo che sạ̄ⁱthi gau mạrit dapān pagā dits vazirau vurdī pagā vasʸu sạ̄ⁱrē īdgāh yas host namⁱ pạ̄z behe nyeche suy sapạdⁱ pādshāh dapān votⁱ īdgāh āu̯ host namʸau Yusūfas pạ̄z āu̯ bʸūthus nʸeche banāu Yūsūf pādshāh.

Yalạ vai hā̊vun hostᵘ mańge nā̂vun ।
Yūsūf pādshāh yārᵃ bōzak nā ॥

17. Tạ̄ⁱrīf-i Yūsūf par Wahab Kārạ khūb ।
Gats parān lā illāh yārᵃ bōzak nā ॥

up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this." And Yūsuf said unto him, "A famine will arise."

16. And my Master said :—

Yūsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, "Give me food," although that was not his time for eating. Through the power of the famine he cried to them, "Speedily bring ye it to me." And people say that they hastened forth and brought him food. He ate it, and cried, "Bring ye more!" They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that (for all he ate) he died of starvation. They say that next day the Viziers gave forth this command, "Let all ye citizens descend to-morrow to the ʻĪd-plain, and he to whom the royal elephant will bow, and on whose thumb-ring the royal hawk will alight, shall become King. They say that they went down to the ʻĪd-plain. The elephant came and bowed to Yūsuf, and the hawk came and alighted on his thumb-ring. So Yūsuf became King.

Majesty he displayed, he sent for the elephant.
Yūsuf became King. Wilt thou not hear, O beloved ?

17. O Wahb, the blacksmith, well recite thou the praise of Yūsuf.
Ever as thou goest recite the creed. Wilt thou not hear,
O beloved ?

VII. NAYE HAṆZ KAT

1. **Banạ yas dōd tas chu pānạs tīnanān ।**
Naye hund dōd nay che pānai tī vanān ॥

2. **Nai che dapān Bār Sāhib chi kunuy ।**
Diyạ tạ tsakh^{y}e nishi pānai chī b^{y}ünuy ॥

3. **Nāi che dapān Bār Sāhib mun^{ạ} zāt ।**
Pāne suy kun chi mushtāk dokht^{a}rāt ॥

4. **Hamud gatsyu tas Khudāyạs kun parān ।**
Pạd^{ạ} kurun ṭōṭ Muhammad mēz^{ạ}mān ॥

5. **Bār Sāhiban sạ^{i}th dit^{ạ}nas sāmān ।**
Tsōr yār chạs sạ^{i}th sạ^{i}th shōbān ॥

6. **Nūr^{ạ} tạm^{i}sandi pạda kurun Ādam ।**
Ād^{ạ}mas sạ^{i}th pạda kurun īdam ॥

7. **Nai che dapān lodun Ādam bē navā ।**
Ā̊s mashīyat lạ^{i}r^{i} tala drạyas Havā ॥

8. **Nai che dapān kyạ zabar ā̊s suy sāth ।**
Yam^{i} sāthai pạd^{ạ} kạrun zur yāt ॥

9. **Nai che dapān hāl myō nuy bōz tuy̯ ।**
Dạ^{i}d^{ye} ladai ch^{y}ūtạ sātạ rōz^{i} tuy̯ ॥

10. **Nai che dapān pat vanan ā̊sus pin hām ।**
Shāk^{ạ} burgau sạ^{i}th^{i} ā̊sus shōbān ॥

11. **Nai che dapān thud me ā̊sum bālạ pān ।**
Sune kanạnuy grāye dūran ches divān ॥

12. **Gai mạ gum^{ạ}rā̊ yiy tạ tam^{i} kuy gōm badal ।**
Pyōm^{i} guṭ^{i}lā lạ^{i}ni tsūr vā̊tit azal ॥

VII. THE TALE OF THE REED-FLUTE

1. Only to him is the burden of woe manifested who suffereth woe himself.
The reed-flute herself is telling the reed-flute's woe.

2. Quoth the reed-flute, "The Almighty is one and only one.
God alone is of His own will devoid of wrath."

3. Quoth the reed-flute, "Pure is the Almighty;
(As He alone is free from imperfection) only towards Himself can he yearn day and night.

4. "Ever go ye giving forth praise to that God,
In that He created Muḥammad, the Beloved Guest.

5. "The Almighty gave him instruments to be with him.
Four friends [1] are illustrious as his companions.

6. "By His glory He created Adam,
And with Adam was created this world." [2]

7. Quoth the reed-flute, "Adam was sent forth into the world all alone,
And at his wish Eve issued from his side."

8. Quoth the reed-flute, "How excellent was that moment,
In which the world with all its offspring was created!"

9. Quoth the reed-flute, "Hear ye, I pray, the tale of my woe.
If ye suffer pain, remain, I pray, a moment by me."

10. Quoth the reed-flute, "At the back of the forest was I hidden,
Beautiful with my branches and my leaves."

11. Quoth the reed-flute, "Upright was my youthful form,
As (in the breeze) I waved the pendants of my golden ears.

12. "I went astray, and thus happened that change of my estate.
A woodcutter chanced upon me, a doom, a thief of my destiny."

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[1] Muḥammad's four friends were Abū Bakr, 'Umar, 'Uthmān, and 'Alī. The last two were his sons-in-law, and the first two his dearest friends.

[2] The word *yīdam* is a corruption of the Sanskrit *idam*, and comes curiously in a Musalmān poem.

13. Nai che dapān sakhme gōm au suy kosūr ।
Nazᵃri tạmⁱ sanzi sạⁱthⁱ sạpạnum tokᵃ sūr ॥

14. Nai che dapān tsakhⁱ hut mak chumᵃ divān ।
Phalᵃ bʸün bʸün chale māzas chum tulān ॥

15. Madᵃ me ā̊sum hadᵃ pānạs ches karān ।
Bālᵃ pānạs vāle nai kā̊ts chum karān ॥

16. Gayᵉ zhudā sai zhudāī chaî vanān ।
Ā̊s vadān al vida ā̊s suy karān ॥

17. Tatⁱ vā̊lit vatⁱ vatⁱ tam chum divān ।
Vāle vunuy turke chʸānạs chumᵘ kạnān ॥

18. Nai che dapān lạⁱrⁱ phīrⁱ phīrⁱ chum vuchān ।
Dūri rōzⁱ rōz tōⁱri dab sak chum divān ॥

19. Nai che dapān litᵃri sạⁱth yeli gạjᵃnas ।
Ạtạr peyem yeli char kas khạjⁱnas ॥

20. Dalīl :—

Yeli charkas kạts ạmis turke chʸānạs nishi ạmis pʸevān panen ham nishīn yād yimᵃnuy kun che vanān kʸētsa tạ kya vane.

Nai che dapān ham nishīn mēnʸ rōdⁱ katʸe ।
Vạnʸ bo dimᵃ hak tūri mạ rōdⁱ ạd vatʸe ॥

21. Ham nishīnạn sīr panunuy bāvạ ha ।
Sīnᵃ mutsᵃrit dōd panunuy hāvᵃ ha ॥

22. Nai che dapān kya banʸā̊m kūt ches rivān ।
Dạⁱde panạne nālᵃ pharyād ches divān ॥

13. Quoth the reed-flute, " Terrible was the fault (i.e. calamity)
that befel me.
At once on his seeing me, I became crushed to dust."
14. Quoth the reed-flute, " Wrathfully he striketh me blows
with his axe,
Bits of my flesh in splinters is he raising.
15. "I had been full of pride, I had looked upon myself as the
limit (of beauty),
And how much humiliation doth he cast upon my fair young
form ! "
16. Far from the forest was she sundered, and of that sundering
she tells.
Lamenting was she, as she made her last farewell.
17. "Down from the mountain forest he bringeth me, and wearieth
me with the long, long road.
And when he is come down, he selleth me to a carpenter."[1]
18. Quoth the reed-flute, " He turneth me round and round
sideways and inspecteth me.
He standeth apart and giveth me terrible blows with an axe."
19. Quoth the reed-flute, " When he melted my flesh with a saw,
When he set me on his lathe, 'twas as though a wood-worm
had attacked me."

20. When she was set on the lathe in that carpenter's shop, the memory of her friends and companions comes to her. She says some words to them. What is it she would say ?

Quoth the reed-flute, " Where stayed my friends and
companions ?
Messages would I send them. Would that I knew if they
stayed half way.
21. " I would tell my secret to my friends and neighbours,
I would open my bosom, and display my grief."
22. Quoth the reed-flute, " What hath befallen me ! How
much do I lament !
In my woe, I pour forth cries and calls for help."

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[1] A *tŏrka-chŭn* is a carpenter who works on his own account in his own workshop, and who is not a village servant.

23. Nai che dapān nālạ dim^{a} ha mār^{a}kan ।
Banạnạ rust^{a}nau kah ti rōzān mardạ zan ॥

24. Dapān vustād kya vanạhe yiman ham nishīnan yiman vanạhe yiy :—

Narạm kạr kạr barạm pānas chum karān ।
Vāre vuch tōm māz kōta chum harān ॥

25. Vade nā bo zade pānas tạ̄^{i}ri nam ।
Khām pạ̄sạn zīṭ^{i} atạ kạ̄t^{i} dạ̄^{i}ri nam ॥

26. Dapān vustad vu yeli khām pạ̄san āyi kạnanạ vuchus p^{y}ivān panun nạyis tān^{y} yād at^{i} nạyis tānạs kun che vanān k^{y}ētsa kya vane :—

Nai che dapān nạ̄yis tānuk chum tamā ।
Gar ze panạne tsān^{y} jām arzo samā ॥

27. Nai che dapān nạyis tān myån kyah chu jān ।
Zāne kyah tat māne bōzit gạ̄^{i}ri zān ॥

28. Nai che dapān nạyis tān myån kyah zabạr ।
Zāne kyah tat māne bōzit bē khabar ॥

29. Nai che dapān nạyis tān nạch yas che zān ।
Zānạ suyyus ās^{i} vot^{u}mut Lā Makān ॥

30. Nai che dapān kyah che vun^{y}muts masnavī ।
Zāne suyyas ās^{i} p^{y}imats ashkạ chī ॥

31. Nai che dapān mudur mas kạ̄^{i}tya ch^{y}avān ।
Sudạr balai nāye Subhān chiy vanān ॥

23. Quoth the reed-flute, "In the assemblies cries would I give forth.
No man or woman ever liveth free from his fated sorrow."

24. And my Master saith :—

What would she have said to her friends and companions? To them verily would she have said this :—

"He planed me and he made me smooth, and with an auger bored he my body.
Prithee, behold me well. How much of my flesh is dropping from me!

25. "Shall I not weep? Holes hath he made all o'er my body.
For a petty farthing how often hath he stretched his arms upon me."

26. Moreover my Master saith :—

When she had been sold for petty farthings there came to her the memory of the canebrake where she was born. She addresses some words to it. What is it she would say?

Quoth the reed-flute, "Yearning have I for my canebrake,
For this purpose searched I earth and heaven."

27. Quoth the reed-flute, "How fair is my canebrake!
Can one who knoweth it not, understand its meaning, if he hear thereof?"

28. Quoth the reed-flute, "How excellent is my canebrake!
Can an ignorant man understand its meaning, if he hear thereof?"

29. Quoth the reed-flute, "He only will have knowledge of my canebrake
Who hath arrived at the true knowledge of God the Omnipresent."

30. Quoth the reed-flute, "What hath been said in these verses?
Only he will understand on whom hath fallen a particle of love."

31. Quoth the reed-flute, "Many are they who drink sweet wine,
But only on Sŏdarbal doth Subḥān sing the tale of the reed-flute."

VIII. PĀDSHĀH SÜNZ KAT

1. Dapān vustād suy pādshāh ā̊s nērān prat doho atⁱ zünᵃ̣ dabi pʸeṭh atⁱ ā̊s pʸeṭh kani ā̊l janavāran hund yim ā̊sⁱ prat doho yihas bōlbā̊sh bōzān yim āsⁱ pādshahᵃ̣ sạnd setā khush gaʦān doho aki ā̊s na bōlbā̊sh kʸĕ gaʦān dop amⁱ pādshāh bāye pādshahạs az kōne che gaʦān bōlbā̊sh dapān vuchuk atⁱ ā̊lis atⁱ manz bache ze momutʸ vālik bun setā pʸūr yiman pādshahas sạndyan don bāʦạn anik vazīr̦ gātily gātily. dophak noman vuch tuy̭ kya chu gomut vuch hak yiman rotᵃ̣mut kund hatis dānạ vazīrạn akⁱ dopᵘ nak yi che yiman panenʸ mạ̄j momuʦ ạmⁱ narạn kurmuʦ bʸēk vurudz amⁱ chu nak dyutmut ā̊mpa kane dyutᵃ̣mut kund ami chi yim momutʸ pādshāh vanān pādshāh bāye buy marai ʦạ karⁱzạnạ kunⁱ pādshāh bai vanān pādshahạs buy marai ʦạ karⁱzạnạ kunⁱ kur yimau driy kasm pāne vāny yi kyā ze kuruk driy kasm dopuk asⁱ che gabạr ze timan kya kaⁱrē vur mạ̄j yā mōl yiy.

2. kyĕ kāla gau pādshāh bai moye pādshāh kunⁱ karān chu nạ ti kyā zi pāne vānʸ ā̊suk doyau bāʦau driy kasm kurmut vāryạ kāla gau āy vazīr dopuk pādshahạs pādshahạm nʸētar gaʦe karun vārya kāl bōzān chuk na kur has zōr vazīrau kurun nʸētar.

3. yim pādshāh zāde ze ā̊s timⁱ ā̊s paḍān sabak doh akⁱ kạr yimau pāne vāñy bārᵃ̣nyau doyau muslahat māji gaʦau salām hʸet barᵃ̣k trạ̄mʸ lālau nigīnau gai hʸet salāmi māje trạ̄mʸ rutᵃ̣nak vuchuna

VIII. THE TALE OF A KING

1. Once upon a time there was a certain King, and my Master tells me that every day he used to go out to take the air in the roof summer-house of his palace. Now some birds had built their nests in its thatch, and each day the King and Queen used to listen to the chirping of the chicks, and much joy did the two derive therefrom. One day they heard none, and said the Queen to the King, "Why is there to-day no chirping?" And my Master tells me that they looked into the nest, and that they found therein only two dead chicks. They took them out and full of grief brought them down into the palace. There they summoned all their wise Viziers, and commanded them to inspect the dead chicks, and to say what had happened to them. So the Viziers inspected them, and found that a thorn had been stuck into the throat of each. Then said a very sage among the Viziers, "It is evident that the mother of these chicks died, and that the cock sought another mate and wedded her. She has been giving each of them a thorn to eat for food, and that is why they are dead." Said the King to the Queen, "If I die, thou must not wed again," and said the Queen to the King, "If *I* die, *thou* must not wed again." And so they mutually made vow and oath. Now, why was it that they made this vow and oath? "Because," said they, "we have two sons, and who knoweth but a stepmother or a stepfather may do this very thing to them."

2. In the course of time the Queen died, and the King wedded not again, because of the mutual vow and oath that the Queen and he had made. A long time passed, and at length his Viziers came to him and said, "Verily, your Majesty should once more make espousal," but for a long time he paid no heed to them. Then at last his Viziers became urgent, and he took to himself a new Queen.

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off

kurnak gai yim pādshāh zāde ze sabakas yim che doha doha ithai pāthin karān doḥạ aki gau ạmis pādshāh bāye khātir yiman vurạ nʸechᵃ̣ vin hund yiman dopun tuh thạ̄ⁱvyu mạ sạ̄ⁱthⁱ salā yimau dopᵘhas ʦạ chak mōj asⁱ chi gabạr ʦạ tạ asⁱ vātⁱ na gai pānạs sabakas āu̯ pādshāh panun mahᵃlạkhān pādshah bāye tropᵘnas kut dopᵘnas bar kyāⁱzⁱ kurut band yi ches dapān pādshāh bai bu chạsạ chʸạ̄nʸ kulai kʸin na chʸāñyen nechᵃ̣vin hunz pādshāh chus dapān ti kya gau dopᵘnas tim ām lekan guḍᵃ dim ti hạnzạ vālinje ze adạ muʦᵃ̣rai bar.

4. dyutun hukum vazīrạn tim āsⁱ sabak parān ʦatᵃ̣hāl dopᵘnak māre vātᵃ̣lạn kạrūk havāla timai mārenak dapān vōt vazīr yiman pādshāhzādạn nishạn setā gōs yin sāf dopᵘnak vasyu bun ʦātᵃ̣hālᵃ̣ dopᵘnak ʦạlʸu yemi shahᵃ̣rạ timʸ ʦạlʸ vazīrạn kạr kōm dopun māre vātᵃ̣lan māⁱryūk hōni ze karik yiman vāliñje ze lazak tạ̄ⁱkis gai hʸet pādshāh bai dopᵘhas añyai nomạ pādshāh zādạn hạnza vāliñje ze thāu̯ darvāza tạ rat thāvnak darvāza rachen yimạ vāliñje ẓe dopᵘhas yimᵃ̣ chai pādshāh zādạn don hạnzạ byūṭ` atⁱ pādshāhī karnạ.

5. yim bạ̄i bārạn ze vātⁱ biyạs pādshahạs akis nish dopᵘnak pādshahạn tuh chu shᵃhzādạ me yivān bōzᵃ̣ne tuh vạnⁱ tōv̯ tuh kʸetạ pạ̄ⁱtʸ chu yōr lạgⁱmatⁱ kya sabab chu yimau dopᵘhas yi panun gudᵃ̣run dopᵘnak bihu mʸenish nōkᵃ̣rī dapān bēthʸ hazūri naukar ạmis ā̊s pādshahạs prānʸ gulām ze yim zʸi ti gai ʦōr ʦun zạnen kạrin zima rāʦạs ʦōr pahạr

to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith :—

He gave an order to his Viziers while the boys were studying their lessons in the school. Said he to the Viziers, "Make the princes over to the executioners, and let the executioners kill them." And my Master tells me that a Vizier went to the princes, and became filled with pity for them. Said he to them, "Come ye down from the school." Then he said, "Flee ye from this city." So they fled, and then the Vizier did a deed. He told the executioners to kill two dogs. So they killed two dogs, and tore out their hearts. These they put upon a charger and took to the Queen. Said they to her, "Here are the two hearts of those princes. Open thou the door and take them." So she opened the door and took the two hearts, as they said to her, "Here are they for thee straight from the bodies of the two princes." And thereafter the King lived on with her to sway the sceptre.

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithee tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard, and with these two princes they made four. Each had to guard the king during one of the four watches of the

guḍ nyukuy pahạr chu lagān ạmis pādshāh zādạs zʸithis hihis dapān pādᵃ̣shahạ sandyau doyau bāʦau trā̊vuk arām.

6. dapān gulām chu vudᵃ̣nye nazar ches pādshahạ sạndin don bāʦen kun yimᵃ̣ vuy syud log vasạni shahmār tālᵃ̣ va kane. gulām chu vuchān yeli yi shahmār log vātạne amis pādshāh bāye hạndis badanạs nʸēzik āu̯ lārān gulām lạyin shamshēr ạmis shah mārạs hani hani karinas tukrạ ʦunun palangas thal shamshērⁱ hạndis tʸēgas vulun phamb log ạmis pādshāh bāye hạndis badạnas vutherạni dopun ạmis āsⁱ shahmārᵃ̣ sund zehar lāḍʸōmut ami mōjūb ā̊s yi vutherān pādshāh gau bēdār vuchun gulām āmut nēzīk shamshēr hʸet nañyi ạmⁱsund pahar mukᵃ̣lyau āu̯ duyạmis gulāmạsund pahar āu̯ nʸēzīk dopᵘnas pādshahạn ại gulām yus akha āgạs pʸeṭh bēvophāī kaⁱre tas kya vātⁱ karun yi vuthus gulām phīrit pādshahạn tas gaʦi kale ʦatun beye bastạ vālạñy pādshahạm bo vanāi dalīlạ ʦạ thāv tam tat kan.

7. dopᵘ nas gulāmạn su ā̊s pādshahạ ak suy gau dohạ aki sālạs shikārạs kunuy zun sạⁱth ā̊sus pạ̄z vōt jāyạ akis lajis trạ̄s banān ches nạ kuni vuchun jāye akis ābᵃ̣ sreha hyu atⁱ dyutun barshạ sạ̄ⁱth dobᵃ̣hạnạ kurun bagᵃ̣lạ manzạ pyālạ lodun at pyālạs āb hʸütun chun ās pạ̄z ʦununas trạ̄ⁱvit beye borun yi ābᵃ̣ pyālạ hʸütun chʸun ā̊s beye yi pạ̄z ʦununạs trạ̄ⁱvit doye laṭⁱ ʦununạs trạ̄ⁱvit pādshahạs khut zahạr treyimi laṭⁱ burun dachⁱnạ athạ chu at pyālạs tap kạⁱrit khā̊vur athạ thā̊vun nebạr yüthuy hʸütun chun tʸuthuy āu pāz ʦununas trāⁱvit dithas amⁱ tan

night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me:—

The guard stood by, watching and warding the royal pair, and straight in front of them he saw a great python begin to lower itself from the ceiling. He fixed his eyes upon it, and as it approached the body of the Queen he ran up and struck at it with his sword. He hacked it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton-wool, and some of this he used to wipe the body of the Queen, "For," said he to himself, "haply some of the python's poison may have touched her." This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By this time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, "O guard, what should be done to the man who is traitor to his lord?" Replied the guard, "Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell to thee a story. Prithee, lend thou me thine ear."

7. Said the guardsman:—

"Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon

pādshahạn rutun latan thal hiʦạnas pakạ ze kạrʸinas tān yi yeli mōrun patᵃ̣ pʸūrus atạtʸ vuny trēsh chayen na gau vuchⁱ ne at ābas āsi na kunạ āgur pakān chu pādshāh vōtⁱ jai akis vuchun atⁱ shah māra ak shungit amⁱ suy nērān ā̊sᵘ kạnⁱ lāl yi āb ā̊s zahạr yi chus vanān ạmis pādshahạs har ga kyēy su pādshāh sa trēsh chʸaye hʸe su marihʸe vunʸai sargēh kari hʸe su pādshāh tas pạzus mā mārihe pādshahạm sạy che dalīl sargi gaʦē kariñy.

8. mukᵃ̣lyau ạmisund pahạr tʸe āu̯ treyimi sund pahar ze gai pānạs bʸēthⁱ pādshāh chu bēdār dapān chu ạmis treyimis pahᵃ̣rạ vālis dapān chus ạī gulām yus akha āgạs pʸeṭh dagāi kaⁱri tas kya vātʸᵉ karun dopᵘnas phīrit ạmⁱ gulāmạn su gaʦē pādshahạm sang sār karun pādshahạm sargī gaʦe kariñy bu vanāi dalīla ʦạ thāvum pādshahạm kan.

9. dapān chus su ā̊s sōdāgārᵃ̣ ak su sōdāgạr ā̊s setā bak͟htāvār tạmⁱ süy pyau muhʸim tạmⁱ süy ā̊s hūn byāk sōdāgārạ ās dopᵘnas yi hūn mā kạnᵃ̣han dopᵘnas kạnan dopᵘnas karus mul kurạnas mul rupia hat nyū sōdāgārạn yi hūn drāu̯ sōdā hʸet vōt jāye akis lajis rāt rātᵃ̣li pʸēz ʦūr nyū has yi māl hūn chu vuchān amⁱ kurⁱ nạ kʸē ti sadau phul ghāsh sodāgạr gau bēdār vuchun tạ māl nạ kuni dapān chu yat kya gōm āu̯ yi hūn amⁱ kạr nas tap pushākas chụs lamān hūn drāu̯ bro-bro patạ-patạ chus sōdāgār vāte nō vun maidānas akis manz vuchun atⁱ ʦūrau thāu̯ mut amⁱ sund māl parze ā̊u̯ vun ạnun panun māl yi ā̊sus tạ ti beye ā̊s yimau ʦūrau beyen sōdāgārạn hund nyumut titi ạnun vātᵃ̣nā̊vun panạnạs ḍērạs gau setā k͟hush dopun

and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous." And, added the guard to His Majesty, "If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding."

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard, saying, "O guard, what should be done to him who showeth faithlessness to his lord ?" Said he in answer, "He should be stoned to death, but first, sire, investigation should be made. I would tell to thee a story. Lend thou me, sire, thine ear."

9. Said the third guardsman :—

"There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and thereto did he agree. 'What is the price ?' and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do merchanting, and halted for the night at a certain place. In the night-time there came thieves and took away all his property. The dog watched them, but made no sound. When the morn blossomed forth the merchant awoke, and could not find his goods. While he was wondering what had befallen him, the dog came up and caught hold of his coat and pulled it. The dog led him out, going in front, while the merchant followed along behind. He brought him to a certain plain, and there he saw the spot where the thieves had stored his goods. He recognized them, and brought back to his lodging not only what had been taken from him, but all that these thieves had stolen from other merchants. He was filled with joy, and said to himself, 'That

tạmis saudāgārạs tōg^{u}nạ ạmis hūnis mul karun tạmis ā̊s pyümut muhim tami mukhe togus nạ.

10. dapān vustād ạmis hūnis kurun mul rupiạs pānz hạt lichin chit yi hạ̄y ʦin^{y}an ạmis hūnis nāl dop^{u}nas ʦạ gaʦ panạnis kāvạndas nishin yi chit h^{y}et gau hūn vōt nazdīk ạmis sōdāgārạs sōdāgarạn vuch parze n$\overset{2}{\bar{a}}$ vun yi hūn dopun panenen bāʦen dop^{u}nak hūn āu̯ phīrit ạm^{i} kur^{i} k^{y}ạ tāñy tahsīr ami ʦunuk ka^{i}rit balki chus chālānạ nāl sōdāgār gau phikri dopun vun kya kare rupia hat gōm k͟harj koḍun bạndūk lạ̄y^{a}nas tạ mā̊run yeli mā̊run tạ adạ ph^{y}ūrus gōs nazdīk bo vuch^{a} ha ạmis kya kākad chu nāl^{i} yohạ̄y kurạnas nālạ muʦ^{a}run tạ vuchun at^{i} lyükhmut rupias pānz hat ad^{a} ph^{y}ūrus setā pādshahạm sạ̄y che dalīl sargī gaʦe karin^{y} hargạ hạy su sōdāgār guḍen^{y}i vuch^{a}he ạmis hūnis kyah chu nāl su hūn ma mạrihe gau ạmisund pahạr.

11. āu ʦūrimis gulāmạsạnz dalīl ʦūrimis gulāmạs vanān pādshah ai gulām yüs akha āgạs p^{y}eṭh bē vuphāī ka^{i}ri tas kya vāt^{i} karun dop^{u}nas gulāman pādshạhạm tas gaʦi sar ʦatun sheherạ manzạ dūr kaḍun pādshạhạm bu vanai dalīla ʦạ tāvum kan dopān chus gulām su ā̊s pādshahạ ak ạmis suy ā̊s nechiv zạ timạnai moyẹ panen^{i} mōj pādshạhạn kạr vurudz zạnānạ sa gaye pādshāh zādạn don vur^{a}mōj pādshāh zādạ zạ ā̊s^{i} sabạkas tōrạ āy ạmis vurạ māj^{i} niyak salām lālau̯ nigīnau trā̊m thā̊vuk ạmis bōnt^{a} kan^{i} yim gai beye sabạkas doha doha che karān pādshāh bāye dạj panen^{y} rāy kya dạjis bo karạha yiman pādshāh zādạn sạ^{i}th guna dohạ aki vunun yimạn pādshāhzādạn don me sạ^{i}th ka^{i}r^{y}u guna

merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said :—

"He put the value of the dog at five hundred rupees, and wrote a note of hand to that amount. This he tied to the dog's neck, and told him to go home with it to his old master. The dog set forth and arrived at his old master's house. The latter saw him and recognized him. He said to his people, 'Here is this dog come back. No doubt he hath done some fault. Moreover, there is an invoice to that effect tied to his neck.' So he became filled with anxiety. 'What,' cried he, 'am I to do? For I have spent the hundred rupees.' So he went and got a gun, fired it at the dog, and killed it. When he had killed it, he felt sorry and went up to look at the paper that was tied to its neck. When he took it off and opened it he saw written on it an order for five hundred rupees. Then, indeed, he felt very sorry. Your Majesty, that is my story. One should always scrutinize. If that merchant had first looked to see what was tied to the dog's neck he would not have killed it."

With that the term of his watch expired.

11. Now came the watch of the fourth guard, and this is his story. The King said to the fourth guard, "O guard, what should be done to the man who is a traitor to his lord?" Replied the guard, "Your Majesty, his head should be cut off, and he should be banished from the city. But, sire, I would tell thee a story. Lend thou me thine ear."

And the fourth guardsman said :—

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with

yimau duphas ʦạ chak sāñʸ mōj ʦʸeta asi vātⁱ na pādshāh zādạ gai sabạkas pādshāh āu̯ dạrbār murkhas kạⁱrit vōt mahalạ kān pādshāh bāyạ trupᵃnas dạrvāzạ dạrvāzạ ches na thāvān dopᵘnas yi kyāzi vuʦus pādshah bāy dopᵘnas bu chạsạ chʸānⁱ kulai kinạ chānʸen nechevin hạnz dopunas pādshạhan ti kya gau dopᵘnas tim ām lʸekan pādshāh chus dạpān vunʸ kya chu salā pādshāh bāy ches dạpān me gaʦe tạ hanzạ vālinjạ zạ timạ khʸema bo adạ kya thāvai dạrvāzạ pādshạhạn dyut hukm vazīrạs dopᵘnas yim shahzādạ zạ dik marạvātᵃlan atⁱ yiman karạn vālinjạ zạ gau vazīr vōt ʦātᵃhāl yetⁱ yim shahzādạ zạ ā̊s yiman kun kạrạn nazar setā gạs yim pādshah zādạ zạ khush dilas pyōs insāf dopᵘnak ʦalʸu yạmi shahᵃra dūr ʦạlʸ.

12. dapān vustād mārevātạlan dyut hukạm vazīrạn mārʸūk hūn zạ mārạvātᵃlau mạⁱrʸ hūn zạ kaⁱrik yimạn vāliñjạ zạ lazak ṭạkis manz gai hʸet pādshāh bāye thā̊u̯ dạrvāzạ pādshah chu karān pādshāhi tạtⁱ.

13. shahzādạ zạ āy ʦalān biyis pādshahạs nish pādshahạn rạⁱṭʸ yim gulām guḍeñyuk pahạr āu̯ ạmis bạḍis hihis shahzādạs chu shạmā dazān pādᵃshāhạ sandⁱ zạ bạʦ che palạngas pʸeṭh arāmas yimạniy sʸud vasān chu shạhmār yi gulām chu kaḍān shamshēr ạmis shạhmārạs chu karān tukrạ ami patạ chu shamshērⁱ hạndis tʸēgas valān pamb ạmis pādshah bāye hạndis badạnas ā̊s vutherān yi zahạr ạmis shahmārạ sund dopun ạmis mā āsim shahmārạ sund zahạr ā̊s vuthạrānʸ tạ pādshah gau bēdār

me'; but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem; but the Queen locked the door against him and refused to open it. Said he, 'What meaneth this?' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons?' Said the King, 'What is it that hath happened?' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts, that I may eat them. Then, and then only, will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled."

12. And moreover my Master said:—

"The Vizier told the executioners to kill two dogs. They did so, and tore out their hearts, which they placed upon a charger and carried to the Queen. Then she opened the door, and the King went in, and there did he sway his sceptre.

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton-wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath

dop pādshạhạn yi ām mārạni pādshạhạm sạy che dalīl har^{ạ}gāk^{y}ēy su pād^{ạ}shāh sar^{ạ} ka^{i}rihe panen^{y}en nechevin p^{y}eṭh mā diyehe hukm mār^{ạ}vātạlan tuh^{y} mār^{y}ūk adạ gai tim hūnạ zạ mārạ pādshạhạm agar bāvar karak na su pād^{ạ}shāh ā̊s sōnuy mōr yi pāḍshāh gā̊k tsạ yi kya che shamshēr at^{i} kya chiy palạngas thal shạhmār gan^{y}i ka^{i}rit.

14. setā gā̊k pādshah khush ak bōy thā̊vun vazīr byāk boy banā̊vun pādshah.

come to kill me.' Sire, that is my story. If that King had made inquiry he would not have ordered the executioners to kill his own sons, nor would those dogs have gone to death. Sire, if you believe not my story, then know that that King was our father, and this King wast thou. So, here is the sword, and there under the bed is the python cut to pieces."

14. The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.

IX. GRĒST BĀYE HẠNZ TẠ MÃSH TULẠRI-HẠNZ KAT

1. Dapān vustād yi grēst bāy ås ʦạjạmạʦ kami bāpat kārdāran mukạ daman åsus kurmut zulm ami bāpat che ʦạjmạʦ vạ̄ʦ vanas akis manz otuy vạ̄ʦus mãch tulạr amis āyi zabān dapān che amis grēstạ bāye ʦạ kyāzi chak ʦạjmạʦ dopᵘnas grēstᵃ̣ bāye mʸe chu gạmut zulm ami dopᵘnas phērit mãch tulạri mʸe ti chu gạmut zulm bo ches vadān ʦạ thāụtam kan vanān mãch tulạr grēst bāye kun.

yi tai vesī paran pʸimōs karōs zārᵃ̣pār ।
budai che sai mãch tulạr vanuk jānạvār ॥

2. kohᵃ̣ kohạ̄y yū̃ra añyām åsus ayāl bār ।
balai pʸiyen hāpat gānas vanān ʦāny nam lār ॥

3. pōtʸen tasạnden ālⁱnāsh kurun sāhībō āyna ār ।
budai che sai mãch tulạr vanuk jānᵃ̣vār ॥

4. dapān amis grēstạ bāye yi mãch tulạr dopᵘnas yi hāl kur nam vanạ manzạ hāpạtan vunʸ ʦajēs vaʦās grēstạ garạs dapʸām kare rahat vuch tạ vuny kya kairim yi grost thāụ tạ kan bu kya vanai.

thanyā matit kuṭha thāụnam mōteny chem bāndⁱhāl ।
bāgenⁱ āyạs grēst garạs sạ̄i mʸe gayem gāl ॥

5. drātis sạ̄ⁱtin kashᵃ̣ yeli ʦetⁱnam kạ̄ⁱtya kạtis mār ।
budai che sai mãch tulạr vanuk jānạvār ॥

IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

1. Saith my Master :—

Here was a farmer's wife who had fled from her home. And why had she done this ? It was because the village overseer and the headman had shown her tyranny, and so she had fled. She reached a forest, and there there came a honey-bee. Behold, speech came to the honey-bee, and she saith to the farmer's wife, "Why hast thou fled ?" And she replied that tyranny had been shown to her. Then answered her the honey-bee, "I also have suffered tyranny, and therefore do I lament. Prithee, lend thou me thine ear." And thus speaketh the honey-bee to the farmer's wife :—

Prithee hither come, my friend. Let us fall at God's feet, and make our prayers to Him.
Lo, I am thy honey-bee, a poor winged creature of the forest.

2. From hill to hill did I collect my flower-nectar, and become possessed of manifold progeny.
May ruin seize that ruthless bear, for he it was that drove me to the forests.

3. He utterly destroyed my little ones. O God, why came there no pity to Thee ?
Lo, I am thy honey-bee, a poor winged creature of the forest.

4. Quoth the honey-bee to the farmer's wife, "Thus and thus was I driven from the forest by the bear, and now I fled. Then alighted I at a farmer's house, and he said unto me, 'I will give thee peace and comfort.' Behold what that farmer did unto me. Prithee, lend thou me thine ear. What shall I say unto thee ?"

He made ready a hive as an abode for me, and rubbed it o'er with fresh butter. It became a prison of death for me.
It was my fate that brought me to the farmer's house, and, of a truth, that fate was humiliation.

5. With a sickle he cut off my honey-combs, and thereby there rose upon him the guilt of countless murders.
Lo, I am thy honey-bee, a poor winged creature of the forest.

6. moklau ạmi māch tulạri vanit panun då̊d vu che dapān ạmis grēstᵃ bāye chiyai kyē gạmut tsạti van vanān che vo vanān grēstᵃ bāy dapān ches bōz mʸe kya zulm chu gạmut.

azạl chāvun chu samsāras chetal vasạnⁱ jāi ।
budai chesai grēstᵃ bāy yōr nai rōzạnⁱ āy ॥

7. sōntạ yeli mutᵃsạ̄ⁱthⁱ grēstʸen dīlāsạ dinạ hai āy ।
mudrʸau kathau yerā bạrạk zālạs valenạ āy ॥

8. harde vizē dard motuk lāyine tim hai āy ।
budai chesai grēstᵃ bāy yōr nai rōzạnⁱ āy ॥

9. yim phal vavim māje zemīni tim hai papit āy ।
sumbrit sāⁱrit kalạs kaⁱrim hatạ budⁱ khạ̄ris drāy ॥

10. chaklạ chaklạ mukadam tạ paṭᵃvārⁱ tōlạni tim
hai āy ।
budai chesai grēstᵃ bāy yōr nai rōzạnⁱ āy ॥

11. å̄zīz tạ miskīn kạ̄i tʸa visyạ̄i halam dạ̄r dạ̄r āy ।
halam ditᵃmak mebar bari suy chu muklan pāy ॥

12. kalạma sạ̄ⁱtin savāb likhan yitᵃnai lagik grāy ।
budai chesai grēstᵃ bāy yōr nai rōzạnⁱ āy ॥

6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife and saith to her, "Hear what hath happened unto me."

Each soul must dree its weird, and there is a place below to which it must descend.
Lo, I am thy farmer's wife. We came not to this world as an abiding place.

7. In the spring the tax-gatherers came to the farmers with soft encouragement.
With sweet words did they fill their bellies, and enclosed them as in a net.

8. In the autumn they forgot all their kindness. They it was who came to beat us.
Lo, I am thy farmer's wife. We came not to this world as an abiding place.

9. Crops sowed I in mother earth, and they it was that sprung up and ripened.
I collected and piled them on the threshing-floor, hundreds of *kharwārs*[1] in weight.

10. From village-circuit to village-circuit to weigh the produce came the headman and the accountant.
Lo, I am thy farmer's wife. We came not to this world as an abiding place.

11. How many of the poor and needy, O friend, came as beggars holding out their lap-cloths!
Their skirts I filled and filled, for that giveth an assurance of salvation.

12. The recording angels will write down with their pens the reward of these good actions, so that they may ne'er be shaken.
Lo, I am thy farmer's wife. We came not to this world as an abiding place.

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[1] A *kharwār* weighs about a hundredweight and a half.

X. RĀJA VIKẠRMĀJITEÑY KAT

1. dapān vustād mahñyiu̯ tsōr ạsⁱ pakān vatⁱ ȧk broho maidān ạtⁱ maidānas yeli hʸüṭuk pakun lạgⁱ vaneni pānevāñy talau vanⁱtō dalilạ yim maidān karōnʸ patạ kanⁱ āk byāk shahtsa ạmis dopuk tsạ vantạ dalīla yi maidān mukᵃlāvạ hun ạmⁱ dopᵘnak phērit bohᵃ̣sạ vanemoᵛ dalīl dalīl hasạ vanemau kathe pānts pāntsen kathen gatse nam dinⁱ rupias pānts hat yimau dopᵘ has phērit tsōr hat dimoi tsōr zanⁱ pāntsʸūm hat gai panenuy vanse kathe pānts dopᵘnak.

dyār hase chu safᵃ̣ras ।
yār hase chu na āsᵃ̣nas ॥
āshⁱnāv hasạ chu āsᵃ̣nas ।

gaye tre kathe beye ze kathe hasạ chʸau

sạ zạnānạ chʸauvna paneñy ।
yesạ nạ āsi pānes sạⁱth ॥

beye hasạ

yus rātạs bēdār rōzi ।
suy hasạ zaⁱni rāje Vikarmājiteñy kūr ॥

vañye nak yimạ kathe pānts yim chus dapān van sạ dalīl yi chuk dapān me hasạ vañye mōv kathe pānts milᵉvuk laḍāi yim chus dapān rupias tsōr hat nʸit dalīl kʸe vañyit na maⁱdān chu vuñye pakenai ạmis lā̊yuk yimau tsōrau zạⁱnyau ạmⁱ dopᵘ nak pakyu sa yeti kis pādshahạs nish yisu dapi ti karau.

X. THE TALE OF RĀJĀ VIKRAMÂDITYA[1]

1. This is what my Master saith to me :—

Four men were once going along the road, and they came to a wide open plain. As they entered it they began to say to each other, "Come, let us tell a story to while away the journey across the plain." After a time they were joined by another man, and they asked him to tell a story to help the journey along. Said he, "Sirs, I will tell you a story. Moreover, sirs, as a story I will tell you five things,[2] but for the five things you must pay me five hundred rupees." Replied they, "We are four, and will give thee four hundred. The fifth hundred must be paid by thee as the fifth of us. So tell us, prithee, sir, the five things." Said he to them :—

"Money, sirs, is for a journey.
A friend, sirs, is for when there is no money.
A near relation, sirs, is for when there is money.

That makes three things, and, sirs, there are two others :—

Thou canst only call thy wife thine own so long as she be with thee.

And, again, sirs :—

He only will win Rājā Vikramâditya's daughter
Who keepeth awake by night."

When he told them these five things, they say to him, "Now, sir, tell a story." But he replies, "I have told you, sirs, the five things." At this they began to quarrel. Cry they, "You have taken our four hundred rupees; but, sir, you have not told us any story. We have not yet got across the plain." So the four gave him a drubbing. Then he made this proposal, "Come, sirs, to the King of this country, and let us abide by what he says."

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[1] The Indian monarch of glorious, pious, and immortal memory. He is throughout entitled "Rājā", as opposed to the Musalman word "Pādshāh" used for the real hero of the story. In translating I retain "Rājā" unchanged, and translate "Pādshāh" by "King".

[2] The whole of the subsequent quarrel depends on the double meaning of the word *kath*, which like the Hindi *bāt* means not only "story" but also "statement" and "thing". The four thought they were buying five stories, but the fifth was only selling five statements. I translate *kath* by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate *dalīl* by "story". Its meaning is not indefinite.

2. dapān vustād vāt^{i} pādshahas nish d^{y}ut pheryād ʦorau zạ^{i}nyau dop^{u}has pādshahạm yim shakhʦạn kh^{y}aiy asi rupias ʦōr hat dopun vanemō^{u} kathe pānʦ pādshahạn dop ạmis shakhʦas van^{ạ}sạ kya vunthak yi votus phērit pādshahạm bo vanai kathe pānʦ rupias pānʦ hat gaʦe nam din^{y} adạ vanai bo kathe pānʦ pādshahạn ka^{i}r^{y} rupias pānʦ hat dithin ạmis shakhʦas yim ka^{i}rin yim band pāne ka^{i}rin kāma ạm^{i} pādshahan pādshāhīhund poshāk trā̊vun gadoi yiye hund poshāk pōrun beye gandin lāl^{ạ}sat gandin maʦ^{y}e drāu̯ yimạ kathe pānʦ sar kar^{ạ}ni.

3. dapān vustād guḍeñy drāu̯ beñye hạndis shah^{ạ}ras kun gur chus khasun vōt^{i} yeli n^{y}ạzīk at beñye hạndis shah^{ạ}ras lazun shech^{y} ạmis beñye me kyā chu p^{y}ümut mohim bo kya yimạha tōr^{i} ạmi lazạnas beñye phut phērit shech^{y} me kya rōzan pāmạ vạr^{ạ}vis manz phut phērit laz^{ạ}nas beye shech^{y} me yeli nạ bani tōr^{i} yün tōt^{y}i gaʦ^{y}em ladun napʦas k^{y}ēʦā lade hamai tat gaʦe gand karun p^{y}ethạ gaʦ^{y}es mohạr kareñy paneñy ami kạr beñye kāma lodun paneñye kyenzi batạ hana yā ʦ^{y}uṭ yā shūʦ p^{y}eṭhạ kar^{ạ}nas paneñy mohạr korun revānạ ạmis bạyis tạm^{i} yeli vuch beñye hạnz mohạr rotun ạt^{i} thā̊vun dạbāvit.

4. drāu̯ yārisạnzi vat^{i} yeli vōt n^{y}ạzīk sōzun ạmis mahñyu yār hasạ ạy pādshāhī chesna so hasạ chiy mohim zad yārạn yeli bōz drāu̯ vọt ạmis yārạs nish dapān chus hā yārạ kat^{y}i gōhạm yōr pạ^{i}dạ pakān chi dunuvai. ạmis ā̊s miskīnī hund poshāk nāl^{y} dapān chus yār yi kal^{ạ}ti shāhī dittạ m^{y}e yi myōn

2. Saith my Master :—

They went to the King and the four laid their complaint before him. "This fellow," said they, "hath cheated us to the tune of four hundred rupees, for he promised to tell us five things." The King asked him, "What was it that thou saidst to them ?" And he up and replied, "Sire, I will tell thee the five things, but thou must pay me for them rupees five hundred. Then, and only then, can I tell these five things to thee." So the King sent for five hundred rupees, and gave them to him. (After he had told them) he tied up the money in his pouch, and the King did a deed. He doffed his royal garments, and donned those of beggary. Then he tied seven rubies under his arm and went forth to test these five things.

3. Moreover my Master said :—

First of all he went to the city where dwelt his sister. He mounted his horse, and when he arrived there he sent her this message, "I am fallen into poverty ; so what else could I do but come to thee." And this was the word which she sent back, "Verily, I shall be put to shame in my father-in-law's house (if thou come to me)." Again he sent her these words in answer, "If it be not possible for me to come to thee, thou shouldst at least send me somewhat wherewith to fill my belly ; and if thou send it, fasten thou it up carefully, and set thine own seal upon it." So this sister did a deed. She sent him a little rice in her bowl—it may have been orts, or it may have been fresh food. Upon it she set her own seal, and despatched it to her brother. As soon as he saw his sister's seal he accepted it, and there and then he buried it and hid it in the ground.

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend ! Wherefore hast thou come to show thyself here (so far from my door) ?" So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, "My

poshāk tsunthạ tsạ yi ās^{a}nạ bōz^{a}nạ yi chu ạmis miskīnī hund poshāk yi ās bōz^{a}nạ kạl^{a}ti shāhī kami mukhạ mahabat sạ̄^{i}th gau vā^{i}t^{i} yārạsund garạ yārạn kür^{a}nas ziāfat lāy^{a}kạ pādshāh sap^{a}ñyes ottāñy zạ kathạ sar.

5. drāu̯ vuñy zạnānạ hạndis shah^{a}ras kun vōt at shehạras and kun at^{i} ā̊s buḍ zạnānạ byūṭ ạmisạndi ga^{i}ri dopun ạmis buje zạnānạ ditam drōt bu anạ yạmis guris kh^{y}ut gāsạ drāu̯ gāsạ anạni vuchun at^{i} gāsạ maidānạ ạt^{y} chu lōnān yi ā̊s rakh pādshahạsunz ā̊s lāḍān tạhạl^{y} nyūk rạtit panạnis mējeras nish koruk kạ̄d rāt āye ạmis chu gatsān pạ̄^{i}dạ zạnānạ ak ạmis mējeras ziāfat h^{y}et yi chu bihit palangas p^{y}eth ziāfat thāu̯nas bōnt^{a} kan^{i} ạt^{i} vat^{i} khyeni don^{a} vai hana h^{a}rēyek yi dyutuk ạmis kạ̄^{i}dis kurhas ālau hatō kạ̄^{i}dyau yi khyau sạ̄^{i}ñy tseṭhan kạ̄^{i}d rut khyā̊n ạt^{i} chu panạni jāye behit yimau doyau kạr tamis kuri at palangas phut tạr kuruk ālau ạmis kạ̄^{i}dis tsạ vuch tạ yat palangas phut tạr tsima tạgi ạm^{i} dop^{u}nak phīrit āñy tagimna hamsai ch^{y}um ch^{y}ān dophas vulạ vōt ot ạmis zạnānạ parzạ nā̊u̯ panun khāvand ạm^{i} ā̊s parzạ nā̊u̯ muts brōnt yeli yi battạhạn dits^{a} has yi zạnānạ che dapān ạmis mējeras vuñy kya karau yi chu myōn khāvand yi gatse mārun rātas rāt hukm d^{y}ütun mārạvāt^{a}lan dop^{u}nak nīyūn yi kạ̄^{i}d gatse mārun vālinje gatsyes yūr^{i} anạn^{y} nyūk yi kạ̄^{i}d shah^{a}ras nebar ạm^{i} dyut^{a}nak savāl m^{y}e trạ̄v^{i}toh yelạ bo chạlạha atạ but Khudāyạs kun karạha zārạ pār trā̊vuk yelạ vuchạn āb^{a} hạnā cholun atih atạ but

friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

In this way the King had tested two of the things.

5. Then went he forth to the city where dwelt his wife. When he had reached the outskirts he made his lodging in the house of an old woman, and asked of her a sickle that he might cut grass for his horse. So he went out to fetch the fodder, and came to a mead where he began to cut the grass. Now this mead was in the home farm of the king of that land, and the grooms ran up and seized him, and carried him to their officer, the Master of the Horse. They shut him up in prison, and when night fell he seeth a woman coming along with a dish of dainty meats for the Master of the Horse. He was sitting on a bedstead. She laid the dish before him, and they both sat down upon the floor to eat it. A few scraps remained over, and these they gave the prisoner. They called to him, "Ho, thou prisoner, eat thou these scraps and orts of ours." The prisoner accepted them and ate. And while he remained sitting by himself the two clipped and toyed together till the joint of the bedstead broke. Again they called to the prisoner, "Prithee see, the joint of this bed hath broken. Haply thou hast wit enough to mend it." He answered, "Yea, why should I not have wit therefor? My neighbours are carpenters." Said they, "Come hither." So he came, and then the woman recognized him as her own husband; though he had recognized her before when they gave him the scraps of food. So saith she to the Master of the Horse, "What now are we to do? This is my husband, he must be killed this very night of nights." So the Master of the Horse gave his command to the executioners, "Take ye away this prisoner. He must be slain. Bring ye us back his heart." So they led him forth outside the city, and to them made he a petition. "Let me free," quoth he, "that I may wash my hands and face and make my prayers to God before I die. So they loosed his bonds, and he

Khudā sābạs kun korun zārạ pā̱r atạ pʸōs yiman lālạn satạn pʸeṭh yim tatʸ ā̊sis gandᵃmạtyⁱ matsạ yimạn dopun mārạvātᵃlan tsun hatạ sạ mʸe trạ̄vyu yelạ nom chu lāl sat tsōr chu tohʸi tsun zanʸen tre chu mʸēn tohi nish.

6. otᵘtāñy kaⁱrin tsōr kathe sare pā̊ntsim kath gayạs mạshit āu̯ vōt panen garạ beye vanān chu timạn pāntsen zanen vạnyu sạ kya vanʸau tohʸi pānts kathe yi votus phot phērit pādshạhạm katse kathe kaⁱrit sare dopᵘnak pādshạhạn tsōr kathe yimau dophas kusạ kusạ dopᵘnak pādshạhạn.

ā̊sⁱ nāv chʸạ pạzⁱ pạ̄ⁱthʸ āsⁱnas ।
yār chu na āsⁱnas titi puzuy ॥
zạnānạ sạ chenạ paneñy yạsinạ pānas sāⁱth che titi puzuy ।
dyār che bakār safạras titi puzuy ॥

yimạ tsōr kathe karimau sar vuñy vạnʸūm pạntsʸum kath dopᵘnas ạmⁱ shakhtsạn phut phērit rupⁱyạ hat gatsʸem dyun dyutạnas pādshạhạn dopᵘnas.

yüs rātạs bēdār rōzi ।
suy zʸạ̄ni rāje Vikarmājiteñy kūr ॥

7. pādshạhạn kạr kā̊m lā̊gun fakīr gau vōt rājạ Vikarmājitun garạ nazạr bāzau kạr nazạr khabạr dārau niye khabạr ạmis rājas dopᵘhas rājạ sābạ fakirạ ak gomut pạ̄ⁱdạ yohoi dapān bu zʸēnan rājạsạnz kūr rājạ vanān chuk phut phērit az tāñy kạ̄ⁱtya rājạ zādạ gạmạtʸ atʸe māre vun gau yi fakīr havālạʸ Khudā adạ yā lasạ yā mạri gatsʸu khạ̄ⁱlyūn kuṭhis manz yạtⁱ yi rājạsunz kūr ā̊s palang trā̊vhas shērit khut fakīr palangas pʸeṭh ạmis khā̊tūni ditsạn zʸēr

found a little water, wherein he washed his hands and face, and made his prayers to God, the Master. As he thus did his hands fell upon the seven rubies that he had tied beneath his arm when setting forth upon his journey. Then said he to the executioners, "O sirs, let ye me go free. Here be these seven rubies. Keep ye four of them, one for each of you four, and keep the remaining three for me."

6. In this way he had tested four of the things, but the fifth he had forgotten. So he returned home, and asketh the five men, "Sirs, tell ye me what those five things were." Then up and answered that man, "Sire, how many of these things hast thou tested?" Quoth he, "Four." "Which ones?" they asked. Said the King:—

"True is it—a near relation is for when there is money.
True also is it—a friend is for when there is no money.
True also is it—thou canst only call thy wife thine own so long
as she be with thee.
True also is it—money is useful on a journey.

These four things that ye told me have I tested. Now tell ye me the fifth." Replied that man to him, "A hundred rupees must thou give me." The King gave it, and he said:—

"He only will win Rājā Vikramâditya's daughter
Who keepeth awake by night."

7. And the King did a deed. He put on the garb of a mendicant faqīr. He went forth and reached Rājā Vikramâditya's palace. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqīr, and he saith, 'The Rājā's daughter I would win,'" And the Rājā said to them in answer, "Up to to-day, how many princes have gone to their death! Now hath this faqīr committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber." And in the chamber where was the Rājā's daughter, a bed was ready spread. The faqīr climbed up upon it, and gave the lady a push. He conversed with her, and

kạⁱrin ạmis sạⁱth kathe kathe kaⁱrit kạrun kā̊m at poshākas korun shakạl insān hish pāne drāu̯ dūr pahạn byūt nazᵃri shamā chu dazān ạmis khā̊tūni hạndi shikᵃmạ manzạ drāu̯ ạzhda ʦāu̯ at poshākas manz yat yi ạmⁱ fakīrạn yinsān hʸu kurmut å̄s yiy chu dōnān ʦạpʸ hʸevān atⁱ yelinạ insān å̄s beye ʦāu̯ yi ạzhda ạmis khā̊tūni shikmas manz ạmⁱ fakīrạn kạr sargī balai che ạmis khā̊tūnī hạndis shikmas manz nebạr kʸē che nạ āu̯ fakīr vōt beye at palangas nishi khā̊tūnī diʦan zēr kathe kaⁱrin ạmis sạⁱth at poshākas korun beye insān hʸu gau beye fakīr byūt dūri pahan. shamā chu dazānⁱ athas kʸet kạḍin shamshēr ạmis khā̊tūnī handi shikma manzạ log nạⁱrini yi ạzhda log at poshākas manz aʦạni tujen shamshēr chu ạmis ạzhdạhas katᵉrān mōrun kaⁱrinas gañye ʦunun ạtⁱ palangas tal khut pāne at palangas pʸeṭh shamshēr diʦan shānd tạ shung.

8. rāt gaye āda subu log yini rājạ Vikarmājitan dop mārᵃvātelan gaʦʸu yi fakīr āsi momut yohoi vālyūn az tāñy kạⁱtya rājạ zādạ gạmạtʸ mārạ tạ yi ti āsi momut kạⁱtʸ at kutis manz vuchuk fakīr vāre kāre zindai nazạr bāzau kạr nazạr khabạr dārau niye khabạr rājas dop has rājạ sạ fakīr chu zindai rājạ sā̊b khut pāne at kuṭis manz karān chu mubārak ạmis fakīras dapān chus fakīrạ ʦạ vante kʸetạ pạⁱtʸ bachōk dapān chus fakīr bēdār rōzạnạ sạⁱth rājạ sạ kar nazạr palangas tal rājạn kạr nazạr vuchun palangas tal balāyạ ak trau muʦ fakīrạn mạⁱrit dapān chu fakīr ạmis rājạs zabān kyah che kạrmuʦ rājạ chus dapān puz chu Khudā chu kunuy fakīr

when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady's mouth.[1] It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady's mouth. In this way did the faqīr satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqīr to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

8. The night came to an end, and dawn began to come, and to the executioners said Rājā Vikramâditya, "Go ye. This faqīr is surely dead. Bring him too down, as ye did the others. Up to to-day how many princes have gone to their death, and he, too, must have died!" They went up into the chamber, and saw the faqīr alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, that faqīr is of truth alive." His Majesty, the Rājā, himself ascended to the chamber, and made him gratulations, crying, "O faqīr, tell me, prithee, how thou didst escape." Quoth the faqīr, "By remaining awake. Your Majesty, cast thou a glance below the bed." The Rājā looked, and there saw he the calamity as the faqīr had thrust it after he had killed it. Said the faqīr to the Rājā, "What was the promise made by thee?" And quoth the Rājā, "True it is. There is no God but the one God." Then

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[1] Literally, "belly," but as the python certainly came out viâ the mouth I use a word more suitable for Western ears when dealing with a lady.

chus dapān yi hasạ chạy at^{i} paneñy kūr mạ disạ panun nishānạ diʦạnas vạ̄j ạmis fakīrạs fakīrạsạnz vāj rạt ạm^{i} rājạn.

9. drāu̯ fakīr vōt panun shahar fakīri hund zhāmạ ʦunun kạ^{i}rit pādshāhī hund poshāk purun dyütun hukum lashkạ^{i}ri nēru sạ m^{y}e sạ̄^{i}th.

10. dapān vustād guḍeñyī gau at beñye hạndis shahạras yi pādshah ti ā̊s bājạ tārān ạmi suy pādshahạs ạnyin beñye paniñy thāu̯nas bōnt^{a} ka^{i}ni sa tami dohuch ziāfat yat tami beñye mohạr ā̊sus p^{y}ethạ kạrmuʦ dapān chus yi ch^{y}ā mohur chāny dop^{u}nas phērit myeñyīy che dapān chus yi pādshah buy kya gā̊s tami dohuk miskīn pạz pạ̄^{i}ty chu ā̊shnāu̯ ās^{a}nas.

11. hiʦan ạmis pādshahạs ti lashkar dyütun kadam yārạsund kun vōt yāras nish yārạn kạr ziāfat yiman don pādshahiyạn kiʦ. rāt kạḍuk ạt^{y} suban drạ̄y.

12. dyütun kadam at h^{y}ạhạrạ sạndis shah^{a}ras kun anān nād dit ạmis pādshahạs dapān chus anuk sạ tạhạl^{y} timau chu ch^{y}āñyt rakh^{y}e manzạ ʦūr ruṭmut su kati chuk thā̊u̯mut anik tạhạl^{i} dop hak yus tohi ʦūr rutu rakhi manzạ su kati chu thāu̯mut yimau vun pādshahạm asi chu kurmut havāle panenis afsạrạs mējạras ạnuk mējạr dop has nomau tạhạlyau kuruy havālạ ʦūr su kati thā̊vut yi chuk dapān m^{y}e ḍyūṭ na tạhạl chus karān gavạ̄i pādshahạm asi kur tākhīt ạmis havālạ dop^{u}nak ạm^{i} pādshạhạn yus tami doho fakīr lāgit ā̊s suy chuk dapān ạnyūk mārạvātal ʦōr tim vanạn pānai ạnik tim dapān

said the faqīr to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqīr, and took in exchange the faqīr's ring from him.

9. Then departed the faqīr and came to his own city. He put off his mendicant's weeds and clothed himself in royal robes. He gave the command to his army to set forth with him.

10. And my Master said :—

First of all went he to his sister's city. The king, her husband, was one of those that paid him tribute. He had his sister brought to him, and put before her the bowl of food that she had sent to him on that day, and on which she had set her seal. Quoth he to her, "Is this thy seal ?" Replied she, "Mine it is." Then said to her the King, "It is I who was the beggar-man of that day. True it is that a near relation is for when there is money."

11. He took the army of that king also with him, and turned his footsteps towards his friend. And the friend made a feast in honour of the royalty of both these kings. The night they passed there, and at dawn they again set forth.

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him ?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm ?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him ?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqīr—"bring ye the four executioners. They themselves will say what happened."

chuk yi pādshah tohi nish chu ạmānat tas fakīrạsund su dīyu yūrʸ yimau mārạvātạlau kạr kā̊m kạⁱḍik yim lāl sat thạvik pādshahạs bōntᵃ kani satau manzạ tulin ʦōr kạⁱrinak havālạ dopᵘnak yim kạmⁱ ā̊syu dʸitạmạty dopᵘhas fakīran akⁱ tạmⁱ kami bāpat su ā̊s dyütᵃmut yemⁱ mējạran mārạnạ bāpat dapān chu pādshāh ạmis mējạras kun me chuk na parzenāvān buy kya gōs su fakir yus kạ̄ⁱd ōstan kurmut guḍeny āyī sạ khā̊tūn ziāfat hʸet kheyau yek jā hᵃrʸau ʦʸut kuru me ālau dopūm volo kạ̄ⁱdyau yi khʸau sōn ʦuṭ tamⁱ patạ ās bo rōt mʸe khyau tamⁱ patạ kạru murde māzạ̄ⁱry phutu palangas tạr kurū me ālau ʦạ ma zānak yat palangas vāṭ kạⁱrit me dopᵘmau āñy zānenā ham sāye chum chʸān palangas dyütᵘmau vāṭ kạⁱrit amⁱ paneñʸe zạnānạ parzạnāvus dopᵘnai ʦʸe yü chu myōn khāvand yi chu āmut fakīr lāgit yi gaʦe rātas rāt mārun kur thas havālạ noman mārevātᵃlan yiman āu̯ ār myōn yimau trāu̯ has yele yiman ditim lāl sat ʦōr ditim ʦun zanen tre thạymak amānat yạⁱtʸ kya chyum tim lāl tre ʦōr chim dʸütmat noman ʦuan zanen yeⁱty kya chüy tim ti kōlnas zimạ tahsīr

13. dapān vustād dyütun hukum paneñye lashkạⁱri koḍun yi mējạr ti paneñy zạnānạ ti khanenā̊vun khoḍ ʦạnạnāvin donᵘvai at khuḍas kar nāviñy kañye kan atⁱ chu lekhān sāhibi kitāb

shrāk sạrp makhri zan bēvophā ।

14. drāu̯ atⁱ phīrit yi pādshāh vọt atⁱ rājạ Vikarmājitun garạ divān che rājas khabạr pādshāh chu āmut paneneñy bāʦan rājạ chuk dapān sạ chạ

They brought them, and the King said to them, " Ye have in trust a deposit made by that faqīr, give ye it here and now." Then those executioners did a deed. They brought forth those seven rubies and laid them before the King. He took up four of them, and gave them to them, as he said, " Who gave you these ? " Quoth they, " A certain faqīr." " And for what purpose ? " " This Master of the Horse had made him over to us to be slain." Then said the King to the Master of the Horse, " Dost thou not recognize me ? It is I who am that faqīr whom thou didst imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together, and some scraps and orts remained over and above. You gave a shout and called to me, ' Come, thou prisoner, eat thou these scraps and orts of ours.' So I came and took and ate. After that you clipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, ' Haply, dost thou know how to mend this bed ? ' and I replied to you, ' Yea, why should I not know ? My neighbours are carpenters.' I mended for you the bed, and my wife saw that it was I. Said she to thee, ' This is my husband, he must be killed this very night of nights.' Thou gavest me into the hands of these executioners, and to them came compassion for me, and they let me go free. I gave them seven rubies. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubies, and four have I just now given to these four men. There, in their hands, are they also for thee to see." And in this way was his guilt proved against him.

13. And moreover my Master told me :—

He gave the order to his army. He dragged forth the Master of the Horse and his own wife. He had dug a pit and had them both cast into it, and had them stoned with stones until they died. On this subject verily a master of books hath written :—

Treacherous are a knife, a serpent, and the coquetry of a woman.

14. Thenceforth went again the King and came again to Rājā Vikramâditya's palace. Then gave they the news to the Rājā, " A king hath come and asketh for his wife." Then said the Rājā,

fakīrạsunz pādshahạsunz che ne pādshāh chus dapān buy gōs su fakīr mʸe nish chu chʸōn nishānạ ʦʸe nishi chu myōn nishānạ dapān chus rājạ tamⁱ dohuch fakīrī kya gaye azich pādshāhī kyah gaye dapān chus pādshāh me ā̊sạ heʦạmaʦạ kathe pānʦ timai ā̊sus sar karān tamⁱ ā̊sum lå̊gᵘ mut fakīr rājạn kạr kā̊m ditinas sā̤ⁱth paneñy bā̤ʦ drāu̯ vōt panenis shehᵊras manz chu karān rāj.—vu salāmạ vu ikrām.

" Of a faqīr she is the wife, not of a king." Quoth the King to him, " Verily, I am no other than that faqīr. I have with me thy token, and thou hast with thee mine." Quoth the Rājā to him, " What meant the faqīrhood of those days, and what meaneth the royalty of to-day ? " Said the King to him, " I had bought five things, and them was I testing, and therefore dressed I myself as a faqīr." Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.

XI. FORSYTH SĀHIBAN SHĀR YELI YARKAND ZĒNENI GAU

Yi mʸe dyōt mai tih gaʦ tạ bozān ।
    Yārkand anōn zēnān ॥ 1

guḍeny dup malkānye kus kaⁱri yohoi kār
    Fōrsat chu zōrāvār ।
rāje be Yārkand bājᵃ gaʦ tārān
    Yārkand anōn zēnān ॥ 2

Landạnạ pʸeṭhạ Yārkand yimau kur tai
    maushūr hā ʦopōr gai ।
guḍeñy Sonᵃ margạ chāvān posha mādān
    Yārkand° ॥ 3

hukᵘmạ mahᵃrāj Buṭṭạnis brō drāu̯
    Balti tum age jāo ।
pīche jāo Kashmīr nāle chālān
    Yārkand° ॥ 4

rasat sai ʦopōr kạrhai tarfan
    guḍa lug Mạrāj pargan ।
tim vadān āsⁱ koṭ lagⁱ gār zān
    Yārkand° ॥ 5

timan Buṭṭa garạn Kāshirⁱ thāvik
    Buṭṭạ bạ̄y broh nʸāvik ।
gur bạ̄ṭⁱ dākas zumbạ che gāsạ sārān
    Yārkand° ॥ 6

XI. THE SONG OF FORSYTH SĀHIB WHEN HE WENT TO CONQUER YĀRKAND.

The Mission of Sir Douglas Forsyth across the Hindūkush to Kashgar took place in 1873–4. *It passed through Kashmīr, where people were collected to serve in the camp. Sābir, the author of this poem, describes the events attending the impressment of these camp-followers. He evidently believes that it was a military expedition to conquer Yārkand.*

1. What I have seen, to that attend and thou shalt hear. "Yārkand will we conquer for ourselves."

2. First, said the Queen of England, "Who can do this work? A mighty man is Forsyth." To him she gave the order, "Seat thyself upon the throne of Yārkand as its king, and from it levy thou tribute. Yārkand will we conquer for ourselves."

3. They who wielded the sceptre of authority from London unto Yārkand became famous over all the world. First halted they in Sōnamarg[1] to enjoy the delight of the flower-meads. "Yārkand will we conquer for ourselves."

4. Ahead went the order of the Mahārāj of Kashmīr to Tibet.[2] "Ye Baltīs, advance ye and then hasten ye to Kashmīr bringing passports with ye. Yārkand will we conquer for ourselves."

5. The order for their assembling issued forth on all sides, and at first the people were collected in Marāz.[3] Lamenting were they and crying "Poor ignorant souls, whither are we come?" "Yārkand will we conquer for ourselves."

6. In houses of these Tibetans were Kāshmīrīs quartered, and the brothers of Tibet were sent forward in advance. Horses were stationed for the post, and yaks for collecting and piling grass. "Yārkand will we conquer for ourselves."

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[1] A celebrated upland in the Sindh Valley of Kashmīr, famous for the beauty of its wild flowers.

[2] i.e. Little Tibet or Baltistān. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmīr. They are furnished with passports or certificates of dispatch.

[3] One of the two divisions—Marāz and Kamrāz—of the Valley of Kashmīr. Marāz is the southern part of the valley, on both sides of the River Vēth above Śrīnagar.

ba rai khumba khas zạnānạn che sumb^{ạ}rān
z^{y}ünṭe gāse vartāvān ।
ajạ āse pyāv^{ạ}lạ kyē āse dujān
Yārkand^{o} ॥ 7

gur^{i} mangạ nāv^{i}hai kukạr gāman
chuh karun yimnạ zānan ।
hạri hạri karān åsi timan pak^{ạ}nāvān
Yārkand^{o} ॥ 8

kal^{ạ} kạn^{i} dumbij ches laṭi kạn^{y} lākam
gāsạ raz kanyek mah kam ।
gāsạ gaṇḍi tạ zache zīn pạ̄^{i}rit soirạ sāmān
Yārkand^{o} ॥ 9

rasat kạ^{i}rtạn ạn^{y}hai nān gār
mat^{i} chuk pan paneñy kār ।
g^{y}ạjạ kạ^{i}rik krālan guḍeñy l^{y}ejạ sārān
Yārkand^{o} ॥ 10

krāje dup^{ạ} khāvạndas nā dānạ krālau
kathu kit kōndạ vālau ।
kảm hau che pak^{ạ}vañy ạ^{i}mi gatsu trāvān
Yārkand^{o} ॥ 11

gūr dop^{u} gūr bāye donovai nērau
gaụ kits jāy shērau ।
vuḍ^{y}e p^{y}eṭh h^{y}e gāsu lāụ gau gātsan lārān
Yārkand^{o} ॥ 12

kun^{y}ạ k^{y}et dudạ nut vāri h^{y}et bā^{i}ri drāụ
lōkan chu safarun thāụ ।
tākīt dudạ gūr jan^{ạ}tuk bāgvān
Yārkand^{o} ॥ 13

7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbed, and others were heavy with child. "Yārkand will we conquer for ourselves."

8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "tchk", and could say only "hår^{i} hår^{i},"[1] as they urged them along. "Yārkand will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-straps.[2] All the appliances that they had were pack-saddles[3] of straw and saddles made of rags. "Yārkand will we conquer for ourselves."

10. Menial cultivators were impressed in proportion to the size of each village, and on the shoulder of each was laid the burden of some special duty. Like bundles of grass were they crowded together, as they carried cooking pots for the potters. "Yārkand will we conquer for ourselves."

11. Said the potter's wife to the potter, "O potter, thou art a fool. What need have we to put pots into the kiln? The business, dear, is a travelling one, and we must leave all uncooked food behind us (and bring with us our food ready cooked)." "Yārkand will we conquer for ourselves."

12. Said the cow-herd to his wife, "Let us both go forth and arrange a place for the cows. If we carry a wisp of grass upon our heads, the cows will follow at a run." "Yārkand will we conquer for ourselves."

13. He went forth, milk-pail on haunch, and carrying his load of pots. The people all were exhausted by their march, and to them the kindly milkman seemed as blessed as a garden-watcher of Paradise. "Yārkand will we conquer for ourselves."

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[1] "Tchk" is the click made to encourage a horse, "hår^{i} hår^{i}" is what is said for the same purpose to a cow. The impressed drivers were unaccustomed to horses, and knew only the bovine expletive.

[2] The *kaññĕkh* is the term used for the two straps or ropes attached at the back of a Kāshmīrī saddle to secure blankets, etc. (Stein).

[3] The *gànḍ*^{i} is the term used for the Turkistān pack-saddle, which consists of two straw-filled pommels joined in front (Stein).

vātạlⁱ dup vātüjạ bunai serạ za
chim mangān dāle muy tạ ka ।
ʦōrastạ å̄r hʸet mʸeti hai pakᵃ̣nāvān
Yārkandᵒ ॥ 14
(vātij vanān phērit)
phērit dabzạ hek vātạl gānau
dabzi hek ạsⁱnau zāṇau ।
dapʸāmak vātạj kʸē nai chum bōzān
Yārkandᵒ ॥ 15
shumār bōz hai tạⁱfạdārạn
mangᵃ̣lạj ahengārạn ।
vōḍʸe pʸeṭh yiran hʸet shrānz dakhe nāvān
Yārkandᵒ ॥ 16
kārau ditti bārau yingar katⁱ ʦārau
vān katⁱ jān shērau ।
hāl kya kur hak nāl garạ nāvān
Yārkandᵒ ॥ 17
khush kya gōsai amōb gau jān
patạ nyūk nāyid chān ।
baṭṭạ daje atⁱ hʸet patə chuk lārān
Yārkandᵒ ॥ 18
muslạ hat karān timᵃ̣ å̄sạ pānevāñy
kusuy kạⁱri nāyiz tạ chānʸ ।
katạ vạnʸ kạⁱrit hai karau guzrān
Yārkandᵒ ॥ 19
Sābir tilavāñye tāmat yütuy van
yāmat khabạr bōzan ।
tānyᵉ āu̯ sāhib bā sōⁱri sāmān
Yārkandᵒ ॥ 20

14. The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yārkand will we conquer for ourselves."

15. And she replied, "Thou shouldst have answered them, O pimp of a sweeper.[1] Thou shouldst have said, 'I know not how to use them.'" "I did, my sweeperess, say that to them, but they heard me not at all." "Yārkand will we conquer for ourselves."

16. The roll-call was cried for the artisans, and a demand was made for workers in iron. Each came bearing his anvil on his head, and leaning on his tongs as if they were a stick. "Yārkand will we conquer for ourselves."

17. The blacksmiths grumbled and complained, "Where are we to look for coals? How can we aright arrange our smithy?" But somehow or other the officials made a makeshift for them, and set them a-forging horseshoes. "Yārkand will we conquer for ourselves."

18. Very pleased did I become, and mighty good it seemed to me that last of all they impressed the barber and the carpenter (of my village), and that I saw them running after the others each with a kerchief of food in his hand.[2] "Yārkand will we conquer for ourselves."

19. Their wives are holding a conference with each other. Say they, "Who is, then, now to support the barber's wife and the carpenter's wife? We shall have to earn our livelihood by hiring ourselves out for spinning thread." "Yārkand will we conquer for ourselves."

20. Ṣābir Oilman[3] only so much say, so long as they shall pay heed unto the news. At length came the Sāhib with all his retinue, saying, "Yārkand will we conquer for ourselves."

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[1] This is really a term of affection, much as we sometimes use abusive words in an affectionate sense, or talk of a "poor devil" in the language of pity.

[2] A thoroughly Kāshmīrī sentiment, quite in keeping with the villager's indifference to the troubles of others. The author was evidently on bad terms with the barber and carpenter of his village (Stein).

[3] The name of the poet.

XII. ĀKHUNASẠNZ DALĪL

1. Tạm^{i} süy å̄s nechiv ʦōr tim^{a} nai prüʦun bo buḍ^{i} å̄s tuh^{i} vañyu kyah kār ka^{i}r^{y}u ak^{i} dopus bo kare yimāmat bēy dopus bo parạ bāng bēy dopus bo parạ vāz lokat hi ʦorim dopus bo kare ʦūr doha ak banyāu̯ gau pādshạhas ʦūri vōt yeli pādshahạ sund garạ rūd vudanye tāñy nerān tōrạ vazīr beye pādshahạsạnz kūr yi vuchuk at^{i} vudañye dop^{u}nak toh^{i} kam chu yimau dop has ʦu kus chuk dop^{u}nak bu chus ʦūr yimau dop^{u}has ạs^{i} ti che ʦūr ka^{i}rik gur^{i} zạ sapud savār ak yi ākhun beye yi pādshāh kūr dop^{u}nas vazīran nēryū toh^{i} nasīyat hasạ karai ak kat yinạ sạ pādshāh kōḍ^{y}i sạ^{i}th kat kuni karak bo hasạ yimau patạ tạ toh^{i} nēr^{y}ū.

2. yim chu pakān pādshāh kōr^{y}i che nạ khabạr yi chu nạ m^{y}e sạ^{i}th ākhun zādạ tas chạ khabạr yi chu vazīr gāsh lug phuleni vat^{y} gur^{y}au p^{y}eṭhạ bun gaye yi pādshāh kūr kul^{y}e ạkis p^{y}eṭh atạ but chulun vuchun at kul e manz lāl yi lāl tulun āyi h^{y}et ạmis ākhun zādas nish tas che khabạr yi chu vazīr vazīr kyē å̄s na yūt gāsh chu pholān tyūt chu yi lāl gah trāvān parzạ nāu̯ am^{i} pādshāh kōr^{y}e vazīr nạ lāl tuluk sạ^{i}th vạt^{i} shahras akis manz at^{i} vuchuk pār^{y}ehna at^{i} manz b^{y}ēth^{i}.

3. yi chu yivān ạmis pādshahạs nish am^{i} sheharạkis dapān chus bo behe naukar yi chus dapān kya naukrī karak dapān chus bo kare gur^{y}en hạnz kismat yim che yimai kathe karān sakhʦa ak āu̯ lāl pharōsh ạmis pādshahạs kanạni lāl chis

XII. THE TALE OF THE ĀKHŪN.

1. There was once upon a time an Ākhūn,[1] who had four sons. One day he said to them, "I am now grown old, tell me therefore what professions you intend to follow." Said one, "I'll be a prayer-leader in a mosque." Said another, "I'll call the people to prayer." Said another, "I'll preach sermons." But the fourth and youngest said, "I'll be a thief." So one day he went off to the King's palace to steal something. As he stood outside it there came forth the Vizier and the King's daughter. When they saw him standing there he asked them who they were. "And who art thou?" said they. "I'm a thief," said he. "So are we," said they. Now they had brought out with them two horses, and he straightway mounted on one of them, while the princess got on the other. Then the Vizier said to him, "Go ye two in advance, and, sir, pay thou heed to this one piece of instruction—thou shalt not hold any love-talk with the princess. I will join you later on, but go ye two in advance."

2. So they went on, the princess thinking all the time that it was the Vizier, not the young Ākhūn, who was with her. By and by dawn began to blossom forth, and they dismounted by a stream, and to this went the princess and washed her face and hands. Her eye fell on a ruby lying in the stream. She picked it up and took it to the young Ākhūn, whom all the time she thought to be the Vizier, though it was not him at all. Then, as the dawn blossomed forth, the ruby emitted a brilliant light, and she saw for the first time that it was not the Vizier. So she kept the ruby to herself, and went on with him till they came to a certain city. There they found a small hut in which they made their lodging.

3. The young Ākhūn went to the King of that city, and asked him for employment. "What canst thou do?" asked the King. "I know how to look after horses," answered he. Now, even while they were yet speaking, there came a certain jeweller to sell precious stones to the King. He had two rubies with him. Then

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[1] A Musalmān religious teacher.

zạ yi vot^{i} sạ̄yist yi chus dapān pādshahạm ak lāl chu bēb^{a}hā byēk chu khuṭ at manz chu kyum dapān chus pādshāh ti kyatạ pạ̄^{i}th^{y} ā̊y ʦe bōzạnạ dapān chus yi phīrit pādshahạm tākīt chus manz kyum phuṭạ r^{y}ūn hargā kyum drās nạ adạ yi pādshahạs khush ka^{i}ri ti gaʦ^{y}em karun har gā kyum drās telạ gaʦ^{y}em bakhshāyish diñy.

4. dapān vustād phut^{ạ}ruk yi lāl am^{i} manzạ drāu̯ kyum am^{i} sāthạ ʦun has sạ̄yist nāu̯ nạhit lāl shināk pyā̊s nāu̯ gau yi lāl shināk panun garạ doha doha chu kaḍān rātạs bihān chu panạni ga^{i}ri dohas yivān chu lāl pasạnd karạni ạmis pādshahạsund nāyid gaʦān chu mast khāsạni ạmis lāl shinākas tat^{i} chu vuchān ạmisunz yi zạnānạ yi ā̊s khā̊b sūrat seṭā āu̯ yi nāyid vazīrạs mast khā̊s^{ạ}nas dop^{u}nas ai vazīrạ zạnānạ che amis lāl shinākas yi shuybehe vazīrạsạndi ga^{i}ri ạmis karte kyēʦa nukhta dop^{u}nas adạ kya yi vazīr gau ạmis pādshahạ sanzi kōḍ^{y}e dop^{u}nas ʦạ dap pādshahas m^{y}egaʦe yis lāl shinākan guḍeñyi lāl pasand kur tạt^{i} hyu byāk lāl āsun dup pādshahạ sạnzi kōḍ^{y}i panạnis mạ̄^{i}lyis m^{y}e gaʦe lālas h^{y}u bē bahā lāl āsun āu̯ lāl shināk dop^{u}nas pādshahan disạ lāl ạnit tat lālas hyu āu̯ vōḍạ lāl shināk vōt^{i} paneñye zạnānạ nish byūt ʦop^{ạ} ka^{i}rith yi chạs dapān zạnānạ ʦi kyā zi chuk phikri gạmut dop^{u}nas phērit ạm^{i} lāl shinākan pādshah chum lāl mangān bēbahā su kạ^{i}ti anạ dop^{u}nas am^{i} zạnānạ gaʦ dap pādshahas ritas kyut dim kharj bo dimai lāl ạnit pādshạhan dyutus kharj ritasumb yi ạnun panun garạ chu bihit khyavān nu chu gaʦān pādshahas nu chu gaʦān

the young Ākhūn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master :—

They broke the ruby into pieces, and sure enough a worm issued forth from it ; and from that time they gave him the title of "Royal Lapidary" instead of that of "Groom". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King's barber came one day to shave him, and there he saw the princess, who passed as the Lapidary's wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King's Vizier. "Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty." Quoth the Vizier, "Willingly, and why not ?" and went off to the King's daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, "Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, "Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, "Why art thou so anxious ?" Replied he, "The King demandeth from me a ruby beyond price, and where am I to find it ?" Said she, "Go thou and say to the King, 'If thou wilt give me a month's expenses, I will bring thee the ruby.'" Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to

beye kun rit gau āda divān ches yi su lāl yus tam^{i} kul^{y}e manzạ tu jān gau h^{y}et pādshahas kạr^{a}nas salām lāl thā̊ṷ nas bōntạ kani.

5. drāṷ phērit lāl shināk vōt panun garạ rātha kạḍun paneni ga^{i}ri subhas āṷ nāyid mast khāsạni amis lāl shinākas mast muk^{a}lā̊ṷ nas khāsit tạ drāṷ nāyid pānas vōt^{i} beye ạmis vazīras nish dopun vazīras kyē ʦa kartạ ạmis lāl shinākas ạmis che zạnānạ khɔ̄b sūrat sạ shūybihe vazīrạsạndi ga^{i}ri vazīr āṷ beye ạmis pādshahạ sạnzi kōr^{y}e dop^{u}nas ʦạ mang pādshahas lālan hund truṭ dop am^{i} pādshahạ sanzi koḍ^{y}e panạnis mạ^{i}lis me gaʦi^{y} āsun lālan hund truṭ lāl shināk āṷ pādshahas nish kạrnas salām pādshah chus dapān lāl hasạ gaʦ^{a}nai āsạn^{i} sethā trạtis sumb āṷ lāl shināk vōt panun garạ yi chạs dapān zạnānạ lu^{i}t^{i} pạ^{i}ṭh^{i} kyā zi chuk bihith yi chus dapān phērith pādshah chum mangān az lālan hund truṭ su ka^{i}ti anạ bo dop^{u}nas am^{i} zạnānạ k^{y}ē chanạ phikir gaʦ pādshahas gaʦe h^{y}un tren ritan kyut kharj dyut^{u}nas pādshahạn kharj āṷ panun garạ h^{y}et.

6. yi chu khyevān tạ ch^{y}avān yuttāñy yim tre rit gai vu chạs dapān yi zạnānạ ạmis lāl shinākas dapān ches ye tạ^{i}ṭ^{i} m^{y}e tami kulye manzạ lāl tu jāṷ tami kul^{y}e kul^{y}e gaʦe khasun h^{y}ur pahan ta^{i}ṭ^{i} chiy nāg ta^{i}ṭ^{i} nāgas gaʦe andas kun dob khanun ta^{i}ṭ^{y} dobas manz bih zi kạ^{i}tith tath nāgas p^{y}eṭh yinai guḍeñy she za^{i}n^{y}e srān karạ^{i}ni timan kyē kạ^{i}r^{i} zinạ patạ yiyiy timan shen zanyen hunz ziṭh sạ vasīy tat nāgas srān karạ^{i}ni poshāk trạviy ka^{i}rith

court or anywhere else. When a month had passed the woman gave him the ruby she had picked up out of the stream, and, taking it to the King, he laid it before him with a bow.

5. The Lapidary then left the court and returned home, where he passed the night. Next morning the barber came to shave him. When he had finished he went off to the Vizier. Said he, " Prithee, do somewhat unto that Lapidary. His wife is very beautiful. She would verily adorn the mansion of a Vizier." So the Vizier went again to the King's daughter and told her to ask the King for a ruby necklace. Quoth she to her father, " Fain would I have a ruby necklace." In due course the Lapidary came to the presence and made his bow. Said the King, " Sir, thou must bring unto me a number of rubies sufficient for a necklace." He went home, and the woman whispered to him, " Why art thou sitting here ? " Replied he, " To-day the King demandeth from me a ruby necklace. Whence can I bring one ? " Quoth she to him, " Thou needst not be anxious in the least. Go and take three months' expenses from the King." The King gave him the money and he returned to his house.

6. So there he stayed eating and drinking till the three months were passed. Then the woman said to him, " Thou knowest the stream from whence I picked up that ruby. Go thou up it a little way, and thou wilt come to a spring. Thou must dig a pit close to the source of the spring, and hide thyself therein. At first six females will come to bathe in the spring. Do thou nothing unto them ; but afterwards thou wilt see coming the eldest sister of these six. She also will go down into the spring to bathe.

ba^{i}ṭhis p^{y}eṭh chōn gatse gatsun tsū^{i}r^{i} pā̤^{i}th^{i} gatse ti poshāk tulun.

7. āye she zañye kur timau srān timan kyē vunun na yiman patạ āyi sạtim^{y} za^{i}n^{y} trōv am^{i} poshāk ka^{i}rith bạ^{i}ṭhis p^{y}eṭh pāne vuts nāgạs manz āu̯ yi lāl shināk tsu^{i}r^{i} pā̤^{i}th^{y} āu̯ tạ tulun yi ạ^{i}mi sund poshāk gau tạ byūṭh ath dobas manz am^{i} kur srān kạts bạ^{i}ṭhis p^{y}eṭh vuchun at^{i} na poshāk ditsun krēkh dapān che dyau chukạ yinsān chukạ tas khudāyesund chi khasam yim pā̤^{i}dạ kuruk m^{y}e mạ kar sīras phāsh yi tsạ gatsiy ti dimai ạmi kurus ālau ạm^{i} dob^{ạ} manzạ dop^{u}nas dim vādai Khudā yi bo mangai ti gats^{y}em bōzun at^{i} p^{y}eṭh dyut^{u}nas vādai Khudā dyut^{u}nas poshāk poshāk tsun am^{i} nạ^{i}l^{y} dop^{u}nas kyah chum hukum dop^{u}nas ạm^{i} lāl shinākan tse gatse h^{y}ün m^{y}e sā̤^{i}th^{y} pakān chu lāl shināk broh broh yi che pakān patạ patạ.

8. dapān vustād ạmis chu nāv lāl māl pạ^{i}ri vā^{i}t^{i} ạmis lāl shinākạsund gar.

9. dapān vustād yā ạ^{i}mis kathen harān lāl yā chis ạshis harān lāl doho sath sath rāth gaye āda subu āu̯ lāl sath tu^{i}l^{y} lāl shinākan gau h^{y}eth pādshahas kạr^{ạ}nas salām lāl sath thāu̯ nas bōntạ ka^{i}ni pādshah gau sethā khush.

10. lāl shinākan h^{y}ütus rukhsat vōt panun garạ patai vōtus yi nāyid ạm^{i} khōsus mast mast khāsit drāu̯ vōt yi nāyid vazīras nish ạmis ti khōsun mast dapān chus hā vazīr^{ạ} ạmis lāl shinākas gamuts az pā̤^{i}dạ b^{y}ēk zạnānạ sa che seṭhā khōbsūrat tạmis guḍe nyechi hạndi khotạ seṭhā khōbsūrat k^{y}ētsā kartạ

She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

7. The six females came and did their bathing, but to them said he nothing. Afterwards there came the seventh female. She doffed her clothes, and leaving them on the bank descended into the spring. He came secretly and carried off her garments and hid himself again in the pit. When she had finished her bath she went up again on to the bank, and saw that her garments were no longer there. She uttered a loud cry, saying. "Be thou demon or be thou human being, I make to thee an oath by the God who created thee. Put not thou my secret parts to shame, and whate'er thou ask will I give to thee." He then called to her from the pit, "Swear thou to me by God that thou wilt hear and agree to whatsoe'er I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command ?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master :—

Her name was Lālmāl, the Fairy and they came to the Lapidary's house.

9. And moreover saith my Master :—

I know not which it was, but either at every word she spoke a ruby dropped, or else seven rubies fell each day from her mouth. The night came to an end and dawn appeared. The Lapidary picked up seven rubies and carried them off to the King. Making his bow he laid the seven rubies before him, and mighty pleased became the King.

10. The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier, a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Prithee do somewhat to him. One of the wives

ạmis lāl shinākas akh che lạ̄^{i}ki vazīr b^{y}ēk che m^{y}e lāyak dop^{u}nas pyōm hasạ beye vanun pādshah kōḍ^{y}i gau yi vazīr dapān chu ạmis pādshah kōḍ^{y}i ʦạ mang mạ̄^{i}lis m^{y}e gaʦe āsun rutunạ kuḍ gaye pādshah kūḍ panạnis mạ̄^{i}lis dapān ches m^{y}e gaʦe āsun rutun^{a} kuḍ pagā āṷ lāl shināk dapān chus pādshah ansạ rutun^{a} kuḍ.

11. drāṷ lāl shināk vōt panun garạ dapān chu yiman zạnānan don pādshah chum mangān rutun^{a} kuḍ su ka^{i}ti anạ bo phērith vuʦus lāl māl pạ^{i}ri dop^{u}nas gaʦ pādshahas mang tren ritan k^{y}ut kharj dyut^{u}nas pādshahan āṷ h^{y}eth panun garạ doha doha chu kaḍān tre r^{y}eth gai āda lekhān che lāl māl pạ^{i}ri kākad dapān che ạ^{i}mis lāl shinākas gaʦ tath nāgas p^{y}eṭh ye^{i}mi manzạ bo añythas tạ^{i}t^{i} manz gaʦạ yi kākad trā̊vun tōḍ^{a} khasī atho tạ^{i}t^{i} manz ā̊si kuḍ tạ^{i}t^{i} kạ^{i}rzi thaph pān^{a} manz vạ^{i}s^{i} zinạ.

12. gau h^{y}eth yi kākad vōt ath nāgas p^{y}eṭh trā̊vun yi kākad ath nāgas manz h^{y}üthuy yi kākad trā̊vun tyutuy khut ā̊dạ athạ a^{i}t^{y} athas manz rutunạ kuḍ diʦun ath thaph ạm^{i} tha^{i}pi sạ̄^{i}thī āv ạ^{i}mis hoʦ nē^{i}rith hoʦ h^{y}eṭh ti kuḍ h^{y}eth ti āṷ pānạs vōt panun garạ rāt gaye āda subahanas gau pādshahas karun salām kạ^{i}ḍ^{i}hen thā̊ṷ nas bōnt^{a} ka^{i}ni pādshāh gōs seṭhā khush.

13. h^{y}ütus rukhsat lāl shinākan āṷ panun garạ āṷ beye yi nāyid khā̊sun mast ạ^{i}mis lāl shinākas mast khạ̄^{i}sith drāṷ vōt ạ^{i}mis vazīras nish beye chus dapān yiy vazīrạ ạ^{i}mis lāl shinākas chuk nạ ʦạ vātān kun^{i}kạ^{i}n^{y} ạ^{i}mis kartạ kyēʦa gau yi vazīr ạ^{i}mis

is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence, and to him said the King, "Bring me, sir, a jewelled bracelet."

11. The Lapidary went forth and came to his home. Said he to the two women, "The King demandeth of me a jewelled bracelet. Whence am I to bring it?" Then up and said to him Lālmāl, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Lālmāl the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me, and therein cast this paper. Then from the spring a hand will rise, and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."

12. So he went off, taking the paper with him. He flung it into the spring, and even as he did so a hand wearing a jewelled bracelet rose from the water. He grasped hold of the hand, but did so with such force that he pulled the forearm off, and went off home with it and with the bracelet. The night came to an end and at dawn he went to the King. Making his bow he laid the bracelet before him, and mighty pleased became the King.

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithee, do thou something to him." The Vizier went to the King's

pādshah kōḍʸi dapān chus ʦạ chak pādshah khūḍ ʦạ gaʦiye āsun akoy kuḍ pādshahas gaʦe mangun byāk gaye yi pādshah kūḍ dopun panạnis mạ̄ⁱlis mʸe gaʦe āsun byāk kuḍ āu̯ beye lal shināk kạrun salām dapān chus pādshah byāk kuḍ gaʦe āsun.

14. āu̯ lāl shināk vōṭ panun garạ dapān chu yiman zạnānạn don az chum pādshah mangān byāk rotunᵃ kuḍ divān ches lāl māl pạⁱri paneñy vạ̄j dapān ches gaʦ tath nāgas pʸeṭh taⁱtⁱ nāgas ạⁱkith kun chiy pal buḍ taⁱtⁱ hāu̯ myēn vạ̄j su pal vuⁱthī thud tạⁱmi tạⁱlⁱ chai vath taⁱmⁱ vaⁱti vạzⁱzạ bun taⁱti chai mʸēn vis sạy diyiy rutunạ kur.

15. drāu̯ yi lāl shināk vōth tath jāye hā̊vun tath palas vạ̄j pal vuth thud vⁱth taⁱmi vaⁱti bun bun vuchin khā̊tūnạ akh kuⁱniy zạny aⁱmi dopᵘnas kaⁱti ōsuk ạⁱmⁱ dopᵘnas lāl māl pạⁱriye dopuy rutunạ kur aⁱmis khā̊tūnī pyau yād taⁱmisạnzüy mạ̄j ā̊s sạ yas rutunạ kaⁱris sạ̄ⁱthⁱ huʦ gayau nēⁱrith tas che akạy nur tas chu dōd panạnis dilas rāy kạr aⁱmi khātūnī yāñy mʸēñy mōj vāⁱtⁱ nʸemis manoshas kheye yi ā̊s sethā khōbsurat aⁱmis gau shōk dilas bo kare ạⁱmis sạⁱthⁱ nēthᵃr voñy yeli māje hund par tavᵃ pyau ath jāye gau̯ buñyül ạⁱmis dyütun shāp kürᵃnas kanye phul thā̊vun chandạs vā̊ʦus mạ̄j uth dopᵘnas hatai kūḍʸi mʸe che yivān mānʦạ buy yi chạs nạ hʸevān zimạ kʸē aⁱmⁱ yeli zōr kurnas dopᵘnas chu manōsh ʦạ dim guḍᵃ vādai Khudā bo kya karạs nạ kyē vādai Khudā dyütᵘnas ạⁱmⁱ kur chandạ manzạ kañye phul shāp tulᵘnas manōsh yüthuy ā̊s tᵃ tüthuy rūd

daughter, and quoth he, "Thou art a King's daughter, shouldst thou have but one bracelet? Yet another shouldst thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

14. The Lapidary took his leave and came to his own house. Said he to these two women, "To-day doth the King demand of me another jewelled bracelet." Then Lālmāl the Fairy gave him her own ring. Quoth she, "Go thou again unto the spring. Close by one side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright. Thou wilt find a pathway opening at its foot. Descend thou underground by the path and thou wilt find my crony-girl. She will give to thee a jewelled bracelet."

15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lālmāl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him. Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he

dop^{u}nas yi chu myōn ha^{i}khi Khudai bo ā̊san yühoi ʦārān yühoi lud^{ạ}nam mā^{i}ji Khudāyen yi ches dapān mōj zab^{ạ}r gau bāyen don laḍ kākad a^{i}mi suy a^{i}th^{i} dop^{u}nas mạ̄^{i}jiy lekh ʦüy l^{y}ükh a^{i}mi kākad dyütun ạ^{i}mis lāl shinākas a^{i}thi a^{i}mi kur^{ạ}nas ālau khātūnī dop^{u}nas yi an kākad yūry vuch a^{i}mi khātūni ath l^{y}ükhmut a^{i}misạnzi mā^{i}ji chu voi m^{y}ēn gab^{ạ}r yi gaʦe vāt^{ạ} vunuy mārun a^{i}mis ōs a^{i}mi sāthạ panun dōd pyạmut yād su haʦ^{y}uk yi kākad ʦun^{ạ}nas ʦạ^{i}tith a^{i}mi khā̊tūnī panun l^{y}ükh^{ạ}nas kākad ath manz l^{y}ükh^{ạ}nas chu vai myẽ bạ̄y tuhund gaʦe jal^{ạ}d yün m^{y}e kyā chu yeñyi vā̊l.

16. l^{y}ükhunas kakadas zạbāñy kur^{ạ}nas na^{i}s^{i}yat dop^{u}nas tut yeli vātak kar^{ạ} hak salām salām pạ̄^{i}lith dīz^{y}ek kākad tim anạnai khyen ʦam ru kare ti ch^{y}ōn khyun gaʦ^{ạ}nạ badal dyüt^{u}nas sạ̄^{i}th^{i} asl kare dop^{u}nas yi khyēzi ta^{i}ti tihund ʦạn^{ạ}zi bebindạ^{i}r^{i} trā̊^{i}vith panun khyēzi ta^{i}mi patạ dap^{ạ}nai tim kash nạ hạna kareñy tat khyuth d^{y}üt^{u}nas shast^{ạ}ro panje dop^{u}nas tim chi dyav^{ạ}zāth timan yiye tas^{ạ}li shast^{ạ}rvi panje sạ̄^{i}thi.

17. drāu̯ a^{i}ti na^{i}siyat yād h^{y}et vọ̄th thuth karün timan salām dyüt^{u}nak yi kākad a^{i}mis d^{y}ütuk khyen ʦam^{ạ}ru kare a^{i}m^{y}uk tulān chu bus ʦ^{ạ}nān bebind^{ạ}r trạ̄^{i}vith panun chu kaḍān ti chu khyavān a^{i}mi patạ dop^{u}has yimau khash^{ạ}nạ h^{ạ}nā kar a^{i}m^{i} kur yi ʦū^{i}ri pạ̄^{i}th^{i} shast^{ạ}ro pañje chuk a^{i}mi sạ̄^{i}th^{i} divān zilla zilla yimau l^{y}ükhas javāb at kākadas l^{y}ükhas asi ch^{y}enạ fursath hazrạ^{i}t^{i} sulaimān chu divān nād hal^{ạ} bismilla ka^{i}r^{y}u yeñyivōl.

had been before. Quoth she to her mother, "This is he who is unto me as God. For him, and only for him, have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me." Then said her mother, "Good. So let it be. Send thou a letter by his hand unto thy two brethren." Quoth she, "My mother, let it be thou that writest." So the mother wrote a letter, and gave it into the hand of the Lapidary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, "If ye be indeed my sons, on the instant that he cometh to you, must ye kill this man." The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces, and wrote herself another, "If ye be indeed my brethren, quickly must ye come. And for why? Because it is my wedding festival."

16. She wrote for him the paper, and by word of mouth gave she him this instruction, saying, "When thou shalt arrive thither, make thou first a bow, and having louted low, give thou to them this paper. They will offer thee dinner made of leathern pease, but these thou must not eat." As a substitute she gave him real pease to take with him, and said, "These be what thou must eat. Drop thou their leathern pease into the fold of thy breast-cloth and eat thine own pease in their stead. Thereafter they will ask thee to give them a little scratching." For that purpose she gave him a set of iron claws, "For," said she, "they are of a demon race, and these iron claws will give them but a pleasant titillation."

17. Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth, but let it fall into the fold of his breast-cloth, while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly donned the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner. "We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye, in the name of God, and make ye the wedding festival."

18. vå̄t ạth hå̄u̯ nak yi kākad kākad paḍuk kạruk aⁱmis sạ̄ⁱthⁱ yeñyⁱvōl vũ che yi khå̄tūn dapān aⁱmis khāvᵃndas panạnis yetⁱ rōz kạ kinạ duⁱnⁱhas manz gatsak bu chạs tsạ tạ̄ⁱbya ạⁱmⁱ dopᵘnas dunyⁱhas manz gatsau dopᵘnas aⁱmi khātūnī vuñy yeli nērau myēn mōj dạⁱpⁱy khyē tsa mangum chōny gatsạs mangun vatᵃranuk muslạ beye khyē mạⁱnʸgᵃzạs na vuñy yeli yim sakhrʸai dopuk ạⁱmi māje mangun khyē tsa dopᵘnas dim vatᵃranuk musᵃlạ tath chu nāu̯ vutsᵃprang drāu̯ aⁱti vạ̄ⁱti panun garạ garạ vạ̄ⁱtith kạrun taiyār roṭhunạ kur gau hʸeth pādshahas yi lāl shināk.

19. nạ̄ⁱydan bōz lāl shināk vōt gatsān chus nāyid garᵃ mast kāsᵃni aⁱti vuchān chu triyim khå̄tūnạ drāu̯ aⁱti nāyid puth pheⁱrith vōt vazīras nish dapān chu aⁱmis vazīras ha vazīrạ aⁱmis lāl shinākas che az triyim khātūnạ yiman don hạndi khuṭạ khōb-sūrath sạ che lāyiki pādshāh akh che lāyiki vazīr bʸēk che mʸe lāyak ạⁱmis lāl shinākas kar the khyē tsa dapān chus vazīr az vane bo pādshahas suy pādshāh kạⁱri ạⁱmis khyē tsa vaⁱrʸ dāth su mạⁱri zạnānạ tre nʸemau ạⁱsⁱ dop vazīran pādshahạs pādshahạm ạⁱmis lāl shinākas che zạnānạ tre titsạ chenạ pādshāhī manz pādshahạm taⁱmis lāl shinākas rath tạ khʸē tsa nukhtạ su guts galun timᵃ zanānạ tre karᵘ huk dākhⁱli mahalạ khān pādshahan kạr fikᵃra dopun mangạ has khyētsa chīz ti chu anān så̄ruy vuñy dapas bo mʸēnis mạ̄ⁱlisunz khabar gatse aneñy su cha janᵃ tas kinạ dōzakas.

18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing, a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift," and he said to her "Give me the skin mat that is called the *wutsha prang*, or 'flying-couch'." Well, they went forth from there and reached his home. As soon as they arrived she made ready for him a jewelled bracelet, and the Lapidary took it to the King.

19. The barber heard that the Lapidary had come home, and goes to his house to shave him. There sees he the third lady, and straight returns he to the Vizier. Said he to him, "O Vizier, to-day that Lapidary hath a third lady, more fair to look upon than the other two. She is fit for the King. Another is fit for a Vizier, and yet another would suit me. Prithee, do thou somewhat to this Lapidary." Quoth the Vizier to him, "To-day will I tell the King, and His Majesty himself will lay some trap for him. Then he will die, and the three women will be ours." So the Vizier said to the King, "Your Majesty, that Lapidary hath women three, and women like unto them are not in the whole kingdom. Sire, prithee, seize thou upon some fault of this Lapidary, and destroy him. Then will the three women become inmates of thy harem." The King considered a while and said, "No matter what thou mayst ask of him, that all and sundry doth he bring. Now will I say unto him, "Thou must bring me news of my father, whether he be in heaven or whether he be in hell."

20. dapān vustād āu̯ lāl shināk pādshahas kạrun salām pādshāh chus dapān az tā̃y yi mʸe vunmai ti bōzuth ʦʸe az gaʦe mēⁱnis mạ̄ⁱlisunz khabạr aneñy su cha janatas manz kinạ dōzakas drāu̯ lāl shināk vōt panun garạ dapān chu aⁱti yiman zạnānạn tren az chum dapān pādshāh mēⁱnis mạ̄ⁱlⁱ sunz khabᵃ̣r aneñy bo kya kare ath su che khabạr kạ̄ⁱtʸa vạⁱri gamutʸ tas momᵃ̣tis yi vuʦạs khā̊tūn yi hoi yi yasạ rothunạ kạⁱrⁱ ā̊s karān sạ ā̊s pạⁱri ba Khudā aⁱmi dopᵘnas khʸē chạ nạ fikᵃ̣r gaʦ hạs kharᵃ̣j beye dapus pādshahas chōnʸ gaʦe zūn sombᵃ̣run mạ̄ⁱdānas manz zūn gaʦe sombᵃ̣run bē shumār.

21. sombᵃ̣rau pādshahạn zūn bēshumār ạⁱtⁱ pʸeṭh khuṭ yi lāl shināk yi muslᵃ̣han vatạⁱrith ạⁱtⁱ pʸeṭh byōṭh pāne ạⁱmis dopun pādshahas ʦạ kya gaʦiy anun mạ̄ⁱlⁱsund nishānạ yi vothus pādshah dopᵘnas akh gaʦiy anun janᵃ̣ tukh mʸeva beye gaʦiy anun mʸēⁱnis mạ̄ⁱlⁱsandi daskatạ khath dopun yiman diyu yath zinis nār so pạ̄ⁱri.

22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu nạ kuni bōzᵃ̣nạ yi lāl shināk lāl shinākan dyuth ath musᵃ̣las kasᵃ̣m dopᵘnas mʸe gaʦe vātun panun garᵃ̣ kah lagimnạ dēshun dapān tuvⁱy ạⁱmⁱ lāl shinākan ạch muʦᵃ̣rin tạ vōtᵘmuth garạ panun ạⁱmi khā̊ tūnī kạr kā̊ma habjōshī kạrun mʸeva janᵃ̣ tukh dạn taiyār beye likhun khath ath kạrun ạⁱmis pādshahᵃ̣sạndis mạ̄ⁱlⁱsund daskath beye mohur aⁱtⁱ manz likhun pādshahas chōnʸ gaʦạ mʸe nish vātun vazīr hʸeth beye nāyid hʸeth tithai pạ̄ⁱṭhⁱ yithạ

20. And saith my Master :—

The Lapidary came to the King and made his bow. Quoth the King to him, "Hitherto hast thou hearkened unto whatsoever command I gave to thee. To-day must thou bring unto me news of my father, whether he be in heaven or whether he be in hell." The Lapidary departed and came to his own house. Quoth he to these three women, "To-day the King telleth me to bring news of his father. What am I to do? How know I even how many years have passed since he hath died?" Then up and spake the lady who had made the jewelled bracelet (now she was a fairy who was obedient unto God), "Let nothing prey upon thy mind. Go thou, and ask of him expenses. Then say thou to the King, 'Thou must gather together for me firewood. In the plain let there be gathered together bundles of fuel beyond count.'"

21. The King assembled and piled firewood beyond count, and the Lapidary ascended thereon. He spread upon it the skin mat, and thereon he took his seat. Quoth he to the King, "What token from thy father shall I bring?" and up and said the King, "First must thou bring unto me a fruit from the garden of paradise, and secondly must thou bring unto me a letter signed by my father." Said the Lapidary to the people standing round, "Set ye the firewood alight on all four sides."

22. And moreover saith my Master :—

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house, but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals[1] she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

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[1] The *haft-jōsh* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.

pāⁱṭhʸ lāl shināk mʸe nish vōt kakạd kạrun havālạ ạⁱmis lāl shinākas beye dyüthᵘnas athas khyạth yi dạn.

23. ạtāñy gai ʦōr do yi nār gạmut ʦetạ path rōdᵃmut sūr yi lāl shināk drāu̯ longūⁱṭhⁱ kạⁱrith sulạ voth ath sūras manz divān chu duleñy nazᵃr bāzau kạⁱrⁱ nazᵃr khābạrdārau niye khabᵃr dopᵘhas pādshahạm ạⁱmi sūrạ manzạ gaʦān che susᵃ rārai yi ma āⁱsⁱ lāl shināk āmut yim che yimai kathạ karān nazạr chak ōkun āu̯ vōdạ lāl shināk athas khʸạth hʸeth dạn beyes athas khʸạth hʸeth khath kạⁱrin pādshahạs salām dạn thāu̯nas bōntᵃ kaⁱni khath thāu̯nas bōntᵃ kaⁱni yi khath muʦᵃrun pạdun ath lʸükhmut bo kyā chus janᵃ tas manz chōnʸ gaʦạ vātun yūrʸ vazīr hʸeth beye nāyid hʸeth jalᵃd.

24. pādshāh chu karān fikᵃra mʸe dapyau yi lāl shināk gaⁱli yi āu̯ mạⁱlisạnz mʸe khabạr hʸeth dapān pādshah ạⁱmis lāl shinākas bu khʸạthạ pạⁱṭhʸ vāte tat janᵃtas manz dopᵘnas lāl shinākan yūth zʸün mʸe kyuth sōmbᵃråvuth tīthⁱ tre gaʦun sombᵃrāvaⁱnⁱ jalᵃd vātak janᵃ tas manz sombᵃ rau pādshahan zʸün bēshumār ạⁱtⁱ pʸeṭh karanåvun vatᵃrun ạⁱtⁱ pʸeṭh khuṭh pāne beye vazīr beye nāyid dʸüthuk zinas nār ʦo pạⁱrⁱ.

25. dapān vustād dud yi pādshah beye vazīr beye nāyid trinᵃ vai gạⁱlⁱ vōt ạth lāl shinākas nish su vazīr yus vazīr pādshah kūr hʸeth ås ʦalān tạ samᵃ kukh åkhun khuṭh suy vōt ạⁱmis lāl shinākạsund garạ pane vạⁱnⁱ kaⁱrikh kathe bāṭhạ vonus ạⁱmⁱ lāl

with thy Vizier and with thy barber, just in the same manner as the Lapidary hath come unto me." This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

23. By this time four days had passed and the fire became extinct, leaving naught but ashes. The Lapidary went forth wearing only his loin-cloth, and rolled himself in these ashes. The discerners then discerned, and the newsmen brought the news. Cried they, "Your Majesty, there cometh a sound as of rustling from the ashes. Can it be that the Lapidary is returned ?" And while they were yet speaking these words and gazing towards the pyre, there came forth from it the Lapidary, in the one hand holding a pomegranate, and in the other the letter. Having made his bow to the King, he laid the pomegranate and the letter before him. The King opened the letter and read it, and this was its contents, "I, of a truth, am in heaven. Thou must come hither speedily, with thy Vizier and with thy barber."

24. The King considered awhile, "I said unto myself that this Lapidary would come to destruction, and, lo, he hath come to me with news from my father." Quoth he to the Lapidary, "How can I convey myself to that abode of bliss ?" Replied the Lapidary, "Thou must gather together three times so much firewood as thou didst gather for me, and then speedily wilt thou arrive in heaven." The King gathered together fuel beyond count. Upon it he made them spread a mat, and upon it he ascended and sat, himself with the Vizier and the barber. They set the pyre alight on all four sides.

25. And my Master saith :—

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary's house that first Vizier, the one who had been eloping with the princess when he met the young Ākhūn. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber

shinākan yi panun safar yüs a^{i}m^{i} nāyidan tạ vazīran a^{i}mis ā̊s pēsh on muth dop^{u}nas paneñy khā̊tūn ninsạ pānạs yesạ yi lāl māl pạ^{i}r^{i} ā̊s tas d^{y}üthun rukhsath yesạ yi patạ añyēn z^{y}ēnith sạ thā̊vun pānas.

26. dapān vustād su vazīr byōth pād^{ạ}shāhī kar^{ạ}ni lāl shināk byōth vazīrī kar^{ạ}ni.—aslā malaikum vālai kum salām.

had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master:—

The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.

THE TEXT OF THE TALES

AS TRANSCRIBED BY

PAṆḌIT GŌVINDA KAULA

With interlinear translation into English

I

1.

Shĕhan-shāh	**Sultān-i-Mahmōd-i-Gaznavī**
The-king-of-kings	Sulṯān-of-Maḥmūd-of-Ghaznī

ôs^{u}	**karān**	**pāna**	**mulkan**	**pöravī.**
was	making	himself	(of-his-)lands	protection.

2.

Phakīr	**lögith**	**ôs^{u}**	**phērān**	**wāna-wān**
Faqīr	having-taking-the-appearance-of	he-was	wandering	from-shop-to-shop

"myāni-ah^{a}day	**āsi**	**mā**	**kā̃h**	**nôtuwān."**
"(In-)my-time	may-there-be	I-wonder-if	anyone	feeble."

3.

Jāyĕ-akis	**ös^{i}**	**karān**	**dwā-yi-khör**
(In-)place-a-certain	they-were	making	prayer-of-welfare

ad^{a}la-tȧm^{i}-sandi-söty	**āsȧkh**	**cĕshma**	**sēr.**
justice-his-by	were-of-them	the-eyes	satisfied.

4.

Jāyĕ-akis	**wuchun**	**hānzāh**	**akh**	**alīl**
(In-)place-a-certain	was-seen-by-him	a-certain-fisherman	one	wretched

muhima-sötin	**ôs^{u}**	**gamot^{u}**	**suy**	**zalīl.**
poverty-by	was	gone	he-verily	brought-low.

5.

Muhima-sötin	**ôs^{u}**	**trāwān**	**āh**	**ta**	**wōsh,**
Poverty-by	(he-)was	emitting	sighs	and	groans,

muhima-sötin	**tas**	**na**	**rūd^{u}mot^{u}**	**kā̃h-ti**	**hōsh.**
poverty-by	to-him	not	remained	any-even	sense.

6. **Yōra zālāh ôs^{u} lāyan gāṭa sān**
Whence a-certain-net (he-)was casting skill with
tōra zālas ôsus-na kĕ̃h khasān.
thence to-the-net was-for-him-not anything rising.

7. **Dopus shĕhan “kar mĕ sötin böj^{i}-baṭh**
It-was-said-to-him by-the-king, “make me with sharing
“lāy zālāh, yād-i-Ạlāh dilas raṭh.”
“cast a-single-net, memory-of-God to-the-heart seize.”

8. **Lôyun zālāh tōra khot^{u} tas gāḍa-hath**
Was-cast-by-him a-single-net thence arose for-him fish-a-hundred
pātashĕhas bōnṭh-kun āv suy hĕth.
the-king before came he-verily having-taken(-them).

9. **Gāḍa-hatas badal dyut^{u}nas mŏhara-dyār**
For-the-fish-hundred in-exchange was-given-by-him-to-him coin-wealth
lāl nigīn māl mŏktay wũṭha-bār.
rubies jewels property pearls-verily camel-loads.

10. **Rāth barith pātashĕhan dyutus nād**
Night having-passed by-the-king was-given-to-him a-summons
“ts^{a}y chukh myôn^{u} shĕrīkh nāmurād.[1]
“thou-verily art my sharer without-hope.

11. **“Muhim kāsawun^{u} hĕkmat-i-Parwardigār,**
“Poverty expeller (is-)the-skill-of-Providence,
“tāph shĕhul^{u} sarda garam now^{u} bāhār.
“sunshine cold coolness warmth new spring.

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[1] *Nāmurād* is the word given by Hātim. A version of the poem current in Śrīnagar has *bā-murād*, with hope. In Kāshmīrī, *nā-murād* means “without hope or expectation”.

12. " Wanayĕy, ' zan banda mônzur zāsanuy [1]

" ' kātsa-hĕkmüts^{ü}	**muhim**	**tagiy**	**kāsunuy.' "**
" ' by-how-much-skill	poverty	will-be-possible-for-thee	to-be-expelled-verily.' "

13.	**Ȧth^{i}-andar**	**chuy**	**wustādāh**	**wanān zār,**
	This-verily-in	is-verily	a-certain-teacher	saying prayer,

"jumala	**ālam**	**banda**	**Ahmad**	**wumĕdwār."**
" (on-Him-from-whom-is-)the-entire	world	the-slave	Aḥmad	(is-) hopeful."

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[1] The meaning of the line is unknown. Hātim gives it as what he has learnt by tradition. As regard *zāsanuy*, informants in Śrīnagar tell me that it is not a Kāshmīrī word. Hātim says that it is an "old" word which is unintelligible to him. The Śrīnagar version is :—

" Wanay,	**' yiy**	**zān,**	**banda,**	**mônzur**	**tsĕ**	**āsunuy,'**
" I-would-say-to-thee	' this	know,	slave,	accepted	by-thee	it-is-to-be,'

which is intelligible.

II.—TŌTA-SÜNZ^{ü} KATH

PARROT-OF THE-STORY

1. Dapān wustād,—
1. (Is) saying the-teacher,—

Shĕhar akh gav, Shĕhar-ĕ-Yīrān. Tȧt^{i}
Country one went (i.e. is), the-country-of-Īrān. There

ôs^{u} pātashĕhāh; tamis^{ü}y chuh nāv
there-was a-certain-king; to-him-verily is the-name

Bạh^{a}dūr Khān. Tȧm^{i} ôs^{u} kor^{u}mot^{u} bāg
Bahādur K͟hān. By-him was made a-garden

zanānan-kyut^{u}. Tath ös^{ü}-na wath görzānas.
women-for. For-it was-not a-path for-a-stranger.

Tath bāgas-manz gav pöda phakīrāh.
That garden-in went (i.e. became) manifest a-certain-faqīr.

Nazar-bāzav kür^{ü} nazar. Khabar-dārav
By-the-watchers was-made sight. By-the-informers

niyĕ khabar amis-pātashĕhas. Dopukh,
was-brought information to-that-king. It-was-said-by-them,

"phakīrāh tsāv bāgas-manz." Būzun
"a-certain-faqīr entered the-garden-in." Was-heard-by-him

pātashĕhan, hyotun söty wazīr.
by-the-king, was-taken-by-him in-company the-vizier.

Gay tath-bāgas-manz, wuchun ati phakīr.
They-went that-garden-in, was-seen-by-him there the-faqīr.

2. Lachĕ-nôw^{u} chuy har-wati bīnāh.
2. He-who-has-a-hundred thousand-names (i.e. God) is-verily on-every-path seeing.

Bōz, wŏphādörī ankāh.
Hear, loyalty (is) a-rara-avis.

“ Hā Phakīrō, yōr kōr tsākhō ?
“ Ho Faqīr-O, here where didst-thou-enter-O ?

“ Katikō chukh ? Kati-pĕṭha ākhō ? ”
“ Of-where art-thou ? Where-from didst-thou-come-O ? ”

Phakīr dapān,—
The-faqīr (is) saying,—

“ Kor^{u} mĕ sölāh. Tuhond^{u} khĕv mĕ kyāh ? ”
“ Was-made by-me a-stroll. Your was-eaten by-me what ? ”

Bōz, wŏphādörī ankāh.
Hear, loyalty (is) a-rara-avis.

3. Pātashĕhas bōnṭha-kani pōshĕ-thür^{ü}.
To-the-king front-towards (was) a-flower-shrub.

Ath^{i}-tal mumot^{u} bulbulāh. Yĕli
It-verily-below (was) dead a-certain-nightingale. When

yimau amis-phakīras khaṣhĕm kor^{u}, tĕli pĕv
by-them to-that-faqīr wrath was-made, then fell

phakīr pathar wasith, mumot^{u} bulbul
the-faqīr downwards having-tumbled, the-dead nightingale

gav thod^{u} wŏthith. Pātashĕhas hôwun
became erect having-arisen. To-the-king was-shown-by-him

yih vir^{i}d. Gav nīrith ; phīrith
this magic-power. He-went having-emerged ; having-returned

biyĕ āv, bulbul mūd^{u} biyĕ, phakīr
again he-came, the-nightingale died again, the-faqīr

gav biyĕ zinda. Hyotun nērun, yim
became again alive. It-was-begun-by-him to-go-forth, they

chis	**karān**	**zāra-pāra.**	**Dapān**
are-to-him	making	entreaties.	Saying

chis,—
they-are-to-him,—

"Hā	**phakīra,**	**khizmath**	**karay,**
"Ho	Faqīr-O,	service	will-I-do-to-thee,

"Dŏda-harȧk^{i}	**khös^{i}**	**hō**	**baray.**
"Milk-cream-of	cups	O	will-I-fill-for-thee.

"Khāsa	**pŏlāv**	**macāma**	**khĕkh-na?"**
"Special	pilaos	(and) *macāmas*	wilt-thou-not-eat?"

Bōz,	**wŏphādörī**	**ankāh.**
Hear,	loyalty	(is) a-rara-avis.

4.	**Yus**	**vir^{i}d**	**phakīras**	**ôs^{u},**	**suy**
	What	magic-power	to-the-faqīr	was,	that-verily

bôwun	**amis-pātashĕhas.**	**Ȧm^{i}-pātashĕhan**
was-confided-by-him	to-that-king.	By-that-king

bôw^{u}	**wazīras.**
it-was-confided.	to-the-vizier.

Kor^{u}	**tarbyĕth**	**pātashĕhan**	**wazīras,**
Was-made	instruction	by-the-king	to-the-vizier,

Suti	**mah^{a}ram**	**korun**	**ath-sīras.**
He-also	intimately-acquainted	was-made-by-him	for-this-secret.

Gay	**sölas**	**shikāras**	**yĕg-jāh.**
They-went	for-excursion	for-hunting	together.

Bōz,	**wŏphādörī**	**ankāh.**
Hear,	loyalty	(is) a-rara-avis.

Tōta	**mumot^{u}**	**wuchukh**	**dar**	**biyābāṅ,**
A-parrot	dead	was-seen-by-them	in	the-forest,

“ Hā	**wazīrō,**	**āsihē**	**shūbān.**
“ Ho	Vizier-O,	it-would-have-been	beautiful.

“ Zuv	**amis-manz**	**thāvtan**	**sāthāh.”**
“(Thy-) soul	this-one-in	place-please-it	for-a-certain-time.”

Bōz,	**wŏphādörī**	**ankāh.**
Hear,	loyalty	(is) a-rara-avis.

Dop^{u}	**wazīran,**
It-was-said	by-the-vizier,

“ Pātashĕham,	**yüts^{ü}-kôl^{u}**	**mumot^{u},**
“ King-my,	for-a-long-time	(it-is-) dead,

“ Phakḣ	**chus**	**yiwān,**	**khabar**
“ Stink	is-from-it	coming,	news (i.e. who knows ?)

kar	**chuh**	**gamot^{u}.**
when	it-is	gone (dead).

“ Chusna	**ṭhaharān ;**	**wanta-sa**	**kara**	**kyāh.”**
“ I-am-not	waiting (i.e. able to stay here) ;	say-please-sir	I-shall-do	what.”

Bōz,	**wŏphādörī**	**ankāh.**
Hear,	loyalty	(is) a-rara-avis.

5.	**Pātashĕh**	**karān**	**zāra-pāra**	**wazīras**
	The king	(is) making	entreaties	to-the-vizier

ami-bāpath.	**“ Bŏh**	**wuchahan**	**tōta**	**kyuth^{u}**
this-for.	“ I	would-see-it	the-parrot	how

āsihē	**shūbān.”**	**Ȧm^{i}**	**būz^{u}nas-na**
it-would-be	beautiful.”	By-this-one	was-heard-by-him-for-him-not

wazīran	**kĕ̃h.**
by-the-vizier	anything.

Dapān wustād,—
(Is) saying the-teacher,—

Amis ôs^{u} dilas-manz dagāy. Wuñ tsāv
To-him was the-heart-in disloyalty. Now entered

pātashĕh amis-tōtas-manz, panun^{u} moḍ^{u} tshunun-
the-king this-parrot-in, his-own body was-dashed-

trövith. Tōta wǫth^{u} thod^{u}, chuh
down-by-him. The-parrot arose erect, it-is

phērān. Wazīran kür^{u} köm^{ü}, tsāv
moving-round. By-the-vizier was-done a-deed, he-entered

ath-pātashĕha-sandis-maḍis-manz. Yiy ôs^{u} amis
that-king-of-body-in. This-verily was to-him

dar dil.
in heart.

Pĕv pĕtarun pātashĕhas pānas,
(That-load-which) fell to-carry-out to-the-king himself,

Bôr^{u} lodun wazīras nādānas.
(That-) load was-laid-by-him to-the-vizier the-fool.

Ôsus dagāy zāgān dādkhāh.
There-was-to-him disloyalty watching a-petitioner.

Bōz, wǒphādörī, ankāh.
Hear, loyalty (is) a-rara-avis.

6. Tōta chuh hawā-yi-asmān, wazīr
The-parrot is (in) the-air-of-heaven, the-vizier

chuh pātashĕha-sandis-maris-manz. Wǫth^{u} thod^{u}
is the-king-of-body-in. He-arose erect,

khoth^{u} guris lashkari-manz gav.
mounted to-the-horse the-army-in went.

Dop^{u}nakh, "mūd^{u} wazīr, guri-pĕṭha
It-was-said-by-him-to-them, "died the vizier, horse-from

wasith-pĕv."
having-tumbled-he-fell."

Khabardārav niyĕ say khabarāh.
By-the-informers was-brought that-very one-piece-of-news.

Bōz, wŏphādörī ankāh.
Hear, loyalty (is) a-rara-avis.

7. **Ȧm^{i}-wazīran yĕli kür^{u} köm^{ü}, ʦāv**
By-that-vizier when was-done the-deed, he-entered

pātashĕha-sandis-maris-manz, tuj^{ü}n athas-kĕth
the-king-of-body-in, was-raised-by-him the-hand-in

shĕmshēr, ath-pananis-maris korun rēza.
a-sword, to-that-his-own-body was-made-by-him piece(s).

Ath-lashkari dopun, "nīriv tīrandāz biyĕ
To-that-army it-was-said-by-him, "go-forth archers also

bandūkbāz. Yus māriwa tōta, tamis
gunners. Who will-kill-of-you a-parrot, to-him

baniv bakh^{a}cöyish." Ȧm^{i}-tōtan yĕli
there-will-become a-present." By-that-parrot when

būz^{u}, ta ʦol^{u}. Gav tas phakīras-
it-was-heard, then he-fled. He-went that fakīr-

nishĕ, yus tath-bāgas-manz ôs^{u} tami-dŏha.
near, who that-garden-in was (on-) that-day.

Hukum dyutun^{ü}y tīrandāzan,
Order was-given-by-him-verily to-the-archers,

"Kan thȧv^{i}tav myānĕn-nāzan."
"Ear place-ye-please to-my-blandishments."

Tōta	**māranas**	**dyut^{u}nakh**	**photuwāh.**
The-parrot	for-killing	was-given-by-him-to-them	a-certain-decision.

Bōz	**wŏphādörī**	**ankāh.**
Hear,	loyalty	(is) a-rara-avis.

8.	**Yus**	**as^{a}l**	**ôs^{u}**	**pātashāh,**	**suh**	**cḥuh**
	Who	real	was	king,	he	is

tōtas-manz	**phakīras-nishin.**	**Suh**	**tōta**	**kaĩsi**
the-parrot-in	the-fakīr-near.	That	parrot	by-any-one

môr^{u}-na.	**Dŏha-aki**	**drāv**	**yih**	**pātashĕh**
was-killed-not.	On-day-one	issued	this	king

sölas	**shikāras.**	**Wôt^{u}**	**jāyĕ-akis.**	**Ati**
for-excursion	for-hunting.	He-arrived	at-place-one.	There

wuch^{ü}n	**miñĕ-mür^{ü}.**	**Amis^{ü}y**	**kür^{ü}kh**
was-seen-by-him	a-hind.	To-this-one-verily	was-made-by-them

lār,	**Üñ^{ü}kh**	**lashkari-manz.**	**Dop^{u}nakh**
pursuit,	She-was-brought-by-them	the-army-in.	It-was-said-by-him-to-them

ȧm^{i}-pātashĕhan,	**" yĕs-kȧn^{i}**	**yih**	**tsaliv,**
by-this-king,	" whom-from-near	she	may-escape,

tas	**dimav**	**gardan."**
to-him	I-will-give	the-neck."

9.	**Dapān wustād,—**
	(Is) saying the-teacher,—

Ami-miñĕ-mari	**tuj^{ü}**	**wŏṭh,**	**pātashĕha-sandi-**
By-this-hind	was-raised	a-leap,	the-king-of-

kala-pĕṭh^{i}	**tshuñ^{ü}n**	**wŏṭh,**	**tsüj^{ü}.**	**Löris**
head-over	was-thrown-by-her	a-leap,	she-fled.	They-ran-for-her

pata.	**Yus**	**suh**	**tōta**	**ôs^u,**	**yŭh**	**os^u**	**phakīras-**
after.	Who	that	parrot	was,	he	was	the-fakīr-

nishĕ.	**Phakīr**	**ôs^u**	**sŏhib-ĕ-āgāh.**	**Dopun**
near.	The-fakīr	was	a-master-intelligent.	It-was-said-by-him

amis-tōtas,	**yĕs-manz**	**yih**	**pātashĕh**	**ôs^u,**
to-this-parrot,	whom-in	this	king	was,

dop^{u}nas,	**"gatsh,**	**sa,**	**nēr.**	**Az**	**labakh**
it-was-said-by-him-to-him,	"go,	sir,	go-forth.	To-day	wilt-thou-take

panun^u	**moḍ^u."**	**Yim**	**chih**	**amis-miñĕ-marĕ-pata**
thine-own	body."	Who	are	this-hind-after

lārān,	**nakha**	**rōzān**	**chĕkhna.**
running,	near	remaining	she-is-to-them-not.

10. **Dāpān wustād,—**
(Is) saying the-teacher,—

Ati	**ôs^u**	**mumot^u**	**hāputh.**	**Pātashāh**	**tsāv**
Here	was	a-dead	bear.	The-king	entered

amis-hāpatas-manz.	**Läryāv.**	**Yus**	**yih**
that-bear-in.	He-ran.	Which	this

pātashāha-sond^u	**mor^u**	**ôs^u**	**yih**	**trôwun**
king-of	body	was	this	was-abandoned by-him

atiy.
there-verily.

Shod^u	**būzun**	**tōtan.**	**Läryāv.**
News	was-heard-by-him	by-the-parrot.	He-ran.

Kuli-dadari-manz-hau	**prāryäv.**
Tree-hole-in	he-waited.

Mor^{u}	**lobun.**	**Kȧr^{i}tōs**	**marhabāh.**
The-body	was-taken-by-him.	Make-please-ye-for-him	a-wish-of-good-luck.

Bōz,	**wŏphādörī**	**ankāh.**
Hear,	loyalty	(is) a-rara-avis.

11.	**Tōta**	**pĕv**	**atiy**	**pathar.**	**Yih**	**ŧsāv**
	The-parrot	fell	there-verily	down.	He	entered

pātashāh	**pananis**	**maris-manz.**	**Yus**	**yüh**	**wazīr**
the-king.	his-own	body-in.	Who	this	vizier

ôs^{u},	**suh**	**chuh**	**hāpatas-manz.**	**Pātashāh**	**as^{a}l**
was,	he	is	the-bear-in.	The-king	real

yus	**ôs^{u},**	**suh**	**khot^{u}**	**guris-pĕṭh.**	**Dopun**
who	was,	he	mounted	horse-upon.	It-was-said-by-him

yiman	**lōkan,**	**"möryūn**	**hāputh."**	**Lôy^{u}has**
to-these	people,	"kill-ye-him	the-bear."	Fired-by-them-at-him

bandūkh,	**phuṭ^{o}r^{u}has**	**zang.**	**Onukh**
a-gun,	was-broken-by-them-for-him	the-leg.	He-was-brought-by-them

raṭith	**pātashāhas-nish.**	**Dop^{u}nas**	**pātashāhan,**
having-seized	the-king-near.	It-was-said-by-him-to-him	by-the-king,

"ŧsĕ	**kür^{u}tham**	**dagāy.**	**Bŏh**	**mārahath-na,**
"by-thee	was-done-by-thee-to-me	disloyalty.	I	should-kill-thee-not,

kyāh	**karahö?**	**Lōkh**	**dapanam,**	**'hāputh**
what	should-I-do?	People	will-say-to-me,	'a-bear

chus	**wazīr.'**	**Ts̲ĕ**	**chuy**	**panun^{u}**
is-to-him	vizier.'	By-thee	is-by-thee	thine-own

mor^{u}	**gôl**^{u}**mot**^{u}**.**	**Wumāh**	**thāwath.**	**T̲s̲**^{a}**h**
body	destroyed.	Now-not	I-may-keep-thee.	Thou

hāputh	**wazīr.**	**Bŏh,**	**hasa,**	**mārath."**
a-bear	vizier.	I,	sir,	will-kill-thee."

12. Dapān	**wustād,—**
(Is) saying	the-teacher,—

Onukh	**zyun**^{u}**.**	**Zôlukh**	**hāputh.**
There-was-brought-by-them	firewood.	He-was-burnt-by-them	the-bear.

Hath	**waĩsi**	**gaṿ,**	**kam**	**yā**	**jyāday,**
A-hundred (years)	in-age,	went,	less	or	more,

Āv	**Bạh**^{a}**dūr-Khānas**	**pyāday.**
Came	to-Bahādur-K̲h̲ān	the-messenger (of Death).

Kar,	**Wahab-Khāra,**	**" Ạlāh,**	**Ạlāh."**
Make,	Wahb-the-blacksmith-O,	" Allāh,	Allāh."

Bōz,	**wŏphādŏrī**	**ankāh.**
Hear,	loyalty	(is) a-rara-avis.

III.—SŌDĀGARA-SÜNZ^{ü} KATH

MERCHANT-OF STORY

1. **Sōdāgār gav sōdāhas. Gari ös^{ü}s**
A-merchant went for-trade. At-home was-to-him

zanāna. Say gayĕ mushtākh phakīras-
the-wife. She-verily went (i.e. was) enamoured for-mendicant-

akis wārayāhas-kālas. Dŏha-aki āv sōdāgār
one for-a-long-time On-day-one came the-merchant

gara panun^{u} māl hĕth. Pātashĕhas
house his-own goods having-brought. To-the-king

gayĕ khabar "sōdāgar wôt^{u}." Pātashāh
went news "the-merchant arrived." The-king

drāv sölas rāth-kyut^{u}, wôt^{u}
issued-forth for-an-excursion night-by, he-arrived

sōdāgara-sond^{u}. Chuh atiy wŏdañĕ,
(at) the-merchant's (house). He-is there-verily standing,

pahar chuh gamot^{u} röts^{ü}-hond^{u}, yih sōdāgar-
a-watch is gone the-night-of, this merchant's-

bāy wŏth^{ü}, wŏḍi-pĕṭh hĕts^{ü}n bata-tröm^{ü}.
wife arose, crown-of-head-on was-taken-by-her a-cooked-rice-copper-dish.

Pātashāh chuh wuchān tsūri-pöṭhin.
The-king is watching theft-like (i.e. secretly).

Sōdāgar-bāy drāyĕ brūh-brūh, pātashāh
The-merchant's-wife went-forth in-front-in-front, the-king

chuh pakān pata-pata. Wöt^{i} mödānas-
is walking after-after. They-arrived a-plain-

akis-manz.	**Ati**	**ôs**^{u}	**phakīr**	**nāra-han**
one-in.	There	was	the-mendicant	fire-a-small

zölith.	**Kür**^{ü}**s**	**ami**	**salām,**	**bata**
having-kindled.	Was-made-to-him	by-her	a-bow,	cooked-rice

thow^{u}**nas**	**bōnṭha-kani,**	**dop**^{u}**nas,**	**"khĕh."**
was-placed-by-her-for-him	front-in,	it-was-said-by-her-to-him,	"eat."

Am^{i}	**tul**^{u}	**t͡shōṭa,**	**lôyun**	**amis-sōdāgar-bāyĕ,**
By-him	was-raised	a-stick,	it-was-struck-by-him	to-that-to-the-merchant's-wife,

dop^{u}**nas**	**"t͡sīr**^{i}	**kyāzi**	**āyĕku ?"**	**Dop**^{u}**nas**
it-was-said-by-him-to-her	"late	why	didst-thou-come ?"	It-was-said-by-her-to-him

ami	**phīrith,**	**"az**	**ôsum**	**āmot**^{u}	**panun**^{u}
by-her	in-answer,	"to-day	was-to-me	come	my-own

khāwand,	**tȧmiy**	**gōm**	**t͡sēr,**	**khētam**
husband,	by-that-verily	went-for-me	delay,	eat-for-me

wuñ	**bata."**	**Dop**^{u}**nas**	**ȧm**^{i}**-phakīran,**
now	the-cooked-rice."	It-was-said-by-him-to-her	by-this-mendicant,

"bŏh	**khĕmay-na.**	**Gŏḍañ**	**dim**	**anith**
"I	will-eat-for-thee-not.	First	give-to-me	having-brought

amis-sōdāgāra-sond^{u}	**kala.**	**Ada**	**khĕmay**
this-merchant-of	head.	Then	I-will-eat-for-thee

bata."	**Pātashāh**	**ôs**^{u}	**wuchān,**	**yih-kĕnt͡shāh**
cooked-rice."	The-king	was	watching,	whatever

yimav-dŏyav	**katha**	**karĕ,**	**tih**	**būz**^{u}
by-these-two	words	were-made,	that	was-heard

pātashĕhan	**sôruy.**
by-the-king	all.

2. Dapān wustād,—
(Is) saying the-teacher,—

Drāyĕ sōdāgar-bāy, wöts^{ü} panun^{u}
Went-forth the-merchant's-wife, she-arrived her-own

gara, khüts^{ü} hyor^{u}. Pātashāh chuh bŏna-
house, she-mounted above. The-king is below-

kani. Ami tsoṭ^{u} amis-sōdāgaras kala,
in. By-her was-cut for-that-merchant the-head,

wütsh^{ü} hĕth rumāli-kĕth. Chĕh
she-descended having-taken (it) a-kerchief-in. She-is

pakān brũh-brũh, pātashāh chuh pata-
walking in-front-in-front, the-king is after-

pata. Wöts^{ü} amis-phakīras-nish. Tulun
after. She-arrived that-mendicant-near. Was-raised-by-him

tshōṭa, lôyun amis-sōdāgar-bāyĕ. Dop^{u}nas,
the-stick, it-was-struck-by-him to-that-the-merchant's wife. It-was-said-by-him-to-her,

"ts^{a}h sapüz^{u}kh-na amis-pananis-khāwanda-
" thou becamest-not (the wife) this-thine-own-husband-

sünz^{ü}, wuñ sapadakha myö̃ñ^{ü}?"
of, now will-thou-become mine?"

3. Pātashāh drāv, wôt^{u} pańun^{u} gara.
The-king went-forth, arrived his-own house.

Trôwun arām. Gāsh phọ̄l^{u}, wŏtsh^{ü}
Was-released-by-him repose (i.e. he took repose). Dawn burst-forth, there-arose

krēkh. Dapān chih, "sōdāgar wātsāv
an-outcry. Saying they-are, " the-merchant arrived

panun^{u}	**gara,**	**suy**	**môr^{u}**	**tsūrav."**
his-own	house,	he-verily	was-killed	by-thieves."

Wöts^{ü}	**otuy**	**sōdāgar-bāy,**	**dapān**	**chĕh**
Arrived	there-verily	the-merchant's-wife,	saying	she-is

pātashĕhas,	**"khāwand**	**āyām,**	**suy**
to-the-king,	"the-husband	came-to-me,	he-verily

môr^{u}ham	**tsūrav."**	**Pātashāhas**	**chĕh**	**khabar,**
was-killed-by-them-for-me	by-thieves."	To-the-king	is	information,

"yih	**sōdāgar**	**kȧm^{i}**	**môr^{u}?"**	**T̲s̲hārān**
"this	merchant	by-whom	was-killed?"	Seeking

chih	**pay,**	**sōdāgar**	**kȧm^{i}**	**môr^{u},**
they-are	a-clue,	the-merchant	by-whom	was-killed,

kaĩsi	**chuna**	**khasān**	**zima.**
o-anyone	is-not	rising	responsibility.

4. Dapān wustād,—
(Is) saying the-teacher,—

Koḍukh	**yih**	**sōdāgar,**	**zôlukh.**
Was-brought-forth-by-them	this	merchant,	he-was-burnt-by-them.

Otuy	**drāv**	**pātashāh**	**biyĕ**	**söriy**	**chuh**
There-verily	went-forth	the-king	and-also	all	is

wuchān.	**Āyĕ**	**ȧm^{i}-sünz^{ü}**	**kŏlay,**	**yih**	**chĕh**
seeing.	She-came	him-of	the-wife,	she	is

karān	**gath.**	**Dapān**	**chĕh,**	**"bŏti**
doing	the-suttee-procedure	Saying	she-is,	"I-also

zāla	**pān."**	**Āyĕ,**	**hĕts^{ü}n**
will-burn	(my) body."	She-came,	was-begun-by-her

wŏṭh-tshunüñ^{ü}	**nāras-manz.**	**Pātashāh**	**gōs,**
a-leap-to-be-taken	the-fire-in.	The-king	went-to-her

kür^{u}nas	**thaph.**	**Dapān**	**chus**	**pātashāh,**
was-made-by-him-to-her	hand-grasping.	Saying	is-to-her	the-king,

"yiy,	**ta**	**tih**	**kyāh ?**	**Tiy,**	**ta**	**yih**
"this-if,	then	that	what ?	That-if,	then	this

kyāh ?"	**Dop^{u}nas,**	**"mĕ**	**trāv**	**yĕla.**
what ?"	It-was-said-by-her-to-him,	"for-me	let-go	from-restraint.

Bŏh	**zāla**	**pān."**	**Dop^{u}nas,**	**"nāgas-akis-**
I	will-burn	(my) body."	It-was-said-by-her-to-him,	"spring-one-

pĕṭh	**chĕy**	**myöñ^{ü}**	**dŏda-bĕñĕ.**	**Say**	**waniy**
on	is-verily	my	milk-sister.	She-verily	will-tell-to-thee

amyuk^{u}	**mānĕ."**	**Tröv^{ü}n**	**yĕla,**
of-this	the-meaning."	She-was-let-go-by-him	from-restraint,

zôl^{u}	**ami**	**pān**	**pananis-khāwandas-söty,**
was-burnt	by-her	(her) body	her-own-husband-with,

gayĕ	**khalās.**	**Pagāh**	**drāv**	**pātashāh,**
she-went	(to) freedom (from existence).	Tomorrow	went-forth	the-king,

wôt^{u}	**ath-nāgas-pĕṭh.**	**Wuch^{ü}n**	**ati**
he-arrived	that-spring-upon.	Was-seen-by-him	there

zanānāh,	**amis^{ü}y**	**zanāni**	**chuy**	**dapān**
a-certain-woman,	to-that-very	woman	is-verily	saying

pātashāh,	**"tiy,**	**ta**	**yih**	**kyāh ?**	**yiy,**
the-king,	"that-if,	then	this	what ?	this-if,

ta	**tih**	**kyāh ?"**	**Dop^{u}nas**	**ami**	**zanāni,**
then	that	what ?"	Was-said-by-her-to-him	by-that	woman,

“ öṭhi-dŏh^{i}	**dapay**	**bŏh**	**amyuk^{u}**	**jĕwāb.”**
“ after-eight-days	I-will-tell-to-thee	I	of-this	the-answer.”

5. **Dapān wustād,—**
(Is) saying the-teacher,—

Öṭh	**dŏh**	**gay,**	**path-kun**	**pātashĕhas**
Eight	days	went,	afterwards	to-the-king

pĕv	**yād.**	**Lāḍyāv**	**pātashāh**	**tath-nāgas-**
fell	memory.	Ran	the-king	that-spring-

pĕṭh.	**Wuch^{ü}n**	**sŏh**	**zanāna,**	**dop^{u}nas,**
upon.	Was-seen-by-him	that	woman,	was-said-by-him-to-her,

“ wanum	**tami-kathi-hond^{u}**	**mānĕ.”**	**Dop^{u}nas,**
“ tell-to-me	that-word-of	meaning.”	Was-said-by-her-to-him,

“ gatsh,	**an**	**tshāwul**	**biyĕ**	**noṭ^{u}.”**	**Onun**
“ go,	bring	a-goat	and-also	a-jar.”	Was-brought-by-him

tshāwul	**ta**	**noṭ^{u}.**	**Dop^{u}nas,**	**“ was**	**yith-**
a-goat	and	a-jar.	Was-said-by-her-to-him,	“ descend	this-

nāgas-manz,	**noṭ^{u}**	**tshun-phirith.’**	**Dop^{u}nas**
spring-in,	the-jar	put-having-reversed (it).”	Was-said-by-her-to-him

biyĕ,	**“ anun**	**tshāwul**	**kana**	**raṭith,**
also,	“ bring-it	the-goat	by-the-ear	having-seized,

thāwus	**naṭis-pĕṭh**	**kala.”**	**Dop^{u}nas,**	**“ lāyus**
place-of-it	the-jar-upon	the-head.”	Was-said-by-her-to-him,	“ strike-to-it

shĕmshēri-hünz^{ü}	**tsünḍ^{ü}.”**
a-sword-of	stroke.”

6. **Dapān,—**
(Is) saying (the-teacher),—

Löy^{ü}nas	**shĕmshēri-hünz^{ü}**	**tsünḍ^{ü}.**	**Ami-**
Was-struck-by-him-to-it	the-sword-of	blow.	At-that-

sāta	**gatshān**	**pātashāh**	**göb**
moment	(is) becoming	the-king	invisible

hanga-ta-manga.
unexpectedly.

7. **Dapān wustād,—**
(Is) saying the-teacher,—

Yih	**chuh**	**ẉātān**	**bāgas-akis-manz.**
He (i.e. the king)	is	arriving	garden-one-in.

Ati	**chuh**	**wuchān**	**palang**	**pörith.**
There	he-is	seeing	a-bed	prepared.

Ath^{i}-pĕṭh	**khot^{u}**	**pātashāh,**	**trôwun**
It-verily-upon	mounted	the-king,	was-released-by-him

arām.	**Ati**	**āsa**	**par^{i}yĕ.**	**Yimav^{ü}y**
repose.	There	were	fairies.	By-them-verily

nĕv	**tulith**	**pātashāh.**	**Tsônukh**
was-conducted	having-raised (him)	the-king.	He-was-caused-to-enter-by-them

akis-jāyĕ-manz.	**Sapod^{u}**	**bĕdār.**	**Wuchān**
a-place-in.	He-became	awake.	Seeing

chuh	**jĕnatacĕ**	**jāyĕ.**	**Ati**	**lög^{i}māt^{i}**
he-is	heaven-of	place.	There	were-being-carried-on

nagma.	**Pātashāh**	**chuh**	**mushtākh**
dances-of-women.	The-king	is	enamoured

ath^{i}-tamāshĕs-kun.
this-very-spectacle-towards.

8. Dapān,—
(Is) saying (the-teacher),—

Gayĕ	**yima**	**par^{i}yĕ**	**pānas.**	**Amis**
Went	these	fairies	for-themselves (i.e. *away on their own business*).	To-him

dits$^{\ddot{u}}$kh	**kunz.**	**Dop^{u}has,**	**“yith**	**kuṭhis**
was-given-by-them	a-key.	It-was-said-by-them-to-him,	“to-this	to-room

thāv	**kuluph.**	**Wŏth,**	**atsh**	**andar.”**
apply (i.e. open)	the-lock.	Arise,	enter	within.”

T̲s̲āv	**andar.**	**Ati**	**wuchun**	**gur^{u}**
He-entered	within.	There	was-seen-by-him	a-horse

zīn	**karith.**	**Koḍun**	**nĕbar**	**thaph**
saddle	having-made.	It-was-brought-forth-by-him	outside	hand-grasping

karith.	**Nĕbar**	**yĕli**	**koḍun,**	**chuh**
having-done.	Outside	when	it-was-brought-forth-by-him,	he-is

wŏdañĕ	**thaph**	**karith.**	**Dop^{u}has,**
standing-still	hand-grasping	having-done.	It-was-said-by-them-to-him,

“khas	**yimis-guris.”**	**Khot^{u}**	**amis-guris.**
“mount	to-this-to-horse.”	He-mounted	to-that-to-horse.

Yih	**chuh**	**wuchān,**	**satav-zamīnav-tål^{i}**
He (i.e. the king)	is	seeing,	the-seven-worlds-below

ti	**nawav-asmānav-pĕṭh^{i}**	**ti,**	**yih-kĕntshāh**
both	the-nine-heavens-above	also,	what-ever

Khŏdā-Söban	**pöda**	**kor^{u}mot^{u}**	**tih**	**wuch^{u}**
by-God-the-Master	created	(was) made	that	was-seen

pātashĕhan.	**Tath^{i}-söty**	**gav**	**mushtākh.**
by-the-king.	That-verily-with	he-became	entranced.

Gōs	**pöda**	**Shētān.**	**Dop^{u}nas,**	**"kyāh**
Became-to-him	visible	Satan.	It-was-said-by-him (Satan)-to-him,	"what

chukh	**wuchān?"**	**Dop^{u}nas**	**pātashĕhan,**
art-thou	seeing?"	It-was-said-by him-to-him	by-the-king,

"yih-kĕntshāh	**Khŏdā-Söban**	**pöda**	**kor^{u},**
"what-ever	by-God-the-Master	created	was-made,

tih	**chus**	**wuchān."**	**Dop^{u}nas**	**Shētānan**
that	I-am	seeing."	It-was-said-by-him-to-him	by-Satan

phīrith,	**"ami-khŏta**	**hāway**	**bŏh.**	**Yih**
in-reply,	"that-than	(more) will-show-to-thee	I.	This

chĕy	**myöñ^{ü}**	**kunz.**	**Yith-kuṭhis**	**thāv**
is-verily	my	key.	To-this-room	apply

kuluph.	**Wŏth,**	**atsh**	**andar."**	**Tsāv**
the-lock.	Arise,	enter	within."	Entered

pātashāh	**andar.**	**Wuchun**	**ati**	**khar**
the-king	within.	Was-seen-by-him	there	an-ass

ganḍith.	**Dop^{u}nas,**	**"kaḍun**	**nĕbar,**	**khas**
bound.	It-was-said-by-him (Satan)-to-him,	"bring-it-forth	outside,	mount

amis^{ü}y.	**Yih-kĕntshāh**	**Khŏdā-Söban**	**pöda**
to-that-very-one.	What-ever	by-God-the-Master	created

kor^{u},	**tami-pĕṭh^{i}-kani**	**wuchakh**	**biyĕ**
was-made,	that-in-addition-to	thou-shalt-see	more

kĕ̃h."	**Khot^{u}**	**pātashāh**	**amis-kharas.**
something."	Mounted	the-king	to-that-ass.

9. **Dapān wustād,—**
(Is) saying the-teacher,—

Barābar	**wātanôwun**	**panun^{u}**	**gara.**
At-once	he-was-caused-to-arrive-by-him (the-ass)	his-own	house.

Khot^{u}	**hyor^{u}.**	**Phīrith**	**woth^{u}.**	**Wuchun**
He-ascended	up.	Returning	he-descended.	Was-seen-by-him

ati	**na**	**khar.**	**Pātashĕhas**	**āv**	**armān**
there	not	the-ass.	To-the-king	came	longing

tami-bāguk^{u}.	**Wō̃h**	**kĕtha-pöṭh^{i}**	**wāti ?**
of-that-garden.	Now	how	will-he-arrive (there) ?

Tot^{u},	**dapān,**	**gav**	**ath^{i}-nāgas-pĕṭh.**
From-there,	(they-are-)saying,	he-went	that-very-spring-on.

Dopun	**tamis-zanāni,**	**"mĕ**	**wanta**
It-was-said-by-him	to-that-to-woman,	"to-me	please-tell

yiy,	**ta**	**tih**	**kyāh ?**	**tiy,**	**ta**	**yih**
this-if,	then	that	what ?	that-if,	then	this

kyāh ?"	**Dop^{u}nas**	**ami**	**zanāni,**	**"anun**
what ?"	It-was-said-by-her-to-him	by-that	by-woman,	"bring-him

panun^{u}	**nĕcyuv^{u},**	**biyĕ**	**an**	**noṭ^{u},**	**biyĕ**
thine-own	son,	also	bring	a-jar,	also

an	**shĕmshēr."**	**Dop^{u}nas,**	**"was**	**yith-**
bring	a-sword."	It-was-said-by-her-to-him,	"descend	this-

nāgas-manz,	**wālun**	**panun^{u}**	**nĕcyuv^{u},**
spring-in,	bring-down-him	thine-own	son,

pāwun	**pathar,**	**thāwus**	**naṭis-pĕṭh**
cause-him-to-fall	down,	place-of-him	the-jar-upon

kala."	**Kanas**	**kür^{u}nas**	**thaph**	**ȧm^{i}**
the-head."	To-his-ear	was-done-by-him-to-him	hand-grasping	by-that

pātashĕhan,	**tuj$^{\ddot{u}}$n**	**shĕmshēr,**	**lāyi**
by-king,	was-raised-by-him	the-sword,	he-will-strike

amis-nĕcivis,	**kür$^{\ddot{u}}$s**	**ami-zanāni**	**thaph**
to-that-to-son,	was-made-for-him	by-that-by-woman	hand-grasping

ath-shĕmshēri.	**Dop^{u}nas,**	**" yiy,**	**gav**
to-that-to-sword.	It-was-said-by-her-to-him,	" this-verily,	became (i.e. is)

tih ;	**tiy,**	**gav**	**yih.**	**Ts^{a}h**	**gōkh**
that ;	that-verily,	became (i.e. is)	this.	Thou	becamest

mushtākh	**bāgas ;**	**bĕñĕ**	**myöñ$^{\ddot{u}}$**	**gayĕ**
enamoured	for-the-garden ;	the-sister	mine	became

mushtākh	**phakīras."**
enamoured	for-the-mendicant."

Gandhi Memorial College of Education Banṭalab Jammu

IV.—LĀLA-MALIKUN^{U} WON^{U}MOT^{U} GĔWUN

LĀL-MALLIK-OF	SPOKEN	SONG

1. **Dapān-chuh,—**
Saying-he-is,—

Dayĕ,	**zār**	**wȧn^{i}may,**	**Khŏdāyĕ,**
O-God,	petitions	are-said-by-me-to-Thee,	O-God,

bōztam	**tay,**
please-to-hear-me	. . . ,

Samsār	**böz^{i}gār.**
The-world	(is) a-deceiver.

2.

Hazrat-i-Ādam	**gŏḍa**	**lod^{u}nam**	**tay,**
Saint Adam	first	was-sent-by-Him-for-me	. . . ,

Malakav	**kor^{u}hay**	**tayār.**
By-angels	he-was-made-by-them-verily	complete.

Phor^{u}	**tas**	**Yiblīs,**	**tati**	**kor^{u}nam** [1]
Was-a-plunderer (i.e. ruined)	for-him	Satan,	from-there	he-was-expelled-by-him-for-me

tay,
. . . ,

Samsār	**böz^{i}gār.**
The-world	(is) a-deceiver.

3.

Hazrat-i-Nōh	**chuy**	**wŏlād-i-Ādam**	**tay,**
Saint Noah	is-verily	a-descendant-of-Adam	. . . ,

Phīrith	**gös**	**kuphār.**
Having-become-hostile	went-for-him	the-infidels.

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[1] Hātim pronounces this word *kur^{u}nam*, but Śrīnagar paṇḍits *kuḍ^{u}nam* or *koḍ^{u}nam*.

Āh	**tȧm^{i}**	**kor^{u}nay,**	**sȧr^{i}**	**gav**	**ālam**
A-sigh	by-him	was-made-by-him-verily,	flooded (in his tears)	went	the-universe

tay,

. . . ,

Samsār	**böz^{i}gār.**
The-world	(is) a-deceiver.

4. Hazrat-i-Yīsāh	**kẽ̃h**	**chuna**	**kam**	**tay,**
Saint Jesus	anything	is-not	less	. . . ,

Söhiba-sond^{u}	**ṭôṭh^{u}**	**yār.**
The-Master-of	beloved	friend.

Tsŏn	**asmānan-pĕṭh**	**tȧm^{i}**	**sabakh**	**dop^{u}nam**
Four	heavens-upon	by-Hīm	lecture	was-said-by-Him-for-me.

tay,

. . . ,

Samsār	**böz^{i}gār.**
The-world	(is) a-deceiver.

5. Hazrat-i-Musāy	**trôwuy**	**kadam**	**tay,**
Saint by-Moses	was-put-forth-verily	a-step	. . . ,

Söhiba-sond^{u}	**kara**	**dīdār.**
The-Master-of	I-will-do	seeing.

Kōh-i-Tōra-pĕṭha	**tȧm^{i}**	**katha**	**karĕnam**
Mount-of-Sinai-from-on	by-him	words	were-made-by-him-for-me

tay,

. . .

Samsār	**böz^{i}gār.**
The-world	(is) a-deceiver.

6.	**Hazrat-i-Yibrāhim**	**kĕ̃h**	**chuna**	**kam**	**tay,**
	Saint Abraham	anything	is-not	less	. . . ,

Putalĕn	**korun**	**nakār.**
(Of-) idols	was-made-by-him	prohibition.

Tȧm^{i}	**kor^{u}**	**dīn-i-Mahmad**	**mahkam**	**tay,**
By-him	was-made	the-faith-of-Muḥammad	established	. . . ,

Samsār	**böz^{i}gār.**
The-world	(is) a-deceiver.

7.	**Marith**	**kabari**	**yĕli**	**wālanam**	**tay,**
	Having-died	in-the-grave	when	they-will-cause-me-to-descend	. . . ,

Panin	**böy^{i}**	**kyāh**	**yār.**
My-own	brethren	or	friends.

Tati	**Lāla-Malikas**	**kyāh**	**hāwanam**	**tay,**
There	to-Lāl-Mallik	what	will-they-show-to-me	. . . ,

Samsār	**böz^{i}gār.**
The-world	(is) a-deceiver.

V.—SŎNARA-SÜNZᵘ KATH

THE-GOLDSMITH-OF STORY

1. **Dapān wustād,—**
(Is) saying the teacher,—

Shĕharā	**akh**	**chuh-ôsᵘmotᵘ.**	**Tȧtⁱ**	**chuh**
· A-city	one	has-been.	There	is
sŏnar.	**Suy**	**ôsᵘ**	**tsāṭas**	**bahan-hatan-hondᵘ**
goldsmith.	He-verily	was	(of-) pupil	twelve-hundred-of
zyuṭhᵘ.	**Yuhuy**	**ôsᵘ-gaḍān**	**wasth**	
the-superior.	He	was-making	articles	
pātashĕha-sanzĕ-kōrĕ-kitⁱ.	**Totᵘ**	**ösᵘ-gatshān**		
the-king's-daughter-for.	There	was-going		
sŏnara-sünzᵘ	**zanāna**	**hĕth.**	**Aki-dŏha**	
the-goldsmith-of	wife	carrying (them).	On-one-day	
dopus	**ami-pātashāh-kōri,**	**"sōzunᵘ**	**gatshi**	
it-was-said-to-her	by-that-king's-daughter,	"is-to-be-sent	it-is-proper	
panunᵘ	**khāwand."**	**Dŏha-aki**	**drāv**	
thine-own	husband."	On-day-one	went-forth	
sŏnar,	**sŏna-sünzᵘ**	**wöjᵘ**	**hĕth,**	
the-goldsmith,	gold-of	ring	'having-taken,	
pātashāha-sanzĕ-kōrĕ-kitsᵘ.	**Ami**	**pasand**		
king's-daughter-for.	By-her	approval		
kürᵘsna.	**Dopᵘnas,**	**"yith**	**chĕy**	
was-made-for-it-not.	It-was-said-by-her-to-him,	"to-this	is-verily	
waḍ."	**Āv**	**potᵘ**	**phīrith.**	**Wôtᵘ**
crookedness."	He-came	(home) back	returning.	He-arrived

panun^{u}	**gara.**	**Pĕv**	**bĕmār.**
his-own	house.	He-fell	sick.

2.	**Amis**	**ôsus**	**pātashāha-sanzĕ-kōrĕ-hond^{u}**
	To-him	was-to-him	the-king's-daughter-of

ạsh^{ĕ}kh	**gŏmot^{u}.**	**Pātashāh-kōrĕ**	**ôs^{u}-gŏmot^{u}**
love	become.	To-the-king's-daughter	was-become

amis-sŏnara-sond^{u}	**ạsh^{ĕ}kh.**	**Dŏda-mājĕ-kun**
this-goldsmith-of	love.	The-foster-mother-to

wanān	**pātashāh-kūr^{ü},—**
(is) saying	the-king's-daughter,—

“Zargar-nĕcyuvāh	**pūr^{u}-khumār.**
“A-goldsmith-son	(is) full-of-languishment.

“Ḍīshith	**log^{u}m^{ü}y,**	**dŏda-māji,**	**mot^{u}**
“Having-seen-him	is-attached-to-me-verily,	O-foster-mother,	mad

hay	**amār.”**
O!	desire.”

Dŏda-möj^{ü}	**chĕs-wanān**	**phīrith,—**
The-foster-mother	is-to-her-saying	answering,—

“May	**kar,**	**kūr^{i}yĕy,**	**shur^{i}-bāshĕ.**
“Do-not	make,	O-daughter,	child-talk.

“Lagakh	**ạsh^{ĕ}kanĕ**	**wālawāshi.**
“Thou-wilt-be-caught	love-of	(in-) the-net.

“Ōra-kani	**ditay,**	**kūr^{i},**	**kana-ḍōlī.**
“In-that-direction	give-verily,	daughter	ear-closing.

“Ōra	**mā**	**lagaham**	**wŏbālī.”**
“(So that) from-there	not	mayst-thou-find-thyself-not	in-blameworthiness.

3. Sŏnar	**chuh**	**bĕmār.**	**Amis**	**chuh**	
The-goldsmith	is	sick.	To-him	is	

ạsh^{ĕ}kun^{u}	**tab.**	**Amis-sŏnara-sünz^{ü}-kŏlay**	**chĕh**
love-of	fever.	That-goldsmith's-wife	is

gāṭ^{ü}j^{ü}.	**Amis**	**tog^{u}**	**bōzun**	**ȧm^{i}-sond^{u}**
clever.	To-her	it-was-possible	to-understand	him-of

dôd^{u}.	**Dapān**	**chĕs,**	**“ts^{a}h**	**hĕch**	**lāyȧn^{i}**
the-pain.	Saying	she-is-to-him,	“thou	learn	to-be-thrown

rīnz^{i},	**biyĕ**	**gar**	**sŏna-sȧnd^{i}**	**rīnz^{i}**	**z^{a}h.”**
balls,	also	make	gold-of	balls	two.”

4. Dapān	**wustād,—**
(Is) saying	the-teacher,—

Gȧr^{i}	**ȧm^{i}**	**sŏna-sȧnd^{i}**	**rīnz^{i}**	**z^{a}h.**
Were-made	by-him	gold-of	balls	two.

Drāv	**athas-kĕth**	**hĕth**	**rīnz^{i}.**	**Lāyān-**
He-went-forth	the-hand-in	taking	balls.	Throwing-he-

chuh	**apör^{i}**	**ta**	**yipör^{i}**	**kañiv^{i}**
is	in-that-direction	and	in-this-direction	stone-of

ta	**shĕstrȧv^{i}.**	**Wôt^{u}**	**ot^{u}**	**pātashāha-sanzĕ-**
and	iron-of (balls).	He-arrived	there	the-king's-

dārĕ-tal..	**Löyin**	**ati**	**sŏna-sȧnd^{i}**	**rīnz^{i}**
window-under.	Were-thrown-by-him	from-there	gold-of	balls

z^{a}h	**pātashāha-sanzi-kōri-halamas-manz.**	**Ami**
two	the-king's-daughter's-lap-cloth-into.	By-her

hôwus	**ōra**	**phirith**	**thüḍ^{ü}-kani**	**öna,**
was-shown-to-him	there-from	turning-herself	backwards	(a) mirror,

biyĕ	**trôwun**	**dāri-kån^{i}**	**āb,**	**biyĕ**
again	was-cast-by-her	the-window-through	water,	again

trôwun	**pōshĕ-gọnd^{u},**	**biyĕ**	**trôwun**
was-cast-by-her	(a) flower-bunch,	again	was-cast-by-her

kīh,	**biyĕ**	**tuj$^{\ddot{u}}$n**	**shĕstrüv$^{\ddot{u}}$**	**salay,**
hair,	again	was-lifted-up-by-her	a-made-of-iron	spike,

dyutun	**ath-dārĕ-handis-dāsas**	**khash.**	**Ȧm^{i}**
was-given-by-her	to-that-window's-sill	a-cut.	By-that

sŏnar[1]	**wuch^{i},**	**āv**	**phīrith,**
goldsmith	they-were-seen,	he-came	(home) returning,

wôt^{u}	**panun^{u}**	**gara.**	**Dop^{u}nas**	**panañĕ-zanāni.**
he-arrived	his-own	house.	It-was-told-by-him-to-her	to-his-own-wife.

Dop^{u}nas,	**"kĕ-hŏ**	**koruth?"**	**Ȧm^{i}**
It-was-said-by-her-to-him,	"what-Sir	was-done-by-thee?"	By-him

won^{u}nas	**phīrith,**	**"rīnz^{i}**	**hay**	**löy^{i}mas.**
it-was-said-by-him-to-her	answering,	"the-balls	O	were-thrown-by-me-to-her.

Tim	**hay**	**gös**	**halamas-manz.**	**Tŏra**	**hay**
They	O	went-for-her	the-lap-cloth-into.	Therefrom	O

hôw^{u}nam	**phīrith**	**thüḍ$^{\ddot{u}}$-kani**	**öna,**	**biyĕ**
was-shown-by-her-to-me	turning-herself	backwards	(a) mirror,	again

hay	**trôw^{u}nam**	**dāri-kån^{i}**	**āb,**	**biyĕ**
O	was-cast-by-her-to-me	the-window-through	water,	again

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[1] *Sŏnar* is here the case of the agent; the more usual form would be *sŏnaran*.

trôw^{u}nam	**pōshĕ-gǫnd^{u},**	**biyĕ**	**trôw^{u}nam**
was-cast-by-her-to-me	(a) flower-bunch,	again	was-cast-by-her-to-me

kīh,	**biyĕ**	**dyutun**	**shĕstravi-salayi-söty**
hair,	again	was-given-by-her	a-made-of-iron-spike-with

dāsas	**khash."**	**Dop^{u}nas**	**ami**	**phīrith,**
to-the-(window) sill	a-cut."	It-was-said-by-her-to-him	by-her	answering,

"thür^{ü}-kani	**hav**	**hôw^{u}nay**	**öna,**	**kus-tāñ**
"backwards	O	was-shown-by-her-to-thee	(a) mirror,	somebody

ôs^{u}mot^{u}-chus	**wŏpar;**	**āb**	**hav**	**trôw^{u}nay,**
was-(there)-for-her	other;	water	O	was-cast-by-her-to-thee

āb-dawa-kañ	**gatshi**	**atsun^{u};**	**pōshĕ-gǫnd^{u}**
water-drain-by-means-of	it-is-proper	to-enter;	flower-bunch

trôw^{u}nay,	**bāgas-manz**	**gatshi**	**atsun;**
was-cast-by-her-to-thee,	the-garden-in	it-is-proper	to-enter;

salayi-söty	**hôw^{u}nay,**	**anun^{u}**	**gatshi**
spike-by	it-was-shown-by-her-to-thee,	to-be-brought	is-proper

phaharawāv,	**tath**	**chiy**	**pŏlādȧv^{i}**	**nēza,**
(a) file,	to-it	are-verily	made-of-steel	railings,

tim	**gȧtshan**	**tsaṭȧn^{i};**	**kīh**	**trôw^{u}nay,**
they	are-proper	to-be-cut;	hair	was-cast-by-her-to-thee,

"chĕs	**wālān**	**kangañ."**
"I-am	causing-to-descend	a-comb."

5.	**Dapān**	**wustād,—**
	(Is) saying	the-teacher,—

Drāv	**yih**	**sŏnar**	**shāman-bög^{i},**	**tsāv**
Went-off	this	goldsmith	at-evening-about,	he entered

ath-bāgas-manz.	**Wuchun**	**ati**	**palang,**
that-garden-in.	Was-seen-by-him	there	a-bed,

khot^{u}	**ath^{i}-palangas-pĕṭh.**	**Shikasta-söty**
he-mounted	that-very-bed-upon.	His-weakness-owing-to

pĕyĕs	**nĕṇd^{a}r.**	**Āyĕs**	**yih**	**pātashāh-kūḍ^{ü}.**
there-fell-to-him	sleep.	She-came-to-him	this	king's-daughter.

"Shānda	**chĕs-karān**	**khŏr,**	**khŏra**
"From-the-pillow	she-is-for-him-making	the-feet,	from-the-foot

chĕs-karān	**shānd."**	**Yih**	**kĕh**	**hushyār**
she-is-for-him-making	the-pillow."	He	at-all	awake

gōs-na.	**Yutāñ**	**gāsh**	**log^{u}**	**phŏlani.**
became-for-her-not.	In-the-meantime	dawn	began	to-flower.

Pātashāh-kūr^{ü}	**tsüj^{ü}**	**panun^{u}**	**gara,**	**path-kun**
The-king's-daughter	fled	her-own	house,	afterwards

gav	**hushyār**	**sŏnar.**	**Yiwān-chuh**	**yiti**
became	awake	the-goldsmith.	Coming-he-is	from-here

panun^{u}	**gara.**	**Wanān-chĕs**	**panüñ^{ü}**	**kŏlay,**
his-own	house.	Saying-she-is-to-him	his-own	wife,

"kĕ-hŏ	**kòruth?"**	**Yih**	**chus-dapān**	**phīrith,**
"what-Sir	was-done-by-thee?"	He	is-to-her-saying	answering,

"sa	**nay**	**kĕh**	**āyĕ^{m}n."**	**Dop^{u}nas**	**ami-**
"she	not-even	at-all	came-to-me."	Was-said-by-her-to-him	by-that-

zanāni,	**"talau**	**yūr^{i}-hond^{u}**	**wŏla."**	**Gav.**
woman,	"O	hither	come."	He-went.

Wuchus	**ami-panañi-zanāni**	**cĕndas.**	**Wuchin**
Was-looked-for-him	by-this-his-own-woman	to-the-pocket.	Were-seen-by-her

ati	**rīnz^{i}**	**z^{a}h**	**sŏna-sȧnd^{i},**	**timạy**	**yim**
there	the-balls	two	gold-of,	those-very	which

tami-dŏha	**lāyānas**	**halamas-manz.**	**Dop^{u}nas,**
on-that-day	had-been-thrown-by-him-to-her	lap-cloth-in.	It-was-said-by-her-to-him,

" sa	**chĕy**	**āmüts^{ü},**	**ts^{a}h**	**chukhna**	**gŏmot^{u}**
" she	is-to-thee	come,	thou	art-not	become

hushyār.	**Wuñ,**	**yĕli**	**biyĕ**	**gatshakh**
awake.	Now,	when	again	thou-shalt-go

kālacĕn,	**tĕli**	**dapay**	**bŏh**	**sabakh."**
at-eventide,	then	I-will-say-to-thee	I	a-lesson."

6. Dapān wustād,—

(Is) saying the-teacher,—

Nam	**dah**	**tul^{i}nas**	**athan-hȧnd^{i},**	**akis**
Nails	ten	were-raised-by-her-for-him	the-hands-of,	to-one

ôs^{u}nas	**dyut^{u}mot^{u}**	**sọ̆n^{u}**	**khash.**	**Dop^{u}nas,**
was-by-her-to-it	given	a-deep	cut.	It-was-said-by-him-to-her,

" môr^{u}thas."	**Ami**	**dop^{u}nas**	**phīrith,**
" killed (i.e. wounded)-by-thee-am-I."	By-her	it-was-said-by-her-to-him	answering,

" möl^{i}	**māji**	**chĕsna**	**tshuñ^{u}müts^{ü}**	**nöyid**
" by-father	by-mother	I-am-not	put	barber's

sabakas.	**Wŏñ**	**yĕli**	**gatshakh,**	**tĕli**
to-lesson.	Now	when	thou-wilt-go,	then

dimay	**dawāhan.”**	**Ami**	**dyut^{u}nas**
I-will-give-to-thee	a-little-medicine.”	By-her	was-given-by-her-to-him

marʦa-wā̃gan	**raʦhi-hanā,**	**biyĕ**	**nuna**	**raʦhi-**
of-red-pepper	a-very-little,	also	of-salt	a-very-

hanā.	**Dop^{u}nas,**	**“ biyĕ**	**yĕli**	**tath-palangas-**
little.	It-was-said-by-her-to-him,	“ again	when	that-bed-

pĕṭh	**khasakh,**	**tĕli**	**yiyiy,**	**nĕṇd^{a}r.**
on	thou-wilt-mount,	then	will-come-to-thee,	sleep.

Yih	**dawāh**	**raʦhi-han**	**gȧṇḍ^{i}zĕs,**	**ada**
This	medicine	a-little-amount	(thou) must-bind-it,	then

yiyiy	**nĕṇd^{a}r**	**shĕh^{ü}j^{ü}.”**	**Drāv**	**ati**
will-come-to-thee	sleep	cool.”	Went-forth	from-there

sŏnar,	**dawāh**	**raʦhi-han**	**hĕʦ^{ü}n**
the-goldsmith,	the-medicine	a-little-amount	was-taken-by-him

söty,	**wôt^{u}**	**ath-bāgas-manz,**	**khot^{u}**	**ath-**
with,	he-arrived	that-garden-in,	he-mounted	that-

palangas-pĕṭh,	**chuh**	**prārān**	**ʦēr**	**tā̃n,**
bed-on,	he-is	waiting	long-time	during,

yih	**kuni**	**yiwān-chĕs-na.**	**Hĕʦ^{ü}nas**
she	at-all	coming-is-to-him-not.	There-began-for-him

yiñ^{ü}	**nĕṇd^{a}r,**	**athas**	**chus**	**dôd^{u},**	**ath**
to-come	sleep,	to-the-hand	is-for-him	pain,	to-it

chuh	**karith**	**thaph.**	**Dopun,**	**“ wuñ**
he-is	having-made	holding.	It-was-said-by-him,	“ now-indeed

āyĕ-na,	**yith**	**ʦhunahö**	**bŏh**	**dödis**
she-came-not,	(if) to-this	I-had-applied	I	to-the-pain

dawāh,	**shĕh$^{\ddot{u}}$j$^{\ddot{u}}$**	**karahö**	**nẹnd^{a}r."**	**Yuthuy**
the-medicine,	(then) cool	I-should-have-made	sleep."	As-verily

ath-dödis	**tshunun**	**dawāh,**	**tyuthuy**
to-that-pain	was-applied-by-him	the-medicine,	so-verily

pyōs	**wölinjĕ**	**vih,**	**chuh**	**lalawān**
there-fell-to-him	to-the-heart	poison,	he-is	caressing (it)

thod^{u}	**wŏthith.**
upright	having-arisen.

7. **Dapān wustād,—**
(Is) saying the-teacher,—

Āyĕ	**yih**	**pātashāha-sünz$^{\ddot{u}}$**	**kūr$^{\ddot{u}}$.**	**Amis**
Came	this	king's	daughter.	To-him

moṭh^{u}	**sôruy**	**dôd^{u}.**	**Korun**	**amis-söty**
was-forgotten	all	pain.	Was-done-by-him	her-with

yih	**karun^{u}**	**gotsh^{u}.**	**Pĕyĕkh**	**nẹnd^{a}r.**
what	to-be-done	was-proper.	There-fell-to-them	sleep.

Yut^{u}-tāñ	**gāsh**	**log^{u}**	**phŏlani.**	**Kuṭ^{a}wāl**
Here-up-to (by-this-time)	dawn	began	to-flower.	The-chief-of-police

chuh	**wasān**	**apör^{i}-kiñ**	**āgayi.**	**Wuchun**
is	coming-down	on-that-side-from	for-inspection.	Was-seen-by-him

ati	**pātashāha-sünz$^{\ddot{u}}$**	**kūr$^{\ddot{u}}$**	**biyĕ**	**sŏnar.**
there	the-king's	daughter	and	the-goldsmith.

Rȧṭ^{i}	**ȧm^{i}-kuṭ^{a}wālan,**	**nīn**	**raṭith,**
They-were-arrested	by-that-chief-of-police,	they-were-taken-by-him	having-arrested,

kȧrin	**hawāla**	**tsrālĕn,**	**kȧrikh**
they-were-made-by-him	in-custody	to-the-constables	they-were-made-by-them

köd.	**Ati**	**ôs^u**	**pakān**	**wati**
imprisoned.	There	there-was	going	on-the-road

akhāh.	**Amis^{u}y**	**dopukh**	**yimav-ködyau-**
a-certain-one.	To-him-verily	it-was-said-by-them	by-these-prisoners-

dŏyav,	**“ts^{a}h,**	**hasa,**	**dizi**	**krēkh**
two,	“thou,	Sir,	must-give	an-outcry

sŏnar-aṭa-pĕṭha.	**Dȧp^{i}zĕkh,**	**‘pātashĕhas**
the-goldsmiths’-market-from.	Thou-must-say-to-them,	‘for-the-king (the-king’s)

khar	**pĕv**	**kŏng-wāri.**	**Khabar**	**chyā**
ass	fell	in-the-saffron-field.	News	is-there? (there-is-not)

loṭ^u	**tsaṭanasa**	**kina**	**hoṭ^u**	**tsaṭanas.**
tail	will-they-cut-for-him?	or	throat	they-will-cut-for-him.

Pātashĕhas	**khar**	**pĕv**	**kŏng-wārē.**
The-king’s	ass	fell	in-the-saffron-field.

Pakān	**dil**	**gōm**	**tȧt^i**	**tārē.**
Going	the-heart	became-to-me	there	confused.

Vir	**hĕth**	**wātun^u**	**gotsh^u**	**sōli-gārē.**
Fine-money	having-taken	to-arrive	was-proper	at-dawn-time.

Nata	**tas**	**pātashāh**	**tati**	**mārē.’ ”**
Otherwise	him	the-king	there	will-kill.’ ”

Būz^u	**ami-sŏnara-sanzi-zanāni.**	**Drāyĕ**
Was-heard	by-that-goldsmith’s-wife.	She-went-forth

bāzar,	**hĕtsan**	**tsŏcĕ,**	**lazan**	**kranjĕ,**
(to) the-market,	were-bought-by-her	loaves,	were-placed by-her	to-a-basket,

drāyĕ	**hĕth.**
she-went-forth	having-taken (them).

“ Shĕn-köd-khānan	**tsöcĕ**	**bög^{a}rēmay.**
“ For-six-prisons	loaves	were-divided-by-me-O.

Satimis	**atsayō,**	**bār-Khŏdāyō**	**hāy.”**
To-the-seventh	I-will-enter-O,	Great-God-O	alas.”

8. Dapān	**wustād,—**
(Is) saying	the-teacher,—

Bög^{a}rĕn	**yima-tsöcĕ.**	**Dop^{u}nakh,**	**“khāwand**
Were-divided-by-her	these-loaves.	It-was-said-by-her-to-them,	“ husband

chum	**bĕmār.**	**Ȧth^{i}**	**kyāh**	**dop^{u}ham̀**
is-to-me	sick.	Therefore	verily	It-was-said-by-them-to-me

pīrav	**phakīrav,**	**‘ tsöcĕ**	**gatshan**	**bög^{a}rañĕ**
by-saints	(and) by-faqīrs,	‘ loaves	are-proper	to-be-divided

satan-köd-khānan.’	**Yih-kĕntshāh**	**dapun**	**chuwa,**
to-seven-prisons.’	Whatever	to-be-said	is-by-you,

tih	**dȧp^{i}zĕm**	**yōra**	**atsawunuy.**	**Ōra**
that	you-must-say-to-me	from-here	even-as-I-enter.	From-there

nērawun^{u}	**kĕ̃h**	**dȧp^{i}zĕm-na,**	**mĕ**	**gatshi**
as-I-go-forth	anything	you-must-say-to-me-not,	to-me	will-occur

shĕkh.”	**Dop^{u}nakh**	**biyĕ,**	**“ mā**	**chuh**
anxiety.”	It-was-said-by-her-to-them	also,	“ I-wonder-if	there-is

kā̃h	**köd^{i}**	**yiti ? ”**	**Dop^{u}has**	**yimav,**
any	prisoner	here ? ”	It-was-said-by-them-to-her	by-them,

“ patimi-pahara	**ȧn^{i}mȧt^{i}**	**kuṭ^{a}wālan**	**z^{a}h**
“ at-the-last-watch (of the night)	(were) brought	by-the-chief-of-police	two

köd^{i}.	**Tim**	**chih**	**path-kun.”**	**Wöts^{ü}**
prisoners.	They	are	at-the-back.”	She-arrived

yiman-nish.	**Dopun**	**amis-pananis-khāwandas,**
these-near.	It-was-said-by-her	to-that-her-own-to-husband,

“ wuñ	**kĕtha-pöṭh^{i}**	**mŏkali**	**yiti**	**pātashāh-**
“ now	how	will-escape	from-here	the-king’s-

kūr^{ü} ?	**Tagiyĕ**	**mŏkalāwüñ^{ü}**	**yih**	**pātashāh-**
daughter ?	Is-she-possible-for-thee	to-be-released	this	king’s-

kūr^{ü} ? ”	**Dop^{u}nas**	**ȧm^{i}**	**phīrith,**	**“ tih**
daughter ? ”	It-was-said-to-her-by-him	by-him	answering,	“ that

yĕli	**tagihēm,**	**ada**	**kyāzi**	**lagahö**
when (if)	it-had-been-known-how-for-me,	then	why	should-I-have-remained (in)

köd ? ”
imprisonment ? ”

9. Dapān wustād,—
(Is) saying the-teacher,—

Koḍun	**nāla**	**panun^{u}**	**pŏshākh,**	**tshunun**
Was-taken-off-by-her	from-the-neck	her-own	garment,	it-was-put-on-by-her

pātashāh-kōrĕ ;	**pātashāh-kōrĕ-hond^{u}**	**koḍun,**
to-the-king’s-daughter ;	the-king’s-daughter-of	was-taken-off-by-her,

tshunun	**pānas.**	**Krünḍ^{ü}**	**dits^{ü}nas**
was-put-on-by-her	to-herself.	The-basket	was-given-by-her-to-her

wŏtamukh^{i},	**drāyĕ**	**nĕbar**	**pātashāh-kūr^{ü},**
upside-down,	issued	forth	the-king's-daughter,

gayĕ	**panun^{u}**	**gara.**	**Kuṭ^{a}wālan**	**dyut^{u}**
she-went	her-own	house.	By-the-chief-of-police	was-given

rapaṭ	**pātashĕhas.**	**Dop^{u}nas,**	**"pātashāh-kūr^{ü}**
report	to-the-king.	It-was-said-by-him-to-him,	"the-king's-daughter (was)

biyĕ	**ôs^{u}**	**sŏnar**	**bāgas-manz.**	**Timạy**
and	was	a-goldsmith	the-garden-in.	They-verily

kyā	**kȧrim**	**köd."**	**Pātashāh**	**drāv**
of-course	were-made-by-me	(in) prison."	The-king	went-forth

adālüts^{ü}-pĕṭh.	**Ȧnikh**	**yim-rātȧk^{i}-köd^{i}**	**z^{a}h.**
the-court-of-justice-on.	Were-brought-by-them	these-of-the-night-prisoners	two.

Wuchikh	**yim**	**böts^{ü}**	**z^{a}h.**	**Sŏnara-sanzi-**
Were-seen-by-them	these	husband-and-wife	two.	By-the-goldsmith's-

kŏlayi	**gȧnḍ^{i}**	**gul^{i}**	**z^{a}h**	**pātashĕhas.**
wife	were-fastened-together	the-fore-arms	two	to-the-king.

Dop^{u}nas,	**"pātashĕham,**	**ȧs^{i}**	**kyāh**
It-was-said-by-her-to-him,	"my-king,	we	of-a-truth

ös^{i}	**gamȧt^{i}**	**sālas.**	**Tōra**	**kyāh**
were	gone	to-a-marriage-feast.	From-there	of-a-truth

āy	**ta**	**wöt^{i}**	**yith-cyönis-shĕharas-manz.**
(we) came	and	arrived	this-thy-city-in.

Gav	**tsēr.**	**Ada**	**tsāy**	**cyönis-bāgas-manz.**
It-became	late.	Then	(we) entered	thy-garden-in.

Ati wuch^{u} palang, khȧt^{i} ath-pĕṭh,
There was-seen a-bed, (we) mounted it-upon,

kor^{u} arām, ōra āv cyôn^{u} kuṭ^{a}wāl.
was-made repose, from-there came thy chief-of-police.

Amiy kyāh niy raṭith kȧrin
By-him-verily of-a-truth were-taken having-arrested (we) were-made-by-him

köd." Wọ̆th^{u} kuṭ^{a}wāl, dopun
(in) imprisonment." Arose the-chief-of-police, it-was-said-by-him

pātashĕhas, "pātashĕham, cyöñ$^{\ddot{u}}$ kūr$^{\ddot{u}}$
to-the-king, "my-king, thy daughter

karinam kasam Vig^{i}ñāh nāga-pĕṭha.
let-her-make-for-me oath the-Vig^{i}ñāh Nāg-from-on.

Dapān, 'yus ati apoz^{u} kasam karihē,
(People are) saying, 'he-who there untrue oath might-have-made,

suh wŏthihē-na tȧt^{i} thod^{u}, suh ôs^{u}
he would-have-arisen-not there upright, he was

tatiy marān.'" Dop^{u} ami-sŏnara-sanzi-
there-verily dying.'" It-was-said by-that-goldsmith's-

zanāni amis-sŏnaras, "tagiyĕ yih pātashāh-
wife to-that-goldsmith, "is-she-possible-for-thee this king's-

kūr$^{\ddot{u}}$ bacāwüñ$^{\ddot{u}}$?" Dop^{u}nas, "hāvtam
daughter to-be-caused-to-escape?" It-was-said-by-him-to-her, "show-please-to-me

wath." Dop^{u}nas, "akh, trāv sôruy
a-way." It-was-said-by-her-to-him, "(for) one (thing), put-off all

pŏshākh, khōran shun khrāv, biyĕ
(thy) garments, to-the-feet put-on clogs, and

math sūr, lāg gusôñ^{u}. Yĕli ot^{u}
rub ashes, appear-like a-mendicant-monk. When there

wātanāwan amis-pātashāh-kōrĕ, cyôn^{u}
they-shall-cause-to-arrive this-king's-daughter, for-thee

gatshi gatshunᵘ, amis-pātashāh-kōrĕ karünᵘ̈
it-is-proper to-go, to-this-king's-daughter to-be-made

gatshi thaph dāmānas, dapunᵘ gatshĕs,
is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

'mĕ dita gŏḍa khörāth.' Sa kyāh
to-me give-please first alms.' She of-course

hāvi ada kasam, cyônuy mŏkh
will-show then the-oath, thine-only face

raṭith dapi, 'hā hȧzⁱ Vigⁱñāh-nāga,
having-seized she-will-say, 'O holy O-Vigⁱñāh-Nāg,

nĕmis-matis siwāh kyāh kürᵘ̈m-na kŏsi
to-this-mad-one except certainly was-made-to-me-not by-anyone

dāmānas thaph.'"
to-the-skirt seizing.'"

Vigⁱñāh nāgas wütshᵘ̈y srānas.
To-the-Vigⁱñāh Nāg she-descended-verily for-bathing.

"Kuwa zāna maṭi māh lodᵘnam rāh?
"How do-I-know, on-the-shoulder I-wonder-how was-loaded-for-me the-fault?

Mȧtⁱ thaph löyᵘ̈nam ḍōli-dāmānas."
By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset-of-(my) garment."

Kuṭᵃwāl-gānas gudariv kyāh?
To-the-chief-of-police-the-pimp happened what?

Söriy yār gay pānas pānas.
All friends went voluntarily voluntarily.

Kuṭᵃwāl-gānas gudariv kyāh?
To-the-chief-of-police-the-pimp happened what?

10. Pātashāh-kūrᵘ̈ gayĕ gara, kuṭᵃwāl
The-king's-daughter went home, the-chief-of-police

dyutukh	**phahi,**	**sŏnara-sȧnd^{i}**	**böts^{ü}**
was-given-by-them	on-the-empalement-stake,	the-goldsmith-of	the-husband-and-wife

z^{a}h	**chih**	**gari-panani.**	**Sŏnar**	**gav**
two	are	in-the-house-their-own.	The-goldsmith	became

bĕmār.	**Yihōy**	**kor^{u}nas**	**ạsh^{ĕ}kun^{u}**	**tab.**
ill.	This-verily	was-made-by-him-for-her	of-love	the-fever.

Yih	**ös^{ü}**	**sŏnara-sünz^{ü}**	**zanāna**	**gāṭ^{ü}j^{ü}.**
This	was	the-goldsmith-of	wife	clever.

Goḍun	**mŏhara-hatas-akis**	**rosh^{u}.**	**Yih**
Was-made-by-her	(of) mohars-a-hundred-one	a-necklace.	This

gonḍun	**pananis-khāwandas.**	**Pāna**
was-tied-by-her	to-her-own-husband.	She-herself

lôgun	**saniyās.**	**Amis**	**pör^{ü}n**
was-made-to-appear-like-by-her	an-ascetic.	As-for-him	she (he)-was-dressed-by-her

gŏpöl^{i}.	**Wātanöw^{ü}n**	**pātashāha-sond^{u}**
(as) a-dancing-girl.	She (he)-was-caused-to-arrive-by-her	the-king-of

gara.	**Dopun**	**amis-pātashĕhas,**	**"yih**
at-the-house.	It-was-said-by-her	to-that-king,	"this (girl)

chĕm	**böy^{i}-kākañ,**	**yih**	**chĕy**	**tsĕ**
is-to-me	elder-brother's-wife,	she	is-to-thee	to-thee

hawāla.	**Mĕ**	**chuy**	**gatshun^{u}**	**böyis-nish.**
a-deposit.	To-me	is-verily	to-be-gone	to-the-brother-near

Suh	**chum**	**gamot^{u}**	**sōdāhas.**	**Yih**
He	is-for-me	gone	for-merchanting.	This (girl)

chĕy	**myöñ^{ü}**	**gŏpöl^{i}**	**hawāla,**	**yotāñ**
is-to-thee	my	dancing-girl	a-deposit,	until

ȧs^{i}	**yimōy.**	**Yih**	**chĕy**	**pākh,**	**yih**
we	shall-come-to-thee.	She	is-verily	pure,	her

thöv^{i}zĕn	**panañĕ-kōrĕ-söty."**	**Āyĕ**	**phīrith**
you-must-keep-her	thine-own-daughter-with."	She-came	returning

panun^{u}	**gara.**	**Kẽh**	**kālā**	**gav,**	**āv**
(to) her-own	house.	Some	a-time	went,	came

yih	**sŏnar**	**biyĕ**	**gara**	**panun^{u}.**
this	goldsmith	again	(to) home	his-own.

11. Dapān wustād,—
(Is) saying the-teacher,—

Lôgun	**sōdāgār**	**ami**	**zanāni.**
He-was-made-to-appear-like-by-her	a-merchant	by-that	woman.

Wöt^{i}	**ath-pātashĕha-sandis-shĕharas-manz.**
They-arrived	that-king's-city-in.

Lôgu	**ami**	**biyĕ**	**saniyās.**
He (she)-was-made-to-appear-like	by-her	again	an-ascetic.

Khāwand	**thôwun**	**ḍēras-pēṭh**	**sōdāgār**
Her-husband	was-placed-by-her	a-tent-on	a-merchant

lögith,	**pāna**	**gayĕ**	**pātashĕhas.**
being-made-to-appear-like,	she-herself	went	to-the-king.

Gonḍ^{u}nas	**dāwāh,**	**"dim**	**gŏpöl^{i}."**
Was-bound-by-her-to-him	a-claim,	"give-to-me	the-dancing-girl."

Diwān	**chuh**	**achĕn**	**d^{u}h.**	**Dapān**
Giving	he-is	to-the-eyes	smoke.	Saying

chĕs,	**"dim**	**gŏpöl^{i}.**
she-is-to-him,	"give-to-me	the-dancing-girl.

Prārān	**dŏh**	**gav**	**mĕ**	**bālē,**
Waiting	the-day	went	for-me	for(-my)-girl.

Saniyās	**āmot^{u}**	**gŏpālē."**
The-ascetic	(is) come	for-the-dancing-girl."

Yih	**chus**	**dapān**	**pātashāh**	**phīrith,—**
This	is-to-her	saying	the-king	answering,—

"Saniyāsū,	**mōv**	**lāg**	**jĕnḍa,**	**luh-luh.**
"O-ascetic,	do-not	fix	the-flag (of your claim),	luh-luh.
Khôtūnā	**akh**	**dimay**	**danḍa,**	**luh-luh."**
A-certain-lady	a	I-will-give-to-thee	in-exchange,	luh-luh."

Saniyās	**dapān**	**chus**	**phīrith,—**
The-ascetic	saying	is-to-him	answering,—

"Saniyās	**chusay**	**bēwāsta,**	**luh-luh.**
"An-ascetic	I-am-verily	without-worldly-ties,	luh-luh.
Danḍa	**hĕmay**	**dukhtar-ē-khāsa,**	**luh-luh."**
An-exchange	I-will-take-from-thee	the-daughter-of-thee-thyself,	luh-luh."

12. **Dapān wustād,—**
(Is) saying the-teacher,—

Mŏhara-hatas	**goḍun**	**rosh^{u},**	**gonḍun**	
Of-mohars-a-hundred	was-made-by-him	a-necklace,	it-was-tied-by-him	
panañĕ	**kōḍĕ.**	**Kür^{ü}n**	**hawāla**	**amis**
to-his-own	daughter.	She-was-made-by-him	to-the-charge	to-this
saniyāsas.				
to-ascetic.				

Tānana	**tan^{a}nana**	**tanānay.**
Tānana	tananana	tanānay.

Yim	**kār**	**chĕh**	**karān**	**zanānay.**
These	actions	are	doing	women-only.

Niyĕn	**ta**	**kür^{ü}n**	**hawāla**	**pananis-**
Was-taken-by-her	and	was-made-by-her	to-the-charge	to-her-own-

khāwandas.	**Dop^{u}nas,**	**" ts^{a}h**	**zān,**	**ta**
husband.	It-was-said-by-her-to-him,	" thou	know,	and

yih	**zān."**
(thou) this-woman	know."

VI. YŪSŪPH-ZALĪKHĀ KATH.

YŪSUF-ZULAIKHĀ STORY.

1.	**Shāh-i-Yūsūph**	**Zalīkhā,**	**yāra,**	**bōzakh-nā ?**
	King-Yūsuf	Zulaikhā,	Friend,	wilt-thou-not-hear ?

2.	**Zalīkhā**	**chĕh**	**wanān,—**
	Zulaikhā	is	saying,—

“ Sālas	**yikh-nā ?**	**pŏlāv**	**khĕkh-nā ?**
“ To-the-feast	wilt-thou-not-come ?	*pulāo*	wilt-thou-not-eat ?

Yitam	**gāh**	**bĕgāh ;**	**yāra,**
Come-thou-please-to-me	in-season	out-of-season ;	Friend,

bōzakh-nā ?
wilt-thou-not-hear ?

3.	**Sath**	**kuṭhⁱ**	**larĕ**	**chim,**	**cyāñĕ-**
	Seven	rooms	in-the-house	are-to-me,	for-thy-

lŏhlari	**chim.**
longing	they-are-to-me.

Bĕhtam	**sāthā ;**	**yāra,**	**bōzakh-nā ? ”**
Sit-please-for-me	a-moment ;	Friend,	wilt-thou-not-hear ? ”

4.	**Putal-khānas**	**byonᵘ**	**byonᵘ**	**pānas**
	Of-the-idol-house	separately	separately	of-her-own-accord

Korᵘnakh	**pardā ;**	**“ yāra,**	**bōzakh-nā ? ”**
Was-made-by-her-for-them	a-veil ;	“ Friend,	wilt-thou-not-hear ? ”

5. **"Ati kyā thôwuth, asĕ-kun**
"Here what was-placed-by-thee, us-before

hôwuth?"
was-shown-by-thee?"

Dop^{u}nas, "chum Khŏdā; yāra°?"
It-was-said-by-her-to-him, "it-is-to-me a-God; Friend, etc.?"

6. **"Khŏdā gav suy, mani-pananē**
"God is He-alone, from-the-mind-thine-own

kās dŏy.
expel the-belief-in-two.

Shōlān chuh shĕmāh; yāra°?
Shining is the-lamp-flame; Friend, etc.?

7. **Khŏdā chuh kunuy, jalwa dith**
God is one-only, glory having-given

drāv nonuy.
He-issued manifest.

Kañĕ-manz chyā mŏdā? yāra°?"
Stone-in is-there meaning? Friend, etc.?"

8. **Hazrat-i Yūsūph tsol^{u}. Pata lāḍyēyĕs**
Saint Yūsuf fled. After ran-to-him

Zalīkhā.
Zulaikhā.

Yūsūph tsalān, Zalīkhā lārān.
Yūsuf fleeing, Zulaikhā running.

Dop^{u}nas, "yī pazyā? yāra°?"
It-was-said-by-her-to-him, "this-indeed is-it-proper? Friend, etc.?"

9.	**Nālas**	**thaph**	**karith,**	**nyūn**
	To-the-neck	seizing	having-done,	he-was-taken-by-her

hātshā	**kārith.**
an-accusation	having-made.

Gay	**pēsh-ĕ-pātashāh.**	**Yāra°?**
They-went	before-of-the-king.	Friend, etc.?

10.	**Azīz-i-Misar**	**ôs^{u}**	**pātashāh.**	**Amis**
	Azīz-i-Misar	was	the-king.	To-him

ôs^{u}	**zid**	**Hazrat-i**	**Yūsūpha-sond^{u}.**
was	hatred	Saint	Yūsuf-of.

Yūsūph	**köd-khān,**	**kā̃h**	**chus-na**	**bōzān.**
Yūsuf	(in) the-prison,	anyone	is-to-him-not	listening.

Mŏkali	**az-Khŏdā.**	**Yāra°?**
He-will-be-released	from-God.	Friend, etc.?

11.	**Yĕli**	**Yūsūph**	**log^{u}**	**köd,**	**ati**
	When	Yūsuf	became	imprisoned,	there

ös^{i}	**prön^{i}**	**kē̆h^{i}.**	**Timau**	**ḍyūṭh^{u}**
were	old	certain-people.	By-them	was-seen

khāb.	**Akis**	**korun**	**töbīr.**	**"T̲s̲ĕ**
a-dream.	To-one	was-made-by-him	interpretation.	"Thee

māriy	**pātashāh."**	**Môr^{u}**	**pātashāhan.**
will-kill-certainly	the-king."	He-was-killed	by-the-king.

Biyis	**korun**	**töbīr.**	**"T̲s̲^{a}h**
To-another	was-made-by-him	interpretation.	"Thou

sapadakh pātashāha-sond^{u} pēshkār. Mĕ-ti,
wilt-become the-king-of head-official. Me-also

hasa, pöv^{i}zi yād."
Sir, please-cause-to-fall memory."

Kōdyau khāb ḍyūṭh^{u}, töbīr drākh
By-the-prisoners dream was-seen, interpretation issued-for-them

myūṭh^{u}.
sweet.

Mŏkaliy phardā; yāra°?
They-were-released-verily on-the-morrow; Friend, etc.?

12. **Pātashāh Azīz-i-Misar ḍēshān khāb.**
The-king Azīz-i-Misar (is) seeing a-dream.

Azīz-i-Misar khāba-nishĕ abtar,
Azīz-i-Misar the-dream-from terrified,

Gav bĕdār, wŏth^{u} shōra-gāh. Yāra°?
Became awake, there-arose an-outcry. Friend, etc.?

13. **Kamyuk^{u} wŏth^{u} shōra-gāh?**
Of-what arose the-outcry?

Malan, bāban, pīran, phakīran,
Of-priests, of-calendars, of-saints, of-mendicants,

Bani-nā hakīmā? Yāra°?
Will-there-not-be a-single-wise-man? Friend, etc.?

14. **Kamyuk^{u} hakīm, ath-khābas yus**
Of-what wise-man, to-this-dream he-who

mānĕ	**tsārihĕ,**	**yus**	**ȧm^{i}-Azīz-i-Misaran**
the-meaning	might-bring-out,	which	by-this-Azīz-i-Misar

khāb	**ôs^{u}**	**ḍyūṭh^{u}mot^{u} ?**	**Dop^{u}nas**
dream	was	seen ?	It-was-said-to-him

gŏlāman,	**" khābuk^{u}**	**töbīr**	**zāni**
by-the-servant,	"of-the-dream	the-interpretation	will-know

Hazrat-i	**Yūsūph.**
Saint	Yūsuf.

Khābuk^{u}	**töbīr**	**Yūsūphas**	**chuh**	**wöphīr.**
Of-dream	interpretation	to-Yūsuf	is	plentiful.

Dādĕn	**chuy**	**dawā.**	**Yāra°?"**
Of-pains	he-is-verily	the-remedy.	Friend, etc. ?"

15.	**Onukh**	**Hazrat-i**	**Yūsūph.**	**Dop^{u}nas**
	Was-brought-by-them	Saint	Yūsuf.	It-was-said-by-him-to-him

pātashĕhan,	**"mĕ**	**ḍyūṭh^{u}**	**khāb.**	**Ath^{i}**
by-the-king,	" by-me	was-seen	a-dream.	For-it-verily

wanum	**töbīr."**	**Dop^{u}nas**	**Yūsūphan,**
say-to-me	the-interpretation."	It-was-said-by-him-to-him	by-Yūsuf,

" kyāh	**ḍyūṭhuth ?"**	**Dop^{u}nas**	**pātashĕhan,**
" what	was-seen-by-thee ?"	It-was-said-by-him-to-him	by-the-king,

"akh	**ḍyūṭhum,**	**hŏkh^{i}**	**nāg**	**sath**
" One	was-seen-by-me,	dry	springs	seven

baritĕn	**nāgan**	**satan**	**cĕwān.**	**Biyĕ**
full	springs	seven	(were) drinking.	Again

ḍyūṭhum,	**khām**	**sath**	**hĕl^{i}**	**wuchim**
was-seen-by-me,	unripe	seven	ears-of-corn	were-seen-by-me

pŏkhtan	**satan**	**hĕlĕn**	**ningalān.**	**Biyĕ**
ripe	seven	ears	(were) swallowing.	Again

wuchĕm	**lāgar**	**gōv^{ü}**	**sath**	**yiwān,**
were-seen-by-me	lean	cows	seven	(were) coming,

mastan	**satan**	**gōv^{ü}n**	**ningalān.**	**Âmyuk^{u}**
plump	seven	cows	(were) swallowing.	Of-it

wanum	**töbīr."**	**Dop^{u}nas**	**Yūsūphan,**
tell-to-me	the-interpretation."	It-was-said-by-him-to-him	by-Yūsuf,

"drāg	**wŏthi."**
"a-famine	will-arise."

16. **Dapān wustād,—**
(Is) saying the teacher,—

Yūsūphan	**mŏkalôw^{u}**	**töbīr**	**wanith,**
By-Yūsuf	was-finished	the-interpretation	having-spoken,

pātashĕhas	**gav**	**asar.**	**Lüj^{ü}s**	**bŏchĕ.**
to-the-king	happened	a-result.	There-was-joined-to-him	hunger.

Dop^{u}nakh,	**"diyūm**	**bata."**	**Ami-wakta**
It-was-said-by-him-to-them,	"give-ye-to-me	food."	At-that-time

pātashāh	**khĕwān**	**ôs^{u}na.**	**Ami-asara-söty**
the-king	eating	was-not.	That-result-owing-to

dop^{u}nakh,	**"jĕl**	**anyūm."**	**Dapān,**
it-was-said-by-him-to-them,	"quickly	bring-ye-to-me."	(People are) saying,

gay	**ta**	**onukh**	**bata.**	**Yih**	**khyōn.**
they-went	and	was-brought-by-them	food.	This	was-eaten-by-him.

Dop^{u}nakh,	**“biyĕ**	**anyūm.”**	**Añĕhas**
It-was-said-by-him-to-them,	“again	bring-ye-to-me.”	Were-brought-by-them-to-him

dēga	**wŏkavith.**	**On^{u}has**	**ta**
cauldrons	having-drawn-forth.	It-was-brought-by-them-to-him	and

khyōn,	**tasalī**	**kĕh**	**ās-na.**	**Dapān,**
it-was-eaten-by-him,	satisfaction	any	came-to-him-not.	(People are) saying,

ath^{i}-bŏchi-sötiy	**gav**	**marith.**	**Dapān,**
that-very-hunger-owing-to-only	he-went	having-died.	(People are) saying,

pagāh	**dits$^{\ddot{u}}$**	**wazīrau**	**wurdī,**	**“pagāh**
next-day	was-given	by-the-Viziers	command,	“to-morrow

wasiv	**söriy**	**yīd^{i}kāh.**	**Yĕs**	**host^{u}**
descend-ye	all	(to) the-‘Īdgāh.	To-whom	the-elephant

nami,	**pöz**	**bĕhi**	**nĕchi,**	**suy**
will-bow,	the-hawk	will-sit	(on) the-thumb-ring,	he-verily

sapadi	**pātashāh.”**	**Dapān,**	**wȧth^{i}**
shall-become	king.”	(People are) saying,	they-descended

yīd^{i}kāh,	**āv**	**host^{u},**	**namyōv**	**Yūsūphas.**
to-the-‘Īdgāh,	came	the-elephant,	bowed	to-Yūsuf.

Pöz	**āv,**	**byūṭhus**	**nĕchi.**	**Banyōv**
The-hawk	came,	sat-for-him	(on) the-thumb-ring.	Became

Yūsūph	**pātashāh.**
Yūsuf	king.

Jalŏy	**hôwun,**	**host^u**	**manganôwun,**
Glory	was-shown-by-him,	the-elephant	was-sent-for-by-him,

Yūsūph	**pātashāh ;**	**yāra,**	**bōzakh-nā ?**
Yūsuf	king ;	Friend,	wilt-thou-not-hear ?

17.	**Törīph-ĕ-Yūsūph,**	**par,**	**Wahab-Khāra,**
	The-praise-of-Yūsuf,	recite,	Wahb-the-blacksmith-O,

khūb.
thoroughly.

Gaʦh	**parān**	**" lāyilā ";**	**yāra,**	**bōzakh-nā ?**
Go	reciting	" the-creed " ;	Friend,	wilt-thou-not-hear ?

VII.—NAYĔ-HÜNZ^{ü} KATH

REED(-FLUTE)-OF TALE

1.	**Bani**	**yĕs**	**dôd^{u},**	**tas**	**chuh**
	Will-happen	to-whom	pain,	to-him	is

pānas	**tiy**	**nanān.**
to-himself	it-verily	being-manifest.

Nayĕ-hond^{u}	**dôd^{u}**	**nay**	**chĕh**	**pānay**
The-reed-flute-of	pain	the-reed-flute	is	herself

tiy	**wanān.**
that-verily	telling.

2.	**Nay**	**chĕh**	**dapān,**	**“ Bār-söhib**
	The-flute	is	saying,	“ The-Almighty

chuy	**kunuy.**
is-verily	one-only.

Day^{i}	**ta**	**tsakhi-nishĕ**	**pānas**	**chuy**
God-only	and	anger-from	of-His-own-will	is-verily

byonuy.”
distinct.”

3.	**Nay**	**chĕh**	**dapān,**	**“ Bār-söhib**	**munazāth.**
	The-flute	is	saying,	“ The-Almighty	pure.

Pānas^{ü}y-kun	**chuy**	**mushtākh**	**dŏh**
Himself-only-towards	He-is-verily	yearning	day

ta	**rāth.**
and	night.

4.	**Hamud**	**gatshiv**	**tas-Khŏdāyĕs-kun**	**parān,**
	Praise	go-ye	that-God-towards	reciting,

Pöda	**korun**	**ṭhôṭh^{u}**	**Mahmad**	**mizmān.**
Created	was-made-by-Him	the-Beloved	Muḥammad	the-Guest.

5.	**Bār-söhiban**	**söty**	**ditin**	**sāmān.**
	By-the-Almighty	with (him)	were-given-by-Him	appliances.

T̲s̲ōr	**yār**	**chis**	**söty**	**söty**	**shūbān.**
Four	friends	are-of-him	with	with	glorious.

6.	**Nūra**	**tȧm^{i}-sandi**	**pöda**	**korun**	**Ādam.**
	By-the-glory	Him-of	created	was-made-by-Him	Adam.

Ādamas-söty	**pöda**	**korun**	**yīdam."**
Adam-with	created	was-made-by-Him	this (world)."

7.	**Nay**	**chĕh**	**dapān,**	**"lodun**	**Ādam**	**bēnawāh.**
	The-flute	is	saying,	"was-sent-forth-by-him	Adam	destitute.

Ös^{ü}	**mashīyĕth**	**lari-tala**	**drāyĕs**	**Hawāh."**
There-was	a-wish,	the-side-from-under	issued-for-him	Eve."

8.	**Nay**	**chĕh**	**dapān,**	**"kyāh**	**zabar**	**ôs^{u}**	**suy**	**sāth.**
	The-flute	is	saying,	"how	excellent	was	that-very	moment.

Yĕmi-sātay	**pöda**	**kür^{ü}n**	**zuryāth."**
At-what-time-verily	created	was-made-by-Him	(the world with its) offspring."

9. **Nay chĕh dapān, "hāl myônuy**
The-flute is saying, "condition my-verily

būz^{i}tav.
hear-please-ye.

Död^{i}laday chiv, ta sāthā rūz^{i}tav."
Pained-if ye-be, then a-moment wait-please-ye."

10. **Nay chĕh dapān, "path wanan**
The-flute is saying, "behind he-woods

ös^{ü}s pinhān.
I-was concealed.

Shākha-bargau söty ös^{ü}s shūbān."
Branch-leaves with I-was beautiful."

11. **Nay chĕh dapān, "thod^{u} mĕ**
The-flute is saying, "upright to-me

ôsum bāla-pān.
was-to-me the-youthful-body.

Sŏna-kananạy grāyĕ dūran chĕs
Of-the-golden-ears-verily wavings to-the-ear-pendants I-am

diwān.
giving.

12. **Gayĕmạy gum-röyī, ta tamyukuy**
There-happened-to-me going-astray, and of-it-verily

gōm badal.
there-happened-to-me exchange.

Pyōm	**mĕ**	**guṭⁱlā**	**lönⁱ-tsūr**	**wötith**
There-fell-to-me	to-me	a-woodcutter	a-fate-thief	having-arrived

azal.”
doom.”

13.	**Nay**	**chĕh**	**dapān,**	**“ sakᵃth**	**mĕ**
	The-flute	is	saying,	“severe	to-me

gōm	**suy**	**kusūr.**
happened-to-me	that-very	fault.

Nazari-tàmⁱ-sanzi-söty	**sapodum**	**ṭŏka-sūr.”**
Seeing-his-owing-to	there-became-to-me	crushing-to-powder.”

14.	**Nay**	**chĕh**	**dapān,**	**“ tsakhi-hotᵘ**
	The-flute	is	saying,	“rage-struck

makh	**chum**	**diwān.**
an-axe	he-is-to-me	giving.

Phala	**byonᵘ**	**byonᵘ**	**chĕla**	**māzas**
Splinters	separate	separate	pieces	(of my) flesh

chum	**tulān.**
he-is-of-me	raising.

15.	**Mad**	**mĕ**	**ôsum,**	**had**	**pānas**
	Pride	to-me	was-to-me,	the-limit	(of) myself

chĕs	**karān.”**
I-am	making.”

Bāla-pānas	**wālanay**	**kötsᵘ**	**chum**
(Of my) youthful-body	humiliation	how-much	he-is-to-me

karān.
making.

16.	**Gayē**	**judāh,**	**sŏy**	**judöyī**	**chĕy**
	She-went	apart (from the forest),	that-very	separation	she-is-verily

wanān.
telling.

Ös^{ü}	**wadān,**	**alvidāh**	**ös^{ü}y**	**karān.**
She-was	lamenting,	last-farewell	was-she-verily	making.

17.	**"Tati**	**wölith**	**wati**	**wati**
	"From-there	having-brought-(me) down	on-the-road	on-the-road

tam	**chum**	**diwān.**
weariness	he-is-to-me	giving.

Wālawunuy	**tŏrka-chānas**	**chum**
Immediately-on-bringing-(me) down (from the forest)	to-a-private-carpenter	he-is-me

k^{a}nān."
selling."

18.	**Nay**	**chĕh**	**dapān,**	**"lari**	**phir^{i}**
	The-flute	is	saying,	"on-the-side	turning

phir^{i}	**chum**	**wuchān.**
turning	he-is-me	inspecting.

Dūri	**rūz^{i}**	**rūz^{i}**	**tōri-dab**	**sak^{a}th**
At-a-distance	remaining	remaining	adze-blows	severe

chum	**diwān."**
he-is-to-me	giving."

19.	**Nay**	**chĕh**	**dapān,**	**"litri-söty**	**yĕli**
	The-flute	is	saying,	"a-saw-with	when

göj^{ü}nas,
was-caused-to-melt-by-him-I,

Aṭh^{ü}r^{ü}	**pĕyĕm**	**yĕli**	**carkas**	**khöj^{ü}nas."**
A-wool-worm	fell-on-me	when	to-the-lathe	was-caused-to-mount-I."

20.	**Yĕli**	**carkas**	**khüʦ^{ü}**	**amis-ťŏrka-**
	When	to-the-lathe	she-mounted	that-private-

chānas-nishĕ,	**amis**	**pĕwān**	**panȧn^{i}**	**hamnishīn**
carpenter-near,	to-her	(are) falling	her-own	companions

yād.	**Yiman^{ü}y-kun**	**chĕh**	**wanān**	**kĕnʦāḥ.**
(in) memory.	Them-only-to	she-is	saying	something.

Ta	**kyāh**	**wani ?**
And	what	will-she-say ?

Nay	**chĕh**	**dapān,**	**"hamnishīn**	**myön^{i}**
The-flute	is	saying,	"companions	my

rūd^{i}	**kati ?**
remained	where ?

Wȧn^{i}	**bŏh**	**dimahakh,**	**ťūr^{i}**	**mā**
Messages	I	would-have-given-to-them,	there-verily	I-wonder-if

rūd^{i}	**aḍa-wati ?**
they-remained	on-midway ?

21.	**Hamnishīnan**	**sīr**	**panunuy**	**bāwahö ;**
	To-the-companions	secret	my-own-verily	I-would-explain ;

Sīna	**muʦarith**	**dôd^{u}**	**panunuy**	**hāwahö."**
Bosom	having-opened	pain	my-own-verily	I-would-show."

22.	**Nay**	**chĕh**	**dapān,**	**"kyāh**	**banyōm ?**
	The-flute	is	saying,	"what	happened-to-me ?

kūt^{u}	**chĕs**	**riwān ?**
how-much	am-I	lamenting ?

Dādi-panani	**nāla**	**phȧr^{i}yād**	**chĕs**	**diwān."**
By-the-pain-my-own	cries	calls-for-help	I-am	giving."

23.	**Nay**	**chĕh**	**dapān,**	**"nāla**	**dimahö**	**mārakan;**
	The-flute	is	saying,	"cries	I-would-have-given	(in) the-assemblies;

Banana-rost^{u}	**nau**	**kā̃h**	**ti**	**rōzān**	**marda-zan."**
Fated-sorrow-without	not	anyone	even	remaining	man-(or) woman."

24.	**Dapān** **wustād,—**
	(Is) saying the-teacher,—

Kyāh	**wanihē**	**yiman**	**hamnishīnan ?**
What	would-she-have-said	to-these	companions ?

Yiman	**wanihē**	**yīy.**
To-these	she-would-have-said	this-verily.

Narm	**kȧr^{i}**	**kȧr^{i}**	**bar^{a}m**	**pānas**	**chum**	**karān;**
Smooth	making	making	auger(-hole)s	to-the-body	he-is-to-me	making;

Wāra	**wuch^{i}tōm,**	**māz**	**kōtāh**	**chum**	**harān.**
Thoroughly	inspect-please-ye-me,	the-flesh	how-much	is-to-me	dropping.

25. **Wadanā bŏh, zadĕ pānas**
Shall-I-not-weep I, holes to-(my) body
tör^{i}nam,
are-caused-to-pass-over-by-him-to-me,

Khām-pō̃san zīṭh^{i} atha kū̃t^{i} dör^{i}nam.
For-cheap-pice long arms how-many are-place-by-him-on-me.

26. **Dapān wustād,—**
(Is) saying the-teacher,—

Wŏñ yĕli khām-pō̃san āyĕ-k^{a}nana, wŏñ
Now when for-cheap-pice she-was-sold, now
chus pĕwān panun^{u} nayistān yād.
is-to-her falling her-own cane-brake (in) memory.
Ath^{i} nayistānas-kun chĕh wanān
To-this-very cane-brake-to she-is saying
kĕntshāh. Kyāh wani?
something. What will-she-say?

Nay chĕh dapān, "nayistānuk^{u} chum
The-flute is saying, "of-the-canebrake is-to-me
tamāh.
longing.

Garza-panani tshā̃jyām arz-ō-samā."
For-the-purpose-my-own was-searched-by-me earth-and-heaven."

27. **Nay chĕh dapān, "nayistān myôn^{u}**
The-flute is saying, "the-canebrake my
kyāh chuh jān;
how it-is good;

Zāni kyāh tath mānĕ būzith
Will-know ? of-that the-meaning having-heard
gör-zān ?"
an-ignorant-person ?"

28. **Nay chĕh dapān, "nayistān myôn^{u}**
The-flute is saying, "the-canebrake my
kyāh zabar ;
how excellent ;

Zāni kyāh tath mānĕ būzith
Will-know ? of-that the-meaning having-heard
bē-khabar ?"
an-untaught-person ?"

29. **Nay chĕh dapān, "nayistānüc^{ü}**
The-flute is saying, "of-the-canebrake
yĕs chĕh zān ;
to-whom is knowledge ;

Zāni suy yus āsi wôt^{u}mot^{u}
Will-know he-only who will-be arrived
lā-makān."
at-Him-Who-has-no-abode-(i.e God)."

30. **Nay chĕh dapān, "kyāh chĕh**
The-flute is saying, "what is
wüñ^{ü}müts^{ü} masnavī ?
said the-rhymed-poem ?

Zāni suy yĕs āsi pĕmüts^{ü}
Will-know he-alone to-whom will-be fallen
ạsh^{ĕ}ka chīh."
(of) love a-particle."

31. Nay	**chĕh**	**dapān,**	**“mŏdur^{u}**	**mas**
The-flute	is	saying,	“sweet	wine
kötyāh	**cĕwān,**			
how-many	(are) drinking,			

Sŏdurabalạy	**nay**	**Subhān**	**chuy**
In-Sŏdarabal-only	the-(story-of-the) flute	Subḥān	is
wanān.”			
saying.”			

VIII.—PĀTASHĔHA-SÜNZ^{Ü} KATH
KING-OF STORY

1. **Pātashāhā ôs^{u}. Dapān wustād,—**
A-certain-king was. (Is) saying the-teacher,—

Suy pātashāh ôs^{u} nērān prath-dŏha
That-very king was going-out every-day

ath^{i}-zūnaḍabi-pĕṭh. Ath^{i} ôs^{u} pĕṭha-kani
that-very-roof-bungalow-on. Of-it-verily was the-top-on

ôl^{u} jānāwāran-hond^{u}. Yim ös^{i}
the-nest birds-of. They (king and queen) were

prath-dŏha yihünz^{ü} bōlbösh^{ü} bōzān. Yim
every-day of-these the-chirping hearing. They

ös^{i} pātashāha-sȧnd^{i} böts^{ü} z^{a}h sĕṭhāh
were the-king-of husband-and-wife two very-much

khŏsh gatshān. Dŏha-aki bōlbösh^{ü} ati
pleased becoming. On-a-day-one the-chirping there

ös^{ü}na kĕh gatshān. Dop^{u} ami-pātashāh-bāyi
was-not any occurring. It-was-said by-that-queen

pātashĕhas, "az kōna chĕh gatshān
to-the-king, "to-day why-not is occurring

bōlbösh^{ü}?" Dapān wuchukh ath ölis.
chirping?" Saying it-was-seen-by-them to-that nest.

Ath^{i}-manz bacĕ z^{a}h mumȧt^{i}. Wölikh
It-verily-in young-ones two (were) dead. They-were-brought-down-by-them

bŏn. Sĕṭhāh phyūr^{u} yiman-pātashĕha-sandĕn-
down. Much regret-occurred to-these-king's-two-

dŏn-bāʦan.	**Ȧnikh**	**wazīr**	**gāṭ^{ȧ}l^{i}**	**gāṭ^{ȧ}l^{i}.**
husband-and-wife.	Were-summoned-by-them	viziers	skilful	skilful.

Dop^{u}hakh,	**"nŏman**	**wuch^{i}tav,**	**kyāh**
It-was-said-by-them-to-them,	"to-these	please-look-ye,	what

chuh	**gamot^{u}?"**	**Wuch^{i}hakh.**	**Yiman**
is	happened?"	They-were-seen-by-them.	To-them (was)

rôṭ^{u}mot^{u}	**konḍ^{u}**	**haṭis.**	**Dānāh-wazīran-ȧk^{i}**
caused-to-stick	a-thorn	to-the-throat.	By-a-wise-vizier-one

dop^{u}nakh,	**"yih**	**chĕh**	**yiman**	**panüñ^{ü}**
it-was-said-by-him-to-them,	"this	is	to-them	their-own

möj^{ü}	**mumüʦ^{ü}.**	**Ȧm^{i}-naran**	**kür^{ü}müʦ^{ü}**	**byēkh**
mother	dead.	By-this-male (bird)	(was) made	a-second

wŏrüz^{ü}.	**Ami**	**chunakh**	**dyut^{u}mot^{u}**
second-wife.	By-her	s-by-her-to-them	given

āmpa-kani	**konḍ^{u}.**	**Amiy**	**chih**	**yim**
mouth-to-mouth-feeding-during	a-thorn.	By-this-verily	are	they

mumȧt^{i}."	**Pātashāh**	**wanān**	**pātashāh-bāyĕ,**
dead."	The-king	(is) saying	to-the-queen,

"bŏy	**maray,**	**ʦ^{a}h**	**kȧr^{i}zi-na**	**kuni."**
"I-if	shall-die-if,	thou	must-make-not	at-all (a second marriage)."

Pātashāh-bāy	**wanān**	**pātashāhas,**	**"bŏy**
The-queen	(is) saying	to-the-king,	"I-if

maray,	**ʦ^{a}h**	**kȧr^{i}zi-na**	**kuni."**	**Kor^{u}**
shall-die-if,	thou	must-make-not	at-all (a second marriage)."	Was-made

yimau	**driy**	**kasam**	**pānawöñ.**	**Yih**	**kyāzi**
by-them	a-vow	oath	mutually.	This	why

korukh	**driy**	**kasam?**	**Dopukh,**	**"asĕ**
was-made-by-them	vow	oath ?	It-was-said-by-them,	"to-us

chih	**gabar**	**z^{a}h;**	**timan**	**kyāh**	**kari**
are	sons	two;	to-them	perhaps	will-do

wŏramöj^{ü}	**yā**	**môl^{u}**	**yiy ?"**
a-step-mother	or	(step-)father	this-very-thing ?"

2.	**Kĕh**	**kālāh**	**gav,**	**pātashāh-bāy**
	Some	a-certain-space-of-time	went,	the-queen

mŏyĕ.	**Pātashāh**	**kuni**	**karān**	**chuna,**
died.	The-king	at-all (a second marriage)	making	is-not,

ti-kyāzi	**pānawöñ**	**ôsukh**	**dŏyau**	**bātsau**
because	mutually	was-by-them	by-the-two	husband-and-wife

driy	**kasam**	**kor^{u}mot^{u}.**	**Wārayāh**	**kālāh**
vow	oath	made.	Very-long	a-certain-space-of-time

gav,	**āy**	**wazīr.**	**Dopukh**	**pātashĕhas,**
went,	they-came	the-viziers.	It-was-said-by-them	to-the-king,

"pātashĕham,	**nēth^{a}r**	**gatshi**	**karun^{u}."**
"my-king,	marriage-arrangement	is-proper	to-be-done."

Wārayāh	**kāl**	**kĕh**	**bōzān**	**chukhna.**
A-very-long	space-of-time	anything	hearing	he-is-to-them-not.

Kor^{u}has	**zōr**	**wazīrau.**	**Korun**
Was-made-by-them-to-him	force	by-the-viziers.	Was-made-by-him

nēth^{a}r.
marriage-arrangement.

3.	**Yim**	**pātashāh-zāda**	**z^{a}h**	**ös^{i}.**	**Tim**
	These	princes (king's sons)	two	were.	They

ös^{i}	**parān**	**sabakh.**	**Dŏha-aki**	**kür^{ü}**
were	reading	lesson(s).	On-day-one	was-made

yimau-pānawöñ-bāranyau-dŏyau	**maṣlahath,**	**"mājĕ**
by-these-mutually-brothers-two	consultation,	"to-the-mother

gatshav	**salām**	**hĕth."**	**Bür^{ü}kh**	**tröm^{i}**
we-will-go	a-complimentary-gift	taking."	Was-filled-by-them	a-copper-dish

lālau	**nigīnau.**	**Gay**	**hĕth**
with-rubies	with-jewels.	They-went	having-taken (it)

salāmi	**mājĕ.**	**Tröm^{i}**	**rüṭ^{ü}nakh,**
for-a-complimentary-present	to-the-mother.	The-copper-dish	was-accepted-by-her-from-them,

wuchunāh	**kor^{u}nakh.**	**Gay**	**yim**
a-certain-look	was-made-by-her-to-them.	They-went	these

pātashāh-zāda	**z^{a}h**	**sabakas.**	**Yim**	**chih**
princes	two	to-their-lesson.	These	are

dŏhā	**dŏhā**	**yithay-pöṭhin**	**karān.**	**Dŏha-aki**
each-day	each-day	in-this-very-manner	passing.	On-day-one

gav	**amis-pātashāh-bāyĕ**	**khötir**	**yiman-**
there-occurred	to-this-queen	carnal-desire	these-

wŏranĕcivĕn-hond^{u}.	**Yiman**	**dopun,**	**"tŏh^{i}**
stepsons-of.	To-them	it-was-said-by-her,	"ye

thöviv	**mĕ-söty**	**salāh."**	**Yimau**	**dop^{u}has,**
keep-ye	me-with	consultation."	By-them	it-was-said-by-them-to-her,

"ts^{a}h	**chĕkh**	**möj^{ü},**	**ȧs^{i}**	**chiy**	**gabar.**
"thou	art	mother,	we	are-to-thee	sons.

T̲s̲ĕ	**ta**	**asĕ**	**wāti-na."**	**Gay**	**pānas**
For-thee	and	for-us	it-will-not-be-suitable."	They-went	of-their-own-accord

sabakas.	**Kālacĕn**	**āv**	**pātashāh**	**pānun^{u}**
to-the-lesson.	In-the-evening	came	the-king	(to) his-own

mahalakhān.	**Pātashāh-bāyi**	**trop^{u}nas**
private-apartments.	By-the-queen	was-shut-by-her-to-him

kuṭh^{u}.	**Dop^{u}nas,**	**"bar**	**kyāzi**	**koruth**
the-room.	It-was-said-by-him-to-her,	"the-door	why	is-made-by-thee

band ?"	**Yih**	**chĕs**	**dapān**	**pātashāh-bāy,**
shut ?"	She	is-to-him	saying	the-queen,

"bŏh	**chĕsa**	**cyöñ^{ü}**	**kŏlay,**	**kina**	**cyānĕn-**
"I	am-I	of-thee	the-wife,	or	thy-

nĕcivĕn-hünz^{ü} ?"	**Pātashāh**	**chus**	**dapān,**
sons-of ?"	The-king	is-to-her	saying,

"tih	**kyāh**	**gav ?"**	**Dop^{u}nas,**	**"tim**
"that	what	happened ?"	It-was-said-by-her-to-him,	"they

ām	**lĕkan.**	**Gŏḍa**	**dim**	**tihanza**
came-to-me	for-(using-)indecent-language.	First	give-to-me	their

wölinjĕ	**z^{a}h,**	**ada**	**mutsaray**	**bar."**
hearts	two,	then	I-will-open-to-thee	the-door."

4.	**Dapān,—**	**dyutun**	**hukum**	**wazīran.**
	(Folk are) saying,—	was-given-by-him	the-order	to-the-viziers.

Tim	**ös^{i}**	**parān**	**sabakh**	**ʦāṭahāl.**
They	were	reading	lessons	(in) the-school.

Dop^{u}nakh,	**“ mārawātalan**	**karyūkh**
It-was-said-by-him-to-them,	“ to-the-executioners	make-ye-them

hawāla.	**Timay**	**māranakh.”**	**Dapān,—**
in-custody.	They-verily	will-kill-them.”	(Folk are) saying,—

wôt^{u}	**wazīr**	**yiman-pātashāhzādan-nishin.**
arrived	the-vizier	to-these-princes-near.

Sĕṭhāh	**gōs**	**yinsāph.**	**Dop^{u}nakh,**	**“ wasîv**
Very-much	occurred-to-him	compassion.	It-was-said-by-him-to-them,	“ come-ye-down

bŏn	**ʦāṭahāla.”**	**Dop^{u}nakh,**	**“ ʦaliv**	**yimi**
down	from-the-school.”	It-was-said-by-him-to-them,	“ flee-ye	from-this

shĕhara.”	**Tim**	**ʦȧl^{i},**	**wazīran**	**kür^{ü}**
city.”	They	fled,	by-the-vizier	was-done

köm^{ü}.	**Dopun**	**mārawātalan,**	**“ möryūkh**
a-deed.	It-was-said-by-him	to-the-executioners,	“ kill-ye-for-them

hūn^{i}	**z^{a}h.”**	**Mörikh**	**hūn^{i}**	**z^{a}h,**	**kȧḍikh**
dogs	two.”	Were-killed-by-them	dogs	two,	were-extracted-by-them

yiman	**wölinjĕ**	**z^{a}h,**	**lazakh**	**ṭōkis,**
of-them	the-hearts	two,	they-were-put-by-them	to-a-tray,

gay	**hĕth**	**pātashāh-bāyĕ.**	**Dop^{u}has,**
they-went	taking (them)	to-the-queen.	It-was-said-by-them-to-her,

“ añĕy	**nŏma**	**pātashāhzādan-hanza**
“ are-brought-to-thee	these	the-princes-of

wölinjĕ	**z^{a}h.**	**Thāv**	**darwāza**	**ta**	**raṭh."**
hearts	two.	Open	the-door	and	take-hold-of (them)."

Thôw^{u}nakh	**darwāza,**	**racĕn**	**yima**	**wölinjĕ**
Was-open-by-her-for-them	the-door,	were-seized-by-her	these	hearts

z^{a}h.	**Dop^{u}has,**	**" yima**	**chĕy**	**pātashāhzādan-**
two.	It-was-said-by-them-to-her,	" these	are-for-thee	the-princes-

dŏn-hanza."	**Byūṭh^{u}**	**ȧt^{i}**	**pātashöhī**
two-of."	(The king) sat	(i.e. remained) there	sovereignty

karani.
for-doing.

5.	**Yim**	**böy^{i}-bārȧn^{i}**	**z^{a}h**	**wöt^{i}**	**biyis-**
	These	brothers-brethren	two	arrived	another-

pātashĕhas-akis-nish.	**Dop^{u}nakh**	**pātashĕhan,**
king-one-near.	It-was-said-by-him-to-them	by-the-king,

" tŏh^{i}	**chiwa**	**shāhzāda**	**mĕ**	**yiwān-bōzana.**
" ye	are	princes	by-me	being-thought.

Tŏh^{i}	**wȧn^{i}tav**	**tŏh^{i}**	**kĕtha-pöṭh^{i}**	**chiwa**
Ye	please-tell	ye	in-what-manner	are

yōr	**lȧg^{i}mȧt^{i}.**	**Kyāh**	**sabab**	**chuwa ?"**
here	arrived.	What	reason	is-to-you ?"

Timau	**dop^{u}has**	**yih**	**panun^{u}**	**gudarun.**
By-them	it-was-said-by-them-to-him	this	their-own	happening.

Dop^{u}nakh,	**" bĕhiv**	**mĕ-nish**	**nōkarī."**
It-was-said-by-him-to-them,	" sit-ye	me-near	in-service."

Dapān,—	**bīṭh^i**	**huzūrī-nōkar.**	**Amis**	**ös^i**
(Folk are) saying,—	they-sat	(as) personal-servants.	To-this	were

pātashĕhas	**prön^i**	**gŏlām**	**z^{a}h.**	**Yim**	**z^{a}h**
to-the-king	old	servants	two.	These	two

ti	**bīṭh^i,**	**gay**	**ʦōr.**	**T̲s̲ŏn-zanĕn**	**kȧrin**
also	sat,	They-became	four.	To-the-four-persons	were-made-by-him

zima	**rāʦas**	**ʦōr**	**pahar.**	**Gŏḍañukuy**
in-charge	by-night	four	watches.	The-first-verily

pahar	**chuh**	**lagān**	**amis-pātashāhzādas-**
watch	is	being-allotted	to-this-prince-

ziṭhis-hihis.	**Dapān,—**	**pātashĕha-sandyau-**
the-elder.	(Folk are) saying,—	by-the-king's-

dŏyau-bāʦau	**trôwukh**	**arām.**
two-husband-and-wife	was-made-by-them	rest.

6.	**Dapān,—**	**gŏlām**	**chuh**	**wŏdañĕ,**
	(Folk are) saying,—	the-servant	is	standing (by),

nazar	**chĕs**	**pātashĕha-sandĕn-dŏn-bāʦan-kun.**
sight	is-of-him	the-king-of-two-husband-and-wife-towards.

Yimav^{u}y-syod^u	**log^u**	**wasani**	**shĕhmār**
Them-verily-in-front	began	to-descend	a-great-snake

tālawa-kani.	**Gŏlām**	**chuh**	**wuchān.**	**Yĕli**
the-ceiling-from.	The-servant	is	watching.	When

yih	**shĕhmār**	**log^u**	**wātani**	**amis-pātashāh-**
this	great-snake	began	to-arrive	to-this-king's-

bāyĕ-handis-badanas-nīzīkh,	**āv̠**	**lārān**	**gŏlām,**
wife-of-body-near,	he-came	running	the-slave,

löy$^{\ddot{u}}$n	**shĕmshēr**	**amis-shĕhmāras,**	**hani**
was-struck-by-him	a-sword	to-this-great-snake,	in-fragment

hani	**kȧr^{i}nas**	**ṭuk^{a}ra,**	**tshunun**
in-fragment	were-made-by-him-of-it	pieces,	was-placed-by-him

palangas-tal,	**shĕmshēri-handis-tēgas**	**wolun**
the-bed-below,	the-sword's-to-the-blade	was-wrapped-by-him

phamb.	**Log^{u}**	**amis-pātashāha-bāyĕ-handis-**
cotton-wool..	He-began	to-this-king's-wife's-

badanas	**wŏtharani.**	**Dopun,**	**“amis**
the-body	to-wipe.	It-was-said-by-him,	“to-this-one

āsi	**shĕhmāra-sond^{u}**	**zahar**	**lāḍyōmot^{u}.”**[1]
will-be	the-great-snake-of	poison	brought-into-contract-with.

Amiy	**mōjub**	**ôs^{u}**	**yih**	**wŏtharān.**	**Pātashāh**
For-this-very	reason	was	he	wiping.	The-king

gav	**bĕdār.**	**Wuchun**	**gŏlām**	**āmot^{u}**
became	awake.	Was-seen-by-him	the-servant	come

nīzīkh	**shĕmshēr**	**hĕth**	**nüñ^{ü}.**	**Ȧm^{i}-sond^{u}**
near	sword	having-taken	bare.	This-one-of

pahar	**mŏkalyāv,**	**āv**	**dŏyimis-gŏlāma-sond^{u}**
the-watch	was-finished,	there-came	the-second-servant-of

pahar.	**Āv**	**nīzīkh.**	**Dop^{u}nas**	**pātashĕhan,**
the-watch.	He-came	near.	It-was-said-by-him-to-him	by-the-king,

“ạy	**gŏlām,**	**yus-akhāh**	**āgas-pĕṭh**	**bē-wŏphöyī**
“ho	servant,	whoever	the-master-on	infidelity

kari,	**tas**	**kẏāh**	**wāti**	**karun^{u}?”**	**Yih**
may-do,	to-him	what	will-be-proper	to-be-done?”	This

wọthus	**gŏlām**	**phīrith,**	**“pātashĕham,**
arose-for-him	slave	answering,	“my-king,

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[1] So Hātim. Gōvind Kaul writes *lāryōmot^{u}*.

tas	**gat͡shi**	**kala**	**t͡saṭun^{u},**	**biyĕ**	**basta**
to-him	is-proper	the-head	to-be-cut-off,	moreover	his-skin

wālüñ^{ü}.	**Pātashĕham,**	**bŏh**	**wanay**	**dalīlā.**
(is) to-be-brought-down.	My-king,	I	will-tell-to-thee	a-certain-story.

Ts̱^{a}h	**thāvtam**	**tath**	**kan."**
Thou	place-please-for-me	for-that	the-ear."

7.	**Dop^{u}nas**	**gŏlāman,—**	**"suh**	**pātashĕhā**
	It-was-said-by-him-to-him	by-the-servant,—	"that	a-certain-king

akh	**ôs^{u}.**	**Suy**	**gav**	**dŏha-aki**	**sölas**
one	was.	He-verily	went	on-day-one	for-excursion

shikāras	**kunuy**	**zon^{u}.**	**Söty**	**ôsus**	**pöz,**
for-hunting	only-one	person.	With	was-to-him	a-falcon,

wôt^{u}	**jāyĕ-akis,**	**lüj^{ü}s**	**trēsh.**	**Banān**
he-arrived	at-a-place-one,	was-felt-to-him	thirst.	Becoming

chĕsna	**kuni.**	**Wuchun**	**jāyĕ-akis**
is-for-him (alleviation of thirst)-not	anywhere.	Was-seen-by-him	in-a-place-one

āba-srĕhā	**hyuh^{u}.**	**Ath^{i}**	**dyutun**	**bȧr^{i}shi-**
water-moisture	a-little.	At-it-verily	was-given-by-him	his-spear-

söty	**dŏba-hanā.**	**Koḍun**	**bagala-manza**
with	a-hole-small.	Was-withdrawn-by-him	his-armpit-from-in

pyāla.	**Lodun**	**ath-pyālas**	**āb.**	**Hyotun**
a-cup.	Was-filled-by-him	to-that-cup	water.	He-began

cyon^{u}.	**Ās**	**pöz,**	**t͡shun^{u}nas-trövith.**
to-drink.	Come-to-him	the-falcon,	(the-cup) was-dashed-down-by-it-for-him.

Biyĕ	**borun**	**yih**	**āba-pyāla,**	**hyotun**
Again	was-filled-by-him	this	water-cup,	he-began

cyon^{u}.	**Ās**	**biyĕ**	**yih**	**pöz,**
to-drink.	Came-to-him	again	this	falcon,

ʦhun^{u}nas-trövith.	**Dŏyi-laṭi**	**ʦhun^{u}nas-trövith.**
(it) was-dashed-down-by-it-for-him.	On-two-occasion(s)	it-was-dashed-down-by-it-for him.

Pātashĕhas	**khot^{u}**	**zahar.**	**Trĕyimi-laṭi**
To-the-king	arose	poison (i.e. anger).	On-the-third-occasion

borun.	**Dachini**	**atha**	**chuh**	**ath-pyālas**
it-was-filled-by-him.	With-the-right	with-hand	he-is	to-that-cup

thaph-karith;	**khôwur^{u}**	**atha**	**thôwun**
having-held;	the-left	hand	was-placed-by-him

nĕbar.	**Yuthuy**	**hyotun**	**cyon^{u},**	**tyuthuy**
outside.	Even-as	he-began	to-drink.	even-so

āv	**pöz,**	**ʦhun^{u}nas-trövith.**	**Diʦ^{ü}s**	**ȧm^{i}**
came	the-falcon,	it-was-dashed-down-by-it-for-him.	Was-given-to-it	by-him

thaph,	**roṭun**	**latan-tal,**	**hĕʦanas**	**pakha**
seizing,	was-held-by-him	the-feet-below,	were-taken-by-him-of-it	the-wings

z^{a}h,	**kȧḍ^{i}nas**	**tān.**	**Yih**	**yĕli**	**môrun,**
two,	were-torn-off-by-him-of-it	the-limbs.	It	when	was-killed-by-him,

pata	**phyūrus**	**ataty.**	**Wŏñ**	**trēsh**
afterwards	regret-was-felt-to-him	in-that-very-place.	Now	(water to allay) thirst

cĕyĕnna.	**Gav**	**wuchani**	**‘ath-ābas**
was-drunk-by-him-not.	He-went	to-see	‘to-this-water

āsinā	**kuni**	**āgur ?'**	**Pakān**	**chuh**
will-there-not-be	somewhere	source ?'	Going	is

pātashāh,	**wôt^{u}**	**jāyĕ-akis.**	**Wuchun**
the-king,	he-arrived	at-a-place-one.	Was-seen-by-him

ati	**shĕh̆mārā**	**shŏngith,**	**amis^{ü}y**	**nērān**
there	a-certain-great-snake	asleep,	to-it-verily	issuing

ᴗsa-kani	**lāl.**	**Yih**	**āb**	**ôs^{u}**	**zahar."**
the-mouth-from	spittle.	This	water	was	poison."

Yih	**chus**	**wanān**	**gŏlām**	**amis**	**pātashĕhas,**
This	is-to-him	saying	the-servant	to-this	to-king,

" hargāh-kiy	**suh**	**pātashāh**	**sa**	**trēsh**
" if	that	king	that	(water-to-allay) thirst

cĕyihē,	**suh**	**marihē.**	**Wüñ^{ü}y**	**saragī**
had-drunk,	he	would-have-died.	Now-verily	investigation (if)

karihē,	**suh**	**pātashāh**	**tas-pözas**	**mārihē-na.**
he-had-made,	that	king	to-that-falcon	would-not-have-killed.

Pātashĕham,	**say**	**chĕh**	**dalīl.**	**Saragī**
My-king,	that-verily	is	the-story.	Investigation

gatshi	**karüñ^{ü}."**
is-proper	to-be-made."

8.	**Mŏkalyāv**	**ȧm^{i}-sond^{u}**	**pahar**	**ti.**	**Āv**
	Was-finished	this-one-of	the-watch	also.	Came

trĕyum^{u}	**pahar.**	**Z^{a}h**	**gay**	**pānas**	**bīṭh^{i}.**
the-third	watch.	The-two	became	at-their-own-will	seated.

Pātashāh	**chuh**	**bĕdār.**	**Dapan**	**chuh**
The-king	is	awake.	Saying	he-is

amis-trĕyimis-paharawölis.	**Dapān**	**chus,**	**"ạy**
to-this-third-watchman.	Saying	he-is-to-him,	"ho

gŏlām,	**yus-akhāh**	**āgas-pĕṭh**	**dagāy**
servant,	whoever	to-the-master-on	faithlessness

kari,	**tas**	**kyāh**	**wāti**	**karun^{u}?"**
may-do,	to-him	what	will-be-proper	to-be-done?"

Dop^{u}nas	**phīrith**	**àm^{i}-gŏlāman,**	**"suh**
It-was-said-by-him-to-him	answering	by-that-servant,	"he

gatshi	**sangsār**	**karun^{u}.**	**Bāki,**	**pātashĕham,**
is-proper	stoning-to-death	to-be-done.	But,	my-king,

saragī	**gatshi**	**karüñ^{ü}.**	**Bŏh**	**wanay**
investigation	is-proper	to-be-made.	I	will-tell-to-thee

dalīlā.	**Ts^{a}h**	**thāwum,**	**pātashĕham,**	**kan."**
a-certain-story.	Thou	place-for-me,	my-king,	ear."

9. Dapān	**chus,**	**"suh**	**ôs^{u}**	**sōdāgārā**
Saying	he-is-to-him,	"that	was	a-certain-merchant

akh.	**Suy**	**ôs^{u}**	**sĕṯhāh**	**baktāwār.**	**Tamis**
one.	He-verily	was	very	prosperous.	To-him

pĕv	**muhim.**	**Tamis^{ü}y**	**ôs^{u}**	**hūn^{u}.**	**Byākh**
fell	poverty.	To-him-verily	was	a-dog.	Another

sōdāgārā	**ôs^{u}.**	**Dop^{u}nas,**	**'yih**	**hūn^{u}**
a-certain-merchant	was.	It-was-said-by-him-to-him,	'this	dog

mā	**k^{a}nahan?'**	**Dop^{u}nas,**	**'k^{a}nan.'**
I-wonder-if	wilt-thou-sell-it?'	It-was-said-by-him-to-him,	'I-will-sell-it.'

Dop^{u}nas,	**'karus**	**mŏl.'**	**Kor^{u}nas**		
It-was-said-by-him-to-him,	'make-of-it	a-price.'	Was-made-by-him-of-it		
mŏl	**rŏpayĕ-hath.**	**Dyut^{u}nas**	**mŏl,**		
the-price	a-rupee-hundred.	Was-given-by-him-to-him	the-price,		
nyūv	**sōdāgāran**	**yih**	**hūn^{u}.**	**Drāv**	
was-taken	by-the-merchant	this	dog.	He-went-forth	
sōdā	**hĕth,**	**wôt^{u}**	**jāyĕ-akis.**	**Lüj^{ü}s**	
merchandize	taking,	he-arrived	at-place-one.	Came-on-for-him	
rāth.	**Rāt^{a}li**	**tsās**	**tsūr,**	**nyūhas**	
night.	By-night	entered-for-him	thieves,	was-taken-by-them-of-him	
yih	**māl.**	**Hūn^{u}**	**chuh**	**wuchān,**	**ȧm^{i}**
this	property.	The-dog	is	seeing,	by-him
kor^{u}-na	**kĕ̃h-ti**	**sadāh.**	**Phọl^{u}**	**gwāsh.**	
was-made-not	any-at-all	sound-a.	Broke	the-dawn.	
Sōdāgār	**gav**	**bĕdār.**	**Wuchun**	**ta**	**māl**
The-merchant	became	awake.	It-was-seen-by-him	verily	property
na	**kuni.**	**Dapān**	**chuh,**	**'yith**	**kyāh**
not	at-all.	Saying	he-is,	'to-this	what
gōm?'	**Āv**	**yih**	**hūn^{u}.**	**Ȧm^{i}**	**kür^{ü}nas**
happened-to-me?'	Came	this	dog.	By-it	was-made-by-him-of-him
pŏshākas	**thaph.**	**Chus**	**lamān.**	**Hūn^{u}**	
to-the-coat	seizing.	He-is-to-him	pulling.	The-dog	
drāv	**brū̃h**	**brū̃h,**	**pata**	**pata**	**chus**
went-forth	in-front	in-front,	behind	behind	is-of-him
sōdāgār.	**Wātanôwun**	**mödānas-akis-manz.**			
the-merchant.	He-was-caused-to-arrive-by-him	to-a-plain-to-one-in.			

Wuchun	**ati**	**tsūrau**	**thow^{u}mot^{u}**	**asond^{u}**
Was-seen-by-him	there	by-the-thieves	deposited	his

māl.	**Parzanôwun.**	**Onun**	**panun^{u}**	**māl,**
property.	It-was-recognized-by-him.	Was-brought-by-him	his-own	property,

yih	**ôsus**	**ta**	**tih,**	**biyĕ**	**ôs^{u}**	**yimau-**
what	was-of-him	both	that,	also	there-was	by-these-

tsūrau	**biyĕn-sōdāgāran-hond^{u}**	**nyūmot^{u},**	**ti-ti**
thieves	other-merchants-of	taken,	that-also

onun,	**wātanôwun**	**pananis-c̣ēras.**	**Gav**
was-brought-by-him,	it-was-caused-to-arrive-by-him	to-his-ow -lodging.	He-became

sĕṭhāh	**khŏsh.**	**Dopun,**	**‘ tamis**	**sōdāgāras**
very	happy.	It-was-said-by-him,	‘ to-that	merchant

tog^{u}-na	**amis**	**hūnis**	**mŏl**	**karun.**
knowledge-how-was-not	to-this	dog	a-price	to-make.

Tamis	**ôs^{u}**	**pĕmot^{u}**	**muhim,**	**tami-mŏkha**
To-him	was	fallen	poverty,	on-that-account

togus-na.’”
knowledge-how-to-him-was-not.’”

10. Dapān wustād,—
(Is) saying the-teacher,—

“ Amis-hūnis	**korun**	**mŏl**	**rŏpayĕs**
“ For-that-dog	was-made-by-him	price	(of) rupee

pānts	**hath.**	**Lich$^{\ddot{u}}$n**	**ciṭh^{i}.**	**Yihuy**
five	hundred.	Was-written-by-him	a-document.	This-verily

tshuñ$^{\ddot{u}}$n	**amis-hūnis**	**nöl^{i}.**	**Dop^{u}nas,**
was-put-by-him	to-that-dog	on-the-neck.	It-was-said-by-him-to-it,

ʻ ʦ^{a}h	**gaʦh**	**pananis-khāwandas-nishin**	**yih**
ʻ thou	go	to-thine-own-master-near	this

ciṭh^{i}	**hĕth.'**	**Gav**	**hūn^{u},**	**wôt^{u}**	**nazdīkh**
document	having-taken.'	Went	the-dog,	arrived	near

amis-sōdāgāras.	**Sōdāgāran**	**ḍyūṭh^{u}.**	**Parzanôwun**
to-that-merchant.	By-the-merchant	he-was-seen.	Was-recognized-by-him

yih	**hūn^{u}.**	**Dopun**	**pananĕn**	**bāʦan.**
this	dog.	It-was-said-by-him	to-his-own	family-members.

Dop^{u}nakh,	**ʻ hūn^{u}**	**āv**	**phīrith.**	**Ȧm^{i}**
It-was-said-by-him-to-them,	ʻ the-dog	came	returning.	By-it

kor^{u}	**kyāh-tāñ**	**takhsīr.**	**Amiy**
was-done	some-or-other	fault.	For-this-very (reason)

ʦhunukh-kaḍith.	**Bal^{i}ki**	**chus**	**cālān**
it-has-been-driven-out-by-them.	Moreover	there-is-to-it	a-letter-of-dispatch

nöl^{i}.'	**Sōdāgār**	**gav**	**phikiri.**	**ʻ Wuñ**
on-the-neck.'	The-merchant	became	in-anxiety.	ʻ Now

kyāh	**kara ?**	**Rŏpayĕ-hath**	**gōm**	**khar^{a}c.'**
what	shall-I-do ?	The-rupee-hundred	went-for-me	expended.'

Koḍun	**bandūkh,**	**lôy^{u}nas,**	**ta**
Was-taken-out-by-him	a-gun,	was-aimed-by-him-at-it	and

môrun.	**Yĕli**	**môrun**	**ta**	**ada**
it-was-killed-by-him.	When	it-was-killed-by-him	then	afterwards

phyūrus.	**Gōs**	**nīzīkh.**	**ʻ Bŏh**	**wuchaha**
grief-came-to-him.	He-went-to-it	near.	ʻ I	would-see

amis	**kyāh**	**kākaz**	**chuh**	**nöl^{i}.'**	**Yihuy**
to-it	what	paper	is	on-the-neck.'	This-verily

koḍ^{u}nas	**nāla**	**ta**	**mutsorun,**	**ta**
was-taken-off-by-him-of-it	from-the-neck	and	it-was-opened-by-him,	and

wuchun	**ath**	**lyukh^{u}mot^{u}**	**rŏpayĕs**	**pānts**
was-seen-by-him	on-it	(was) written	(of-)rupee	five

hath.	**Ada**	**phyūrus**	**sĕṭhāh.**	**Pātashĕham,**
hundred.	Then	grief-came-to-him	exceedingly.	My-king,

say	**chĕh**	**dalīl.**	**Saragī**	**gatshi**	**karüñ^{ü}.**
that-verily	is	the-story.	Investigation	is-proper	to-be-made.

Hargāh-ay	**suh**	**sōdāgār**	**gŏḍañiy**	**wuchihē**
If	that	merchant	at-the-very-first-even	had-seen

amis-hūnis	**kyāh**	**chuh**	**nöl^{i},**	**suh**	**hūn^{u}**
to-that-dog	what	is	on-the-neck,	that	dog

mā	**mārihē."**	**Gav**	**ȧm^{i}-sond^{u}**	**pahar.**
not	he-would-have-killed."	Went	him-of	the-watch.

11. Āv	**tsūrimis-zȧn^{i}-sond^{u}**	**pahar.**	**Tsūrimis-**
Came	the-fourth-person-of	watch.	The-fourth-

gŏlāma-sünz^{ü}	**dalīl.**	**Tsūrimis-gŏlāmas**	**wanān**
servant-of	story.	To-the-fourth-servant	(is) saying

pātashāh,	**"ạy**	**gŏlām,**	**yus-akhāh**	**āgas-pĕṭh**
the-king,	"ho	servant,	whoever	the-master-on

bēwŏphöyī	**kari,**	**tas**	**kyāh**	**wạti**	**karun^{u}?"**
infidelity	may-do,	to-him	what	will-be-proper	to-be-done?"

Dop^{u}nas	**gŏlāman,**	**"pātashĕham,**	**tas**
It-was-said-by-him-to-him	by-the-servant,	"my-king,	to-him

gatshi sar tsaṭun^{u}, shĕhara-manza dūr
is-proper the-head to-be-cut-off, the-city-from-in distant

kaḍun^{u}. Pātashĕham, bŏh wanay
(he-is) to-be-expelled. My-king, I will-tell-to-thee

dalīlā, ts^{a}h thāwum kan." Dapān
a-certain-story, thou place-for-me the-ear." Saying

chus gŏlām. "suh ôs^{u} pātashĕhā
is-to-him the-servant. "that was a-certain-king

akh. Amis ös^{i} nĕciv^{i} z^{a}h. Timan^{ü}y
one. To-him were sons two. To-them-verily

mŏyĕ panüñ^{ü} möj^{ü}. Pātashĕhan kür^{ü}
died their-own mother. By-the-king was-made

wŏrüz^{ü} zanāna. Sa gayē pātashāhzādan
second-wife woman. She became to-the-princes

dŏn wŏramöj^{ü}. Yim ös^{i} pātashāhzāda
to-the-two stepmother. These were princes

z^{a}h sabakas. Tōra āy, amis-wŏramājĕ
the-two at-a-lesson. Thence they-came, to-this-stepmother

niyĕkh salām, lālau nigīnau
was-taken-by-them a-complimentary-gift, (filled) with-rubies with-jewels

tröm^{i}. Thöv^{ü}kh amis bōnṭha-kani.
a-copper-dish. It-was-placed-by-them to-her in-front.

Yim gay biyĕ sabakas. Dŏhā dŏhā
These went again to-the-lesson. Each-day each-day

chih kaḍān. Pātashāh-bāyĕ wuz^{ü}
they-are (thus) passing. To-the-queen was-aroused

panüñ^{ü} rāy. Kyāh wuz^{ü}s? 'Bŏh
her-own intention. What was-aroused-in-her? 'I

karahö	**yiman-pātashāhzādan-söty**	**gŏnāh.'**
would-have-done	these-princes-with	sin.'

Dŏha-aki	**wonun**	**yiman-pātashāhzādan-dŏn,**
On-a-day-one	it-was-said-by-her	to-these-princes-two,

'mĕ-söty	**kariv**	**gŏnāh.'**	**Yimav**	**dop^{u}has,**
'me-with	do-ye	sin.'	By-them	was-said-by-them-to-her,

'ts^{a}h	**chĕkh**	**söñ$^{\ddot{u}}$**	**möj$^{\ddot{u}}$;**	**tsĕ**	**ta**	**asĕ**
'thou	art	our	mother;	for-thee	and	for-us

wāti-na.'	**Pātashāhzāda**	**gay**	**sabakas.**
it-will-not-be-suitable.'	The-princes	went	to-the-lesson.

Pātashāh	**āv**	**darbār**	**murkhas**	**karith.**
The-king	came	the-court	dismissed	having-made.

Wôt^{u}	**mahalakhān.**	**Pātashāh-bāyi**
He-arrived	at-the-private-apartments.	By-the-queen

trop^{u}nas	**darwāza.**	**Darwāza**	**chĕs-na**
was-shut-by-her-for-him	the-door.	The-door	she-is-for-him-not

thāwān.	**Dop^{u}nas,**	**'yih**	**kyāzi?'**	**Wŏtsh$^{\ddot{u}}$s**
opening.	It-was-said-by-him-to-her,	'this	why?'	She-rose (in-reply)-to-him

pātashāh-bāy.	**Dop^{u}nas,**	**'bŏh**	**chĕsa**
the-queen.	It-was-said-by-her-to-him,	'I	am-I

cyöñ$^{\ddot{u}}$	**kŏlay,**	**kina**	**cyānĕn-nĕcivĕn-hünz$^{\ddot{u}}$?'**
of-thee	the-wife,	or	thy-sons-of?'

Dop^{u}nas	**pātashĕhan,**	**'tih**	**kyāh**
It-was-said-by-him-to-her	by-the-king,	'that	what

gav?'	**Dop^{u}nas,**	**'tim**	**ām**
happened?'	It-was-said-by-her-to-him,	'they	came-to-me

lĕkan.' Pātashāh chus dapān,
for(-using)-indecent-language.' The-king is-to-her saying,

'wuñ kyāh chuh salāh?' Pātashāh-bāy
'now what is (your) advice?' The-queen

chĕs dapān, 'mĕ gaʦhi tihanza
is-to-him saying, 'for-me is-necessary their

wölinjĕ z^{a}h. Tima khĕma bŏh. Ada-kyāh
hearts two. Them I-will-eat I. Then-of-course

thāway darwāza.' Pātashĕhan dyut^{u}
I-will-open-for-thee the-door.' By-the-king was-given

hukum wazīras. Dop^{u}nas, 'yim
an-order to-the-vizier. It-was-said-by-him-to-him, 'these

shāhzāda z^{a}h dikh mārawātalan athi.
princes two give-them of-the-executioners in-the-hand.

Yiman kaḍan wölinjĕ z^{a}h.' Gav
Of-them they-will-extract the-hearts two.' Went

wazīr. Wôt^{u} ʦāṭahāl, yĕti yim
the-vizier. He-arrived at-the-school, where these

shāhzāda z^{a}h ös^{i}. Yiman-kun kür^{ü}n
princes two were. Them-towards was-made-by-him

nazarāh. Sĕṭhāh gös yim pātashāhzāda
a-single-glance. Exceedingly became-to-him these princes

z^{a}h khŏsh. Dilas pyōs yinsāph.
two pleasing. To-the-heart fell-of-him compassion.

Dop^{u}nakh, 'ʦaliv yimi-shĕhara dūr.'
It-was-said-by-him-to-them, 'flee-ye from-this-city far.'

Tsȧl^{i}."
They-fled."

12. **Dapān wustād,—**
(Is) saying the-teacher,—

" Mārawātalan	**dyuṭ^{u}**	**hukum**	**wazīran,**	
" To-the-executioners	was-given	an-order	by-the-vizier,	
‘ möryūkh	**hūn^{i}**	**z^{a}h.’**	**Mārawātalau**	**mör^{i}**
‘ kill-ye-them	dogs	two.’	By-the-executioner	were-killed
hūn^{i}	**z^{a}h,**	**kȧḍikh**	**yiman**	**wölinjĕ**
dogs	two,	were-extracted-by-them	of-them	the-hearts
z^{a}h,	**lazakh**	**ṭökis-manz,**	**gay**	**hĕth**
two,	they-were-placed-by-them	a-tray-in,	they-went	taking
pātashāh-bāyĕ.	**Pātashāh-bāyi**	**thôw^{u}**	**darwāza.**	
to-the-queen.	By-the-queen	was-opened	the-door.	
Pātashāh	**chuh**	**karān**	**pātashöhī**	**tȧt^{i}.**
The-king	is	doing	ruling	there.

13.

Shāhzāda	**z^{a}h**	**āy**	**tsalān**	**biyis**
The-princes	two	came	fleeing	to-another
pātashĕhas	**nish.**	**Pātashĕhan**	**rȧṭ^{i}**	**yim**
king	near.	By-the-king	were-taken	they
gŏlām.	**Gŏḍanyuk^{u}**	**pahar**	**āv**	**amis-**
(as) servants.	The-first	watch	came	to-this-
baḍis-hihis-shāhzādas.	**Shĕmāh**	**chuh**	**dazān.**	
the-elder-the-prince.	A-lamp-flame	is	burning.	
Pātashāha-sȧnd^{i}	**z^{a}h**	**böts^{u}**	**chih**	**palangas-**
The-king	two	husband-and-wife	are	the-bed-
pĕṭh	**arāmas.**	**Yiman^{u}y**	**syod^{u}**	**wasān**
-on	in-rest.	To-them-verily	in-front	descending

chuh	**shĕhmār.**	**Yih**	**gŏlām**	**chuh**	**kaḍān**
is	a-great-snake.	This	servant	is	drawing

shĕmshēr.	**Amis-shĕhmāras**	**chuh**	**karān**
a-sword.	To-this-great-snake	he-is	making

ṭuk^{a}ra.	**Ami**	**pata**	**chuh**	**shĕmshēri-handis**
pieces.	This	after	he-is	to-the-sword's

tēgas	**walān**	**phamb.**	**Amis-pātashāhbāyĕ-handis-**
blade	wrapping	cotton-wool.	To-this-queen's-

badanas	**ôs^{u}**	**wŏtharān**	**yih**	**zahar**	**amis-**
body	he-was	wiping-off	this	poison	that-

shĕhmāra-sond^{u}.	**Dopun,**	**'amis**	**mā**
great-snake-of.	It-was-said-by-him,	'on-her	I-wonder-if

āsim	**shĕhmāra-sond^{u}**	**zahar.'**	**Ôs^{u}**
there-will-be-on-my (queen)	the-great-snake-of	poison.'	He-was

wŏtharān	**ta**	**pātashāh**	**gav**	**bĕdār.**
wiping	and	the-king	became	awake.

Dop^{u}	**pātashĕhan,**	**'yih**	**ām**	**mārani.'**
It-was-said	by-the-king,	'he	came-to-me	for-killing.'

Pātashĕham,	**say**	**chĕh**	**dalīl.**	**Hargāh-kiy**
My-king,	that-verily	is	the-story.	If

suh	**pātashāh**	**sara**	**karihē,**	**pananĕn-**
that	king	testing	had-made,	to-his-own-

nĕcivĕn-pĕṭh	**mā**	**diyihē**	**hukum**	**mārawātalan,**
sons-on	not	would-he-have-given	the-order	to-the-executioners,

'tŏh^{i}	**möryūkh.'**	**Ada**	**gay**	**tim**	**hūn^{i}**
'ye	kill-ye-them.'	Afterwards	went	those	dogs

z^{a}h	**māra.**	**Pātashĕham,**	**agar**	**bāwar**
two	to-death.	My-king,	if	believing

karakh-na,	**suh**	**pātashāh**	**ôs^{u}**	**sônuy**
thou-wilt-not-make,	that	king	was	our-verily

môl^{u}.	**Yih**	**pātashāh**	**gōkh**	**ts^{a}h.**	**Yit^{i}-kyāh**
father.	This	king	art	thou.	Here-on-the-one-hand

chĕh	**shĕmshēr,**	**ȧt^{i}-kyāh**	**chuy**	**palangas-tal**
is	the-sword,	there-on-the-other-hand	is-of-thee	the-bed-below

shĕhmār	**gañĕ**	**karith."**
the-great-snake	pieces	having-made."

14.	**Sĕṭhāh**	**gōkh**	**pātashāh**	**khŏsh.**
	Exceedingly	became-with-them	the-king	pleased.

Akh	**bôy^{u}**	**thôwun**	**wazīr,**	**byākh**	**bôy^{u}**
One	brother	was-appointed-by-him	vizier,	the-other	brother

banôwun	**pātashāh.**
was-made-by-him	a-king.

IX.—GRĪST^{I}-BĀYĔ-HÜNZ^{Ü} TA MĀ̃CH-T^{A}L^{A}RĔ-HÜNZ^{Ü} KATH

FARMER'S-WIFE-OF AND HONEY-BEE-OF STORY

1. **Dapān wustād,—**
(Is) saying the-teacher,—

Yih	**grīst^{i}-bāy**	**ös^{ü}**	**tsüj^{ü}müts^{ü}.**	**Kami-**
This	farmer's-wife	had	fled.	For-what-

bāpath ?	**Kārdāran**	**ta**	**mukadaman**	**ôsus**
reason ?	By-the-overseer	and	by-the-village-headman	had-been-to-her

kor^{u}mot^{u}	**zulm.**	**Amiy-bāpath**	**chĕh**	**tsüj^{ü}müts^{ü}.**
done	tyranny.	For-this-very-reason	she-is	fled.

Wöts^{ü}	**wanas-akis-manz.**	**Otuy**	**wöts^{ü}s**
She-arrived	forest-one-in.	There-verily	arrived-to-her

mā̃ch-t^{a}l^{ü}r^{ü}.	**Amis**	**āyĕ**	**zabān.**	**Dapān**
a-honey-bee.	To-it	came	speech.	Saying

chĕh	**amis-grīst^{i}-bāyĕ,**	**"ts^{a}h**	**kyāzi**	**chĕkh**
she-is	to-this-farmer's-wife,	"thou	why	art

tsüj^{ü}müts^{ü} ?"	**Dop^{u}nas**	**grīst^{i}-bāyi,**	**"mĕ**
fled ?"	Was-said-by-her-to-it	by-the-farmer's-wife,	"to-me

chuh	**gŏmot^{u}**	**zulm."**	**Ami**	**dop^{u}nas**
is	happened	tyranny."	By-that	was-said-by-it-to-her

phīrith	**mā̃ch-t^{a}l^{a}ri,**	**"mĕ-ti**	**chuh**	**gŏmot^{u}**
answering	by-the-bee,	"to-me-also	is	happened

zulm.	**Bŏh**	**chĕs**	**wadān,**	**ts^{a}h**	**thāvtam**
tyranny.	I	am	lamenting,	thou	please-place-for-me

kan."	**Wanān**	**mā̆ch-t^{a}l^{ü}r^{ü}**	**grīst^{i}-bāyi**	**kun.**
the-ear."	Saying (is)	the-bee	the-farmer's-wife	to.

"Yitay,	**vĕsī,**	**paran**	**pĕmōs,**
"Come-please,	friend,	at-feet	we-will-fall-of-Him,

karōs	**zārapār.**
we-will-make to-Him	ejaculations.

Buday	**chĕsay**	**mā̆ch-t^{a}l^{ü}r^{ü},**	**wanuk^{u}**
I-verily	am-Thy	honey-bee,	of-the-forest

jānāwār.
a-winged-creature.

2.	**Kŏha-kŏhai**	**vyūr^{u}āh**	**añām,**	**ös^{ü}s**
	From-every-mountain	flower-nectar	was-brought-by-me,	I-became

ayālbār.
possessed-of-a-large-family.

Balāy	**pĕyin**	**hāpath-gānas,**	**wanan**
Calamity	may-fall	to-the-bear-pimp,	to-the-forests

tsöñ^{ü}nam	**lār.**
was-brought-in-by-him-to-me	running-away.

3.	**Pōtĕn**	**tasandĕn**	**öl^{i}-nāsh**	**korun;**
	To-the-young-ones	of-it	nest-destruction	was-made-by-him;

Söhibō,	**āy-nā**	**ār?**
O-God,	did-there-not-there-come-to-thee	pity?

Buday chĕsay mã̄ch-t^{a}l^{ü}r^{ü}, wanuk^{u}
I-verily am-Thy honey-bee, of-the-forest

jānāwār."
a-winged-creature."

4. Dapān amis grīst^{i}-bāyĕ yih
(Is) saying to-this farmer's-wife this

mã̄ch-t^{a}l^{ü}r^{ü}, "yih hāl kor^{u}nam
honey-bee, "this condition was-made-by-him-for-me

wana-manza hāpatan. Wuñ tsajyēyĕs,
the-forest-from-in by-the-bear. Now I-fled,

wütsh^{ü}s grīst^{i}-garas, dapyām, 'kara
I-descended to-a-farmer's-house, it-was-said-by-me (long ago), 'I-will-make

rahath.' Wuchta wuñ kyāh karĕm
ease.' See-please now what will-do-to-me

yih gryūst^{u}, thāvta kan. Bŏh kyāh
this the-farmer, place-please the-ear. I what

wanay ?
shall-say-to-thee ?

Thüñ^{ü}ā mathith kuṭh^{u}āh thôw^{u}nam,
Fresh-butter having-rubbed a-room was-placed-by-him-for-me,

mōtüñ^{ü} chĕm bŏ̄d^{i}-hāl.
of-death it-is-to-me a-prison.

Bāgȧn^{i}-āyĕs grīst^{i}-garas, say mĕ
It-was-my-fate (in) the-farmer's-house, that-verily to-me

gayĕm gāl.
became-to-me shame.

5.	**Drāti-sötin**	**kȧsh^{i}**	**yĕli**	**ṫsaṭ^{i}nam,**
	A-sickle-with	the-honeycombs	when	were-cut-by-him-of-me,

kötyāh	**khȧtis**	**mār.**
how-many	arose-for-him	(guilt of) murders.

Buday	**chĕsay**	**mā̃ch-t^{a}l^{u}r^{u},**	**wanuk^{u}**
I-verily	am-Thy	honey-bee,	of-the-forest

jānāwār."
a-winged-creature."

6.	**Mŏkalôw^{u}**	**ami-mā̃ch-t^{a}l^{a}ri**	**wanith**
	Was-finished	by-this-honey-bee	having-spoken

panun^{u}	**dôd^{u}.**	**Wun̄**	**chĕh**	**dapān**	**amis-**
her-own	pain.	Now	she-is	saying	to-this-

grīst^{i}-bāyĕ,	**"chĕyĕy**	**kē̃h**	**gŏmot^{u},**	**ṫs^{a}-ti**
farmer's-wife,	"if-there-is-to-thee	anything	happened,	thou-also

wan."	**Wanān**	**chĕh**	**wun̄**	**grīst^{i}-bāy.**
speak."	Saying	is	now	the-farmer's-wife.

Dapān	**chĕs,**	**"Bōz,**	**mĕ**	**kyāh**	**zulm**
Saying	she-is-to-it,	"hear,	to-me	what	tyranny

chuh	**gŏmot^{u}."**
is	happened."

Azal	**chāwun**	**chuh**	**samsāras,**	**chĕh**
Fate	to-be-experienced	is	in-the-world,	there-is

tal	**wasüñ^{ü}**	**jāy.**
below	to-be-descended	a-place.

Buday	**chĕsay**	**grīst^{i}-bāy,**	**yōr**	**nay**
I-verily	am-Thy	farmer's-wife,	here	not-verily

rōzani	**āy.**
to-abide	we-are-com

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7.	**Sō̃ta**	**yĕli**	**mŏtasūtⁱ**	**grēstĕn**	**dilāsa**
	In-spring	when	the-accountants	to-farmers	soothing

dini	**hay**	**āy,**
to-give	O !	came,

Mŏdaryiv-kathau	**yĕḍāh**	**bürᵘkh,**	**zālas**
With-sweet-words	a-belly	was-filled-by-them,	in-a-net

walana-āy.
we-were-surrounded.

8.	**Harᵃda-vizi**	**dard**	**müṭhᵘkh,**	**lāyĕni**
	In-autumn-time	the-affection	was-forgotten-by-them,	for-beating

tim-hay	**āy.**
they-verily	came.

Buday	**chĕsay**	**grīstⁱ-bāy,**	**yōr**	**nay**
I-verily	am-Thy	farmer's-wife,	here	not-verily

rōzani	**āy.**
to-abide	we-came.

9.	**Yim**	**phal**	**wȧwim**	**mājĕ-zamīni,**
	What	fruits	were-sown-by-me	in-mother-earth,

tim-hay	**papith**	**āy,**
they-verily	ripened	came,

Sọ̆mbᵃrith	**sörith**	**khalas**	**kȧrim,**
Having-collected	having-piled	on-the-threshing-floor	they-were-made-by-me,

hatabŏdⁱ-khöris	**drāy.**
to-hundreds-of-kharwār-weight	they-emerged.

10.	**Cakla-cakla**	**mukadam**	**ta**	**paṭhwör^{i}**
	In-each-village-circuit	the-village-head-man	and	the-village-accountant

tōlani	**tim-hay**	**āy,**
to-weigh	they-verily	came,

Buday	**chĕsay**	**grīst^{i}-bāy,**	**yōr**	**nay**
I-verily	am-Thy	farmer's-wife,	here	not-verily

rōzani	**āy.**
to-abide	we-came.

11.	**Özīz**	**ta**	**miskīn**	**kötyāh,**	**vis^{i}yiy,**
	The-poor	and	penniless	how-many,	O-friend,

halam	**dör^{i}-dör^{i}**	**āy,**
the-lap-cloth	holding-out	came,

Halam	**dit^{i}makh**	**mĕ**	**bȧr^{i}-bȧrī,**	**suy**
The-skirts	were-given-by-me-to-them	by-me	filling,	that-verily

chuh	**mŏkalan**	**pāy.**
is	for-salvation	a-means.

12.	**Kalama**	**sötin**	**sawāb**	**likhan,**
	A-pen	with	the-reward-of-good-actions	they-will-write,

yith-nay	**lagĕkh**	**grāy.**
so-that-not	will-happen-to-them	shaking.

Buday	**chĕsay**	**grīst^{i}-bāy,**	**yōr**	**nay**
I-verily	am-Thy	farmer's-wife,	here	not-verily

rŏzani	**āy.**
to-abide	we-came.

X.—RĀJĔ BIKARAMĀJĔTŪÑ^{U} KATH

(In the original MSS. of this story, the Hindū word for "king" is regularly written *rājĕ*, instead of the more familiar *rāja* or *rāza*. This spelling is followed in the transcription.)

1. **Dapān wustād,—**
(Is) saying the-teacher,—

Mahaniv^{i}	**tsōr**	**ös^{i}**	**pakān**	**wati.**
Men	four	were	going	by-road.
Ākh	**brūha**	**mödān.**	**Ath^{i}**	**mödānas**
There-came-to-them	in-front	a-plain.	(On) this	plain
yĕli	**hyotukh**	**pakun,**	**lăg^{i}**	**wanani**
when	they-began	to-go,	they-began	to-say
pānawūñ,	**"talau,**	**wȧn^{i}tav**	**dalīlā,**	**yih**
mutually,	"ho,	tell-ye	story-a,	this
mödān	**kaḍōn."**	**Pata-kani**	**ākh**	**byākh**
plain	we-will-pass-over-it."	Afterwards	there-came-to-them	other
shĕkhtsā.	**Amis**	**dopukh,**	**"ts^{a}h**	**wanta**
person-a.	To-him	it-was-said-by-them,	"thou	tell-please
dalīlā,	**yih**	**mödān**	**mŏkalāwahun."**	**Ȧm^{i}**
story-a,	this	plain	we-will-complete-it."	By-him
dop^{u}nakh	**phīrith,**	**"bŏh,**	**hasa,**	
it-was-said-by-him-to-them	in-answer,	"I,	sirs,	
wanamōwa	**dalīl.**	**Dalīl,**	**hasa,**	**wanamōwa**
will-tell-to-you	a-story.	Story,	sirs,	I-will-tell-to-you
katha	**pānts.**	**Pāntsan-kathan**	**gatshanam**	
tales	five.	For-five-tales	they-will-be-proper-to-me	

din^{i}	**rŏpayĕs**	**pānts**	**hath."**	**Yimōv**
to-be-given	of-rupee	five	hundred."	By-them

dop^{u}has	**phīrith,**	**"tsōr**	**hath**	**dimōy**
it-was-said-by-them-to-him	in-answer,	"four	hundred	we-will-give-to-thee

tsōr	**zȧn^{i}.**	**Pöntsyum^{u}**	**hath**	**gay**	**panunuy.**
four	persons.	The-fifth	hundred	became	thine-own-only.

Wan-sa	**katha**	**pānts."**	**Dop^{u}nakh.—**
Tell-sir	the-tales	five."	It-was-said-by-him-to-them.—

"Dyār,	**hasa,**	**chih**	**sapharas.**
"Monies,	sirs,	are	for-a-journey.

Yār,	**hasa,**	**chuh**	**na-āsanas.**
A-friend,	sirs,	is	for-non-existence (of wealth).

Āsh^{e}nāv,	**hasa,**	**chuh**	**āsanas.**
A-near-relation,	sirs,	is	for-existence (of wealth).

Gayĕ	**trih**	**katha.**	**Biyĕ**	**z^{a}h**	**katha,**	**hasa,**
Went	three	tales.	The-other	two	stories,	sirs,

chĕwa,—
are-for-you,—

Sa	**zanāna**	**chĕwana**	**panüñ^{ü},**
That	woman	is-for-you-not	your-own,

yĕsa	**na**	**āsi**	**pānas-söty.**
who	not	will-be	oneself-with.

Biyĕ,	**hasa,—**
Also,	sirs,—

Yus	**rātas**	**bĕdār**	**rōzi,**
He-who	by-night	awake	will-remain,

suy, hasa, zēni Rājĕ-Bikarmājĕtüñ^{ü}
he-only, sirs, will-win King-Vikramâditya's

kūr^{ü}."
daughter."

Wañĕnakh yima katha pānts. Yim
Were-said-by-him-to-them these tales five. They

chis dapān, "wan-sa dalīl." Yih
are-to-him saying, "tell-sir a-story." He

chukh dapān, "mĕ, hasa, wañĕmōwa
is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha pānts." Milüv^{ü}kh laḍöy^{i}.
tales five." Was-joined-in-by-them fighting.

Yim chis dapān, "rŏpayĕs tsōr hath
They are-to-him saying, "of-rupee four hundred

nīth; dalīl kēh wüñ^{ü}th-na; mödān
were-taken-by-thee; story any was-told-by-thee-not; the-plain

chuh wuñĕ pakanay." Amis lôyukh
is still not-having-been-walked." To-him it-was-beaten

yimav-tsōrav-zanĕv. Ȧm^{i} dop^{u}nakh,
by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakiv-sa yitikis-pātashĕhas-nish. Yih
"walk-ye-sirs of-here-the-king-near. What

suh dapi, tih karav."
he will-say, that we-will-do."

2. Dapān wustād,—
(Is) saying the-teacher,—

Wöt^{i} pātashĕhas-nish. Dyut^{u}
They-arrived the-king-near. Was-given

phȧr^{i}yād tsōrav-zanĕv. Dop^{u}has,
a-complaint by-the-four-persons. It-was-said-by-them-to-him,

"pātashĕham, yim^{i}-shĕkhtsan khĕy
"my-king, by-this-person were-eaten

asĕ rŏpayĕs tsōr hath. Dopun,
for-us of-rupee four hundred. It-was-said-by-him,

'wanamōwa katha pānts.'" Pātashĕhan
'I-will-tell-you tales five.'" By-the-king

dop^{u} amis-shĕkhtsas, "wan-sa kyāh
it-was-said to-this-person, "tell-sir what

won^{u}thakh ?" Yih wǫthus
was-told-by-thee-to-them ?" He arose-to-him

phīrith, "pātashĕham, bŏh wanay katha
in-answer, "my-king, I will-tell-to-thee tales

pānts. Rŏpayĕs gatshanam din^{i}
five. Of-rupee they-are-proper-to-me to-be-given

pānts hath. Ada wanay bŏh katha
five hundred. Then I-will-tell-to-thee I the-tales

pānts." Pātashĕhan kȧḍ^{i} rŏpayĕs
five." By-the-king were-produced of-rupee

pānts hath, ditin amis-shĕkhtsas. Yim
five hundred, they-were-given-by-him to-this-person. These

kȧrin band, pāna kür^{ü}n köm^{ü}āh
were-made-by-him tied-up, by-himself was-done-by-him deed-a

ȧm^{i}-pātashĕhan.	**Pātashöhī-hond^{u}**	**pŏshākh**
by-that-king.	Royalty-of	garment

trôwun,	**gadöyiyĕ-hond^{u}**	**pŏshākh**	**pūrun.**
was-put-off-by-him,	beggary-of	garment	was-put-on-by-him.

Biyĕ	**gȧnḍin**	**lāl**	**sath**	**matshi,**
Also	were-tied-by-him	rubies	seven	on-the-arm,

drāv	**yima**	**katha**	**pānts**	**sara**	**karani.**
he-went-forth	these	tales	five	testing	to-make.

3. Dapān wustād,—
(Is) saying the-teacher,—

Gŏḍañiy	**drāv**	**bĕñĕ-handis-shĕharas-kun.**
At-the-very-first	he-went-forth	his-sister's-city-towards.

Gur^{u}	**chus**	**khasun^{u}.**	**Wôt^{u}**	**yĕli**
A-horse	is-for-him	to-be-mounted.	He-arrived	when

nīzīkh	**ath-bĕñĕ-handis-shĕharas**	**lüz^{ü}n**
near	to-that-sister's-city	was-sent-by-him

shĕch^{i}	**amis-bĕñĕ,**	**"mĕ**	**kyāh**	**chuh**
a-message	to-that-sister,	"to-me	verily	is

pĕmot^{u}	**muhim.**	**Bŏh**	**kyāh**	**yimahö**
fallen	poverty.	I	of-course	should-come

tūr^{i}."	**Ami**	**lüz^{ü}nas**	**bĕñi**	**pot^{u}**
there-even."	By-that	was-sent-by-her-to-him	by-the-sister	back-again

phīrith	**shĕch^{i},**	**"mĕ**	**kyāh**	**rŏzan**
in-answer	a-message,	"to-me	of-course	will-remain

pāma	**wör^{i}vis-manz."**	**Pot^{u}**	**phīrith**
reproaches	my-father-in-law's-house-in."	Back-again	in-answer

lüz^{ü}nas	**biyĕ**	**shĕch^{i},**	**“ mĕ**	**yĕli**	**na**
was-sent-by-him-to-her	again	message,	“ to-me	when	not

bani	**tōr**	**yun^{u},**	**tō-ti**	**gatshĕm**	**ladun^{u}**
will-be-possible	there	to-come,	nevertheless	it-is-proper-to-me	to-be-sent

naphtsas	**kĕntshāh.**	**Ladaham-ay,**	**tath**
for-the-belly	something.	Thou-wilt-send-to-me-if,	to-that

gatshi	**gaṇḍ**	**karun^{u},**	**pĕṭha**	**gatshĕs**
it-is-proper	a-knot	is-to-be-made,	upon (it)	it-is-proper-for-it

mŏhar	**karüñ^{ü}**	**panüñ^{ü}.”**	**Ami**	**kür^{ü}**
the-seal	to-be-made	thine-own.”	By-that	was-done

bĕñi	**köm^{ü}āh.**	**Lodun**	**panañĕ-kĕnzĕ**
by-the-sister	deed-a.	Was-sent-by-her	(in) her-own-dish-cup

bata-hanā,	**yā**	**tshyoṭ^{u}**	**yā**	**shōtsh.**
a-little-boiled-rice,	(not caring whether it was) either	impure (leavings)	or	purity.

Pĕṭha	**kür^{ü}nas**	**panüñ^{ü}**	**mŏhar,**	**korun**
Upon (it)	was-made-by-her-for-it	her-own	seal,	was-made-by-her

rawāna	**amis-böyis.**	**Tȧm^{i}**	**yĕli**	**wuch^{ü}**
dispatching	to-that-brother.	By-him	when	was-seen

bĕñĕ-hünz^{ü}	**mŏhar,**	**roṭun,**	**ȧtiy**
the-sister-of	the-seal,	was-taken-by-him,	in-that-very-place

thôwun-dabövith.
was-buried-by-him.

4.	**Drāv**	**yāra-sanzi-wati.**	**Yĕli**	**wôt^{u}**
	He-went-forth	on-a-friend's-the-road.	When	he-arrived

nīzīkh	**sūzun**	**amis**	**mahanyuv^{u},**	**"yār,**
near	was-sent-by-him	to-him	a-man (saying),	"(thy) friend,

hasa,	**ôy.**	**Pātashöhī**	**chĕsna.**	**Suh,**
sir,	is-come-to-thee.	Royalty	is-to-him-not.	He,

hasa,	**chuy**	**muhimzad."**	**Yāran**	**yĕli**
sir,	is-verily	struck-by-adversity."	By-the-friend	when

būz^{u},	**drāv,**	**wôt^{u}**	**amis-yāras-nish.**
it-was-heard,	he-went-forth,	he-arrived	that-friend-near.

Dapān	**chus,**	**"hā**	**yāra,**	**kati**	**gōham**
Saying	he-is-to-him,	"O	friend-O,	whence	didst-thou-become-for-me

yōr	**pöda?"**	**Pakān**	**chih**	**dŏnaway.**
here	manifest?"	Going	they-are	both.

Amis	**ôs^{u}**	**miskīnī-hond^{u}**	**pŏshākh**	**nöl^{i}.**
To-that-one	was	poverty-of	garment	on-the-neck.

Dapān	**chus,**	**"yāra,**	**yih**	**khal^{a}t-ĕ-shöhī**
Saying	he-is-to-him,	"friend,	this	robe-of-royalty

dita	**mĕ.**	**Yih**	**myôn^{u}**	**pŏshākh**
please-give	to-me.	This	my	garment

tshunṭa	**ts^{a}h."**	**Yih**	**ās-na-bōzana,**	**"yih**
please-put-on	thou."	This	was-not-considered-by-him,	"this

chuh	**amis**	**miskīnī-hond^{u}**	**pŏshākh";**
is	to-that-one	beggary-of	garment";

yih	**ās-bōzana**	**khal^{a}t-ĕ-shöhī;**	**kami-mŏkha?**
this	was-considered	a-robe-of-royalty;	on-what-account?

Mahabata-söty.	**Gav.**	**Wöt^{i}**	**yāra-sond^{u}**
Affection-through.	He-went.	They-arrived	the-friend-of

gara.	**Yāran**	**kür^{ü}nas**	**ziyāphath**
house.	By-the-friend	was-made-by-him-for-him	a-feast

löyik-ĕ-pātashāh.	**Sapañĕs**	**ot^{u}-tāñ**	**z^{a}h**
worthy-of-a-king.	There-happened-to-him	there-up-to	two

katha	**sara.**
statements	in-investigation.

5.	**Drāv**	**wuñ**	**zanāni-handis-shĕharas-kun.**
	He-went-forth	now	(his) wife's-city-towards.

Wôt^{u}	**ath-shĕharas**	**and-kun.**	**Ati**
He-arrived	of-that-city	the-outskirt-towards.	There

ös^{ü}	**buḍ^{ü}**	**zanānā.**	**Byūṭh^{u}**	**ám^{i}-sandi-gari.**
was	an-old	woman-a-certain.	He-stayed	in-her-house.

Dopun	**amis-bujĕ-zanāni,**	**"ditam**	**drôt^{u}.**
It-was-said-by-him	to-that-old-woman,	"please-give-to-me	a-sickle.

Bŏh	**ana**	**yimis-guris-kyut^{u}**	**gāsa."**	**Drāv**
I	will-bring	this-horse-for	grass."	He-went-forth

gāsa	**anani.**	**Wuchun**	**ati**	**gāsa-mödānā,**
grass	to-bring.	Was-seen-by-him	there	grass-plain-a-certain,

ath^{i}	**chuh**	**lōnān.**	**Yih**	**ös^{ü}**	**rakh**
to-it-verily	he-is	reaping.	This	was	the-private-field

pātashĕha-sünz^{ü}.	**Ös^{i}**	**lārān**	**ṭahal^{i}.**
the-king-of.	Were	running-up	the-grooms.

Nyūkh	**raṭith**	**pananis-mējĕras-nish.**
He-was-taken-by-them	having-seized	their-own-master-of-the-horse-near.

Korukh	**köd.**	**Rāth**	**āyĕ.**	**Amis**
He-was-made-by-them	imprisoned.	Night	came.	To-him

chĕh	**gatshān**	**pöda**	**zanānā**	**akh,**
is	becoming	manifest	woman-a	one,

amis-mējĕras	**ziyāphathā**	**hĕth.**	**Yih**
to-that-master-of-the-horse	dish-of-food-a	having-brought.	He

chuh	**bihith**	**cārpāyi-pĕṭh.**	**Ziyāphath**
is	seated	a-bedstead-on.	The-dish-of-food

thüv^{ü}nas	**bōnṭha-kani.**	**Ath^{i}**	**wȧth^{i}**
was-placed-by-her-for-him	front-in.	To-it-verily	they-descended

khĕni	**dŏnaway.**	**Hanā**	**h^{a}rēyĕkh.**	**Yih**
to-eat	both.	A-little	remained-over-for-them.	This

dyutukh	**amis-ködis.**	**Kor^{u}has**	**ālav,**
was-given-by-them	to-this-prisoner.	Was-made-by-them-to-him	a-call,

"hatō	**ködyau,**	**yih**	**khyuh**	**sön̄^{ü}**
"ho	prisoner-O,	this	eat	our

tshēṭh-han."	**Köd^{i}**	**roṭ^{u},**	**khyōn.**	**Ȧtiy**
waste-food-a-little."	By-the-prisoner	it-was-taken,	it-was-eaten-by-him.	There-verily

chuh	**pananĕ**	**jāyĕ**	**bihith.**	**Yimav-dŏyav**
he-is	in-his-own	in-place	seated.	By-these-two

kür^{ü}	**tamaskhurī;**	**ath-palangas**	**phüṭ^{ü}**
was-made	jesting;	to-that-bedstead	was-broken

tür^{ü}.	**Korukh**	**ālav**	**amis-ködis,**	**"ʦ^{a}h**
the-tenon.	Was-made-by-them	a-call	to-that-prisoner,	" thou

wuchta,	**yith-palangas**	**phüṭ^{ü}**	**tür^{ü},**	**ʦĕ**
please-see,	to-this-bedstead	is-broken	the-tenon,	to-the

mā	**tagiy."**	**Ȧm^{i}**	**dop^{u}nakh,**	**"āñ,**
I-wonder-if	it-will-within-thy-power."	By-him	it-was-said-to-them,	" yes,

tagĕṁ-nā ?	**Hamsāyĕ**	**chim**	**chān."**
will-it-not-be-within-my-power ?	Neighbours	are-to-me	carpenters."

Dop^{u}has,	**" wŏla."**	**Wôt^{u}**	**ot^{u}.**	**Ami-**
It-was-said-by-them-to-him,	" come."	He-arrived	there.	By-that-

zanāni	**parzanôw^{u}**	**panun^{u}**	**khāwand.**
woman	he-was-recognized (as)	her-own	husband.

Ȧm^{i}	**ös^{ü}-parzanöv^{ü}müʦ^{ü}**	**brōnṭh,**	**yĕli**	**yih**
By-him	she-had-been-recognized	before,	when	this

bata-han	**diʦ^{ü}has.**	**Yih**	**zanāna**	**chĕh**
food-a-little	was-given-by-them-to-him.	This	woman	is

dapān	**amis-mējĕras,**	**" wuñ**	**kyāh**	**karav ?**
saying	to-this-master-of-the-horse,	" now	what	shall-we-do ?

Yih	**chuh**	**myôn^{u}**	**khāwand.**	**Yih**	**gaʦhi**
This	is	my	husband.	He	is-proper

mārun^{u}	**rātas-rāth."**	**Hukum**	**dyutun**
to-be-killed	this-very-night."	An-order	was-given-by-him

mārawātalan.	**Dop^{u}nakh,**	**" niyūn**	**yih**
to-the-executioners.	It-was-said-by-him-to-them.	" take-him	this

köd^{i},	**gatshi**	**mārun^{u};**	**wölinj^{ü}**	**gatshĕs**
prisoner,	he-is-proper	to-be-killed ;	the-heart	is-proper-of-him

yūr^{i}	**anüñ^{ü}."**	**Nyūkh**	**yih**	**köd^{i}**
here-even	to-be-brought."	Was-taken-by-them	this	prisoner

shĕharas-nĕbar.	**Ȧm^{i}**	**dyut^{u}nakh**	**sawāl,**
the-city-outside.	By-him	was-given-by-him-to-them	a-petition,

"mĕ	**tröv^{i}tav**	**yĕla,**	**bŏh**	**chalahö**	**atha**
"me	please-to-let-me-loose	from-restraint,	I	would-wash	the-hands

buth^{u},	**Khŏdāyĕs-kun**	**karahö**	**zārapār."**
face,	God-towards	I-would-make	ejaculations."

Trôwukh	**yĕla.**	**Wuch^{ü}n**	**āba-hanā,**
He-was-let-loose-by-them	from-restraint.	Was-seen-by-him	water-a-little,

cholun	**atiy**	**atha**	**buth^{u}.**	**Khŏdā-Sŏbas-**
was-washed-by-him	there-indeed	the-hands	face.	God-the-Lord-

kun	**korun**	**zārapār.**	**Atha**	**pyōs**
towards	was-made-by-him	ejaculation.	The-hand	fell-of-him

yiman-lālan-satan-pĕṭh,	**yim**	**tati**	**ösis**
these-rubies-seven-on,	which	there	were-of-him

gȧnḍ^{i}mȧt^{i}	**matshi.**	**Yiman**	**dopun**	**mārawātalan-**
tied	on-the-arm.	To-these	it-was-said-by-him	to-executioners-

tsŏn,	**"hata-sa,**	**mĕ**	**trövyuv**	**yĕla.**	**Nŏm**
four,	"O-sirs,	me	let-ye-me	from-restraint.	These

chiwa	**lāl**	**sath.**	**T̲s̲ōr**	**chiwa**	**tŏhĕ**
are-for-you	rubies	seven.	Four	are-for-you	for-you

ʦŏn zanĕn. Trih chiwa myön^{i} tŏhĕ-
four persons. Three are-for-you mine you-

nish.”
with.”

6. **Ot^{u}-tāñ karĕn ʦōr katha sara.**
There-up-to were-made-by-him four statements tested.

Pönʦim^{u} kath gayĕs mashith. Āv,
The-fifth statement went-for-him forgotten. He-came.

wôt^{u} panun^{u} gara. Biyĕ wanān chuh
he-arrived his-own house. Again saying he-is

timan pānʦan zanĕn, “waniv-sa kyāh
to-those five persons, “say-ye-sirs what

wañĕwa tŏhĕ pānʦ katha.” Yih
were-said-by-you by-you five statements.” He

wọ̆thus pot^{u} phīrith,
arose-to-him back-again in-answer,

“Pātashĕham, kaʦa katha karĕth sara?”
“My-king, how-many statements were-made-by-thee tested?”

Dop^{u}nakh pātashĕhan, “ʦōr katha.”
It-was-said-by-him-to-them by-the-king, “four statements.”

Yimav dop^{u}has, “kusa kusa?”
By-them it-was-said-by-them-to-him, “which which?”

Dop^{u}nakh pātashĕhan,
It-was-said-by-him-to-them by-the-king,

“Āsh^{ĕ}nāv chih pȧz^{i}-pọ̈th^{i} āsanas.
“Relations are really-truly for-existence (of wealth).

Yār	**chuh**	**na-āsanas.**	**Ti-ti**	**pozuy.**
A-friend	is	for-non-existence (of wealth).	That-also (is)	true-verily.

Zanāna	**sa**	**chĕna**	**panüñ^{u},**	**yĕsa**	**na**
Woman	that	is-not	one's-own,	who	not

pānas-söty	**chĕh.**	**Ti-ti**	**pozuy.**
oneself-with	is.	That-also	true-verily.

Dyār	**chih**	**bakār**	**sapharas.**	**Ti-ti**
Monies	are	useful	for-a-journey.	That-also

pozuy.
true-verily.

Yima	**tsōr**	**katha**	**karĕmav**
These	four	statements	were-made-by-me-for-you

sara.	**Wuñ**	**wanyūm**	**pöntsim^{u}**	**kath."**
tested.	Now	tell-ye-me	the-fifth	statement."

Dop^{u}nas	**àm^{i}**	**shĕkhtsan**	**pot^{u}**	**phīrith,**
It-was-said-by-him-to-him	by-this	by-person	back-again	in-answer,

"rŏpayĕ	**hath**	**gatshĕm**	**dyun^{u}."**	**Dyut^{u}nas**
"rupees	hundred	are-proper-to-me	to-be-given."	Was-given-by-him-to-him

pātashĕhan.	**Dop^{u}nas,—**
by-the-king.	It-was-said-by-him-to-him,—

"Yus	**rātas**	**bedār**	**rōzi,**
"He-who	by-night	awake	will-remain,

suy	**zēni**	**Rājĕ-Bikarmājĕtüñ^{u}**	**kür^{u}."**
he-only	will-win	King-Vikramâditya's	daughter."

7.	**Pātashĕhan**	**kür^{u}**	**köm^{u}.**	**Lôgun**
	By-the-king	was-done	a-deed.	Was-imitated-by-him

phakīr. Gav, wôt^{u} Rājĕ-Bikarmājĕtun^{u}
a-faqīr. He-went, he-arrived King-Vikramâditya's

gara. Nazarbāzav kür$^{\ddot{u}}$ nazar,
house. By-the-watchers was-done watching,

khabardārav niyĕ khabar amis-rājĕs.
by-the-newsmen was-brought news to-this-king.

Dop^{u}has, "rājĕ-söba, phakīrā akh
It-was-said-by-them-to-him, "King-Sir, faqīr-a one

gamot^{u} pöda. Yihuy dapān, 'bŏh
(is) become manifest. He-verily (is) saying, 'I

zēnan rājĕ-sünz$^{\ddot{u}}$ kūr$^{\ddot{u}}$.'" Rājĕ wanān
will-win-her the-king's daughter.'" The-king saying

chukh pot^{u} phīrith, "az-tāñ kötyāh
is-to-them back-again in-answer, "today-up-to how-many (are)

gamàt^{i} rājĕzāda ati māra! Wuñ gav
gone princes here to-death! Now is-gone

yih phakīr hawāla-y-Khŏdā, ada yā
this faqīr (in) the-care-of-God, then either

lasi yā mari. Gatshiv, khölyūn
he-will-survive or he-will-die. Go-ye, cause-ye-him-to-mount

kuṭhis-manz." Yĕti yih rājĕ-sünz$^{\ddot{u}}$ kūr$^{\ddot{u}}$
the-room-in." Where this king's daughter

ös$^{\ddot{u}}$, palang trôw^{u}has shīrith. Khoth^{u}
was, a-bed was-put-by-them-for-him having-made-ready. Ascended

yih phakīr palangas-pĕṭh. Amis-khôtūni
this faqīr the-bed-on. To-this-lady

dits^{ü}n zīr^{ü}. Karĕn amis-söty katha.
was-given-by-him a-push. Were-made-by-him her-with speeches.

Katha karith kür^{ü}n köm^{ü}. Ath-pŏshākas
Speeches having-made was-done-by-him a-deed. (Of) that-garment

kür^{ü}n shĕkal yinsān-hish^{ü}. Pāna
was-made-by-him a-form a-human-being-like. He-himself

drāv dūr-pahān, byūṭh^{u} nazari. Shĕmāh
went-forth distance-a-little, he-sat in-watch. A-lamp-flame

chuh dazān. Amis-khôtūni-handi-shikama-manza
is burning. This-lady's-belly-from-in

drāv ạj^{a}dāh. Tsāv ath-pŏshākas-manz,
issued a-python. It-entered that-garment-in,

yĕth yih ȧm^{i}-phakīran yinsān-hyuh^{u}
which this by-this-faqīr a-human-being-like

kor^{u}mot^{u} ôs^{u}. Yih chuh d^{a}nān, tsāp^{i}
made was. This he-is shaking, bites

hĕwān. Ati yĕli na yinsān ôs^{u},
(he is) taking. Here when not human-being it-was,

biyĕ tsāv yih ạj^{a}dāh khôtūni-shikamas-
again entered this python (of)-the-lady's-belly-

manz. Ȧm^{i}-phakīran kür^{ü} saragī. Balāy
in. By-this-faqīr was-done testing. The-evil-spirit

chĕh amis-khôtūni-handis-shikamas-manz. Nĕbar
is this-lady's-belly-in. External

kĕ̃h chĕna. Āv phakīr, wôt^{u} biyĕ
any is-not. Came the-faqīr, he-arrived again

ath-palangas-nishĕ.	**Khôtūni**	**dits^{u}n**	**zīr^{u},**
that-bed-near.	To-the-lady	was-given-by-him	a-push,

katha	**karĕn**	**amis-söty.**	**Ath-pŏshākas**
speeches	were-made-by-him	her-with.	To-that-garment

korun	**biyĕ**	**yinsān-hyuh^{u},**	**gav**	**biyĕ**
it-was-made-by-him	again	a-human-being-like,	went	again

phakīr,	**byūṭh^{u}**	**dūri-pahān.**	**Shĕmāh**	**chuh**
the-faqīr,	he-sat	at-a-distance-a-little.	A-lamp-flame	is

dazön^{i}.	**Athas-kĕth**	**küḍ^{u}n**	**shĕmshēr.**
burning-verily.	The-hand-in	was-drawn-forth-by-him	a-sword.

Amis-khôtūni-handi-shikama-manza	**log^{u}**	**nērani**
This-lady's-the-belly-from-in	began	to-issue

yih	**ạj^{a}dāh.**	**Log^{u}**	**ath-pŏshākas-manz**	**atsani.**
this	python.	It-began	this-garment-in	to-enter.

Tuj^{u}n	**shĕmshēr,**	**chuh**	**amis-ạj^{a}dāhas**
Was-raised-by-him	the-sword,	he-is	to-this-boa-constrictor

katarān,	**môrun,**	**karĕnas**	**gañĕ,**
cutting-to-pieces,	t-is-killed-by-him,	were-made-by-him-of-it	lumps,

tshunun	**ath-palangas-tal.**	**Khot^{u}**	**pāna**
it-was-put-by-him	that-bed-under.	He-mounted	himself

palangas-pĕṭh,	**shĕmshēr**	**dits^{u}n**	**shānd,**
the-bed-upon,	the-sword	was-put-by-him	(under) the-pillow

ta	**shọ̆ng^{u}.**
and	he-went-to-sleep.

8. **Rāth gayĕ ādā, subuh log^{u} yini.**
The-night went (to) completion, morning began to-come.

Ȧm^{i}-Rājĕ-Bikarmājĕtan dop^{u} mārawātalan,
By-this-King-Vikramâditya it-was-said to-the-executioners,

"gatshiv. Yih phakīr āsi mumot^{u}.
"go-ye. This faqīr will-be dead.

Yŏhay wālyūn. Az-tāñ kötyāh
Him-verily bring-ye-down-him. Today-up-to how-many

rājĕzāda gamȧt^{i} māra, ta yi-ti
princes (are) gone to-death, and this-one-also

āsi mumot^{u}." Khȧt^{i} ath-kuṭhis-manz.
will-be dead." They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.
Was-seen-by-them the-faqīr safe-sound living-verily.

Nazarabāzav kür^{ü} nazar, khȧbardārav
By-the-watchers was-done watching, by-the-newsmen

niyĕ khabar rājĕs. Dop^{u}has,
was-brought news to-the-king. It-was-said-by-them-to-him,

"Rājĕ-sa, phakīr chuh zinday." Rājĕ-söb
"King-Sir, the-faqīr is living-verily." The-king-Sir

khot^{u} pāna kuṭhis-manz. Karān chuh
ascended himself the-room-in. Doing he-is

mŏbārakh amis-phakīras. Dapān chus,
congratulation to-this-faqīr. Saying he-is-to-him,

"phakīra, ts^{a}h wanta kĕtha-pöṭh^{i} bacyōkh."
"faqīr-O, thou tell-please in-what-manner thou-escapedst."

Dapān chus phakīr, "bĕdār rōzana-söty.
Saying is-to-him the-faqīr, "awake remaining-by.

Rājĕ-sa,	**kar**	**nazar**	**palangas-tal.”**	**Rājĕn**
King-Sir,	do	looking	the-bed-under.”	By-the-king

kür^{ü}	**nazar.**	**Wuchun**	**palangas-tal**
was-done	looking.	Was-seen-by-him	the-bed-under

balāyā	**akh.**	**Tröv^{u}müts^{ü}**	**phakīran**	**mörith.**
evil-spirit-a	one.	(It-was) put	by-the-faqīr	having-killed.

Dapān	**chuh**	**phakīr**	**amis-rājĕs,**	**“zabān**
Saying	is	the-faqīr	to-this-king,	“promise

kyāh	**chĕy**	**kür^{ü}müts^{ü}?”**	**Rājĕ**	**chus**
what	is-by-thee	made?”	The-king	is-to-him

dapān,	**“poz^{u}**	**chuh,**	**Khŏdāy**	**chuh**
saying,	“true	is,	God-verily	is

kunuy.”	**Phakīr**	**chus**	**dapān,**	**“yih,**
one-only.”	The-faqīr	is-to-him	saying,	“this,

hasa,	**chĕy**	**ȧt^{i}**	**panüñ^{ü}**	**kūr^{ü}.**	**Mĕ**
Sir,	is-to-thee	here-verily	thine-own	daughter.	To-me

di-sa	**panun^{u}**	**nishāna.”**	**Dits^{ü}nas**	**wöj^{ü}**
give-Sir	thine-own	token.”	Was-given-by-him-to-him	a-ring

amis-phakīras.	**Phakīra-sünz^{ü}**	**wöj^{ü}**	**rüṭ^{ü}**
to-this-faqīr.	The-faqīr's	ring	was-taken

ȧm^{i}-rājĕn.
by-this-king.

9. Drāv	**phakīr,**	**wôt^{u}**	**panun^{u}**	**shĕhar.**
Went-forth	the-faqīr,	he-arrived	his-own	city.

Phakīriyĕ-hond^{u}	**jāma**	**tshunun-kaḍith.**
Faqīrhood-of	coat	was-doffed-by-him.

Pātashŏhī-hond^{u}	**pŏshākh**	**pūrun.**	**Dyutun**
Royalty-of	robe	was-put-on-by-him.	Was-given-by-him

hukum	**lashkari,**	**"nīriv-sa**	**mĕ**	**söty."**
order	to-the-army,	"go-ye-forth-sirs	me	with."

10.	**Dapān**	**wustād,—**
	(Is) saying	the-teacher,—

Gŏḍañiy	**gav**	**ath-bĕñĕ-handis-shĕharas.**	**Yih**
At-the-very-first	he-went	to-that-sister's-city.	This

pātashāh-ti	**ôs^{u}**	**bāj**	**tārān**	**amis^{ü}y-pātashĕhas.**
king-also	was	tribute	paying	to-this-very-king.

Ün^{ü}n	**bĕñĕ**	**panüñ^{ü},**	**thüv^{ü}nas**	**bōnṭha-kani**
Was-brought-by-him	the-sister	his-own,	was-placed-by-him-to-her	in-front

sa	**tami-dŏhüc^{ü}**	**ziyāphath,**	**yĕth**	**tami-**
that	of-that-day	present-of-food,	to-which	by-that-

bĕñi	**mŏhar**	**ös^{ü}s**	**pĕṭha**	**kür^{ü}müts^{ü}.**
sister	seal	was-for-it	on	made.

Dapān	**chus,**	**"yih**	**chyā**	**mŏhar**	**cyöñ^{ü}?"**
Saying	he-is-to-her,	"this	is	seal	thine?"

Dop^{u}nas	**phīrith,**	**"myöñ^{ü}y**	**chĕh."**	**Dapān**
It-was-said-by-her-to-him	in-answer,	"mine-verily	it-is."	Saying

chus	**yih**	**pātashāh,**	**"bŏy**	**kyāh**	**gōs**
is-to-her	this	king,	"I-verily	of-a-surety	am

tami-dŏhuk^{u}	**miskīn.**	**Pȧz^{i}-pöṭh^{i}**	**chuh**	**āsh^{ĕ}nāv**
of-that-day	the-beggar.	Truly	is	a-relation

āsanas."
for-existence (of wealth)."

11. **Hĕʦ^{u}n amis-pātashĕhas-ti lashkar,**
Was-taken-by-him of-that-king-also the-army,

dyutun kadam yāra-sond^{u} kun. Wôt^{u}
was-put-by-him footstep the-friend-of direction. He-arrived

yāras-nish. Yāran kür^{ü} ziyāphath
the-friend-near. By-the-friend was-made a-feast

yiman-dŏn pātashöhiyĕn-kiʦ^{ü}. Rāth küḍ^{ü}kh
these-two kingdoms-for. Night was-passed-by-them

ȧt^{i}, sub^{a}han drāy.
there, at-dawn they-went-forth.

12. **Dyutun kadam ath-hihara-sandis-shĕharas-kun.**
Was-put-by-him footstep that-the-father-in-law's-the-city-towards.

Anān chuh nād dith amis-pātashĕhas.
Bringing he-is call having-given to-this-king.

Dapān chus, "anukh-sa ṭahȧl^{i}. Timav
Saying he-is-to-him, "bring-them-Sir the-grooms. By-them

chuh cyā̃nĕ-rakhi-manza ʦūr roṭ^{u}mot^{u}. Suh
is thy-private-field-from-in a-thief seized. He

kati chukh thôw^{u}mot^{u}?" Ȧnikh ṭahȧl^{i},
where is-by-them put?" Were-brought-by-them the-grooms,

dop^{u}hakh, "yus tŏhĕ ʦūr roṭ^{u}wa
it-was-said-by-them-to-them, "what by-you thief was-seized-by-you

rakhi-manza, suh kati chuwa
the-private-field-from-in, he where is-by-you

thôw^{u}mot^{u} ?"	**Yimav**	**won^{u},**	**"pātashĕham,**
put ?"	By-them	it-was-said,	"my-king,

asĕ	**chuh**	**kor^{u}mot^{u}**	**hawāla**	**pananis-**
by-us	he-is	made	in-custody	to-our-own-

apsaras-mējĕras."	**Onukh**	**mējĕr.**	**Dop^{u}has,**
officer-the-master-of-the-horse."	Was-brought-by-them	the-master-of-the-horse.	Was-said-by-them-to-him,

"nŏmav	**ṭahalyav**	**koruy**	**hawāla**	**ʦūr,**
"by-these	grooms	was-made-to-thee	in-custody	a-thief,

suh	**kati**	**thôwuth ?"**	**Yih**	**chukh**	**dapān,**
he	where	was-put-by-thee ?"	He	is-to-them	saying,

"mĕ	**ḍyūṭh^{u}-na."**	**Ṭahȧl^{i}**	**chis**	**karān**
"by-me	he-was-seen-not."	The-grooms	are-to-him	making

gawöy^{i},	**"pātashĕham,**	**asĕ**	**kor^{u}**	**tāhkhīth**
witnessing,	"my-king,	by-us	was-made	certainly

amis	**hawāla."**	**Dop^{u}nakh**	**ȧm^{i}-pātashĕhan,**
to-him	in-custody."	Was-said-by-him-to-them	by-this-king,

yus	**tami-dŏha**	**phakīr**	**lögith**	**ôs^{u},**
he-who	on-that-day	faqīr	having-made-himself-to-resemble	was,

suy	**chukh**	**dapān,**	**"anyūkh**	**mārawātal**
he-verily	is-to-them	saying,	"bring-ye-them	the-executioners

ʦōr.	**Tim**	**wanan**	**pānay."**	**Ȧnikh**	**tim.**
four.	They	will-say	themselves-verily."	Were-brought-by-them	they.

Dapān	**chukh**	**yih**	**pātashāh,**	**"tŏhĕ-nish**
Saying	is-to-them	this	king,	"you-near

chuh	amānath	tas-phakīra-sond^{u},	suh
is	a-deposit-in-trust	of-that-faqīr,	that

diyiv	yūr^{i}."	Yimav-mārawātalau	kür^{ü}
give-ye	here-verily."	By-these-executioners	was-done

köm^{ü}.	Kȧḍikh	yim	lāl	sath,	thövikh
a-deed.	Were-produced-by-them	these	rubies	seven,	were-put-by-them

pātashĕhas	bōnṭha-kani.	Satav-manza
to-the-king	in-front.	The-seven-from-in

tulin	tsōr,	kȧr^{i}nakh	hawāla.	Dop^{u}nakh,
were-lifted-by-him	four,	were-made-by-him-to-them	in-charge.	It-was-said-by-him-to-them,

"yim	kȧm^{i}	ös^{i}wa	dit^{i}mȧt^{i}?"	Dop^{u}has,
"these	by-whom	were-to-you	given?"	Was-said-by-them-to-him,

"phakīran-ȧk^{i}."	"Tȧm^{i}	kami	ḅāpath?"
"by-faqīr-one."	"By-him	on-what	account?"

"Suh	ôs^{u}	dyut^{u}mot^{u}	yim^{i}-mējĕran
"He	was	given	by-this-master-of-the-horse

mārana-bāpath."	Dapān	chuh	pātashāh
killing-for."	Saying	is	the-king

amis-mējĕras-kun,	"mĕ	chukhnā	parzanāwān?
this-master-of-the-horse-to,	"me	art-thou-not	recognizing?

Bŏy	kyāh	gōs	suh	phakīr	yus
I-verily	certainly	am	that	faqīr	who

köd	ôs^{u}than	kor^{u}mot^{u}.	Gŏḍan̄	āyĕ
imprisoned	was-by-thee-he	made.	At-first	came

sa	khôtūna	ziyāphath	hĕth.	Khĕyĕv
that	lady	a-dish-of-food	taking.	Was-eaten

yĕkh-jāh.	**Hᵃryōv**	**ʦhyoṭᵘ.**	**Korᵘwa**	**mĕ**
in-one-place.	Remained-over	waste-food.	Was-made-by-you	to-me

ālav;	**dopᵘwam,**	**wŏla**	**ködyau,**	**yih**
a-call;	it-was-said-by-you-to-me,	'come	prisoner-O,	this

khyō	**sônᵘ**	**ʦhyoṭᵘ.'**	**Tami-pata**	**ās**	**bŏh.**
eat	our	waste-food.'	That-after	came	I.

Roṭᵘ	**mĕ**	**ta**	**khyauv.**	**Tami-pata**
Was-taken	by-me	and	was-eaten.	That-after

kürᵘ̈wa	**murdamāzörⁱ.**	**Phüṭᵘ̈wa**	**palangas**
was-made-by-you	laughing-joking.	Was-broken-for-you	of-the-bedstead

türᵘ̈.	**Korᵘwa**	**mĕ**	**ālav,**	**'ʦᵃh**	**mā**
the-tenon.	Was-made-by-you	to-me	a-call,	'thou	I-wonder-if

zānakh	**yith-palangas**	**wāṭh**	**karith?'**
thou-wilt-know	to-this-bedstead	joining	having-made?'

Mĕ	**dopumᵃwa,**	**'āñ,**	**zāna-nā?**	**Hamsāyĕ**
By-me	it-was-said-by-me-to-you,	'yes,	shall-I-not-know?	A-neighbour

chum	**chān.'**	**Palangas**	**dyutumᵃwa**
is-to-me	a-carpenter.'	To-the-bedstead	was-given-by-me-for-you

wāṭh	**karith.**	**Ami-panañi-zanāni**	**parzanôwus.**
joining	having-made.	By-this-my-own-wife	I-was-recognized.

Dopᵘnay	**ʦĕ,**	**'yüh**	**chuh**	**myônᵘ**
It-was-said-by-her-to-thee	to-thee,	'this	is	my

khāwand.	**Yih**	**chuh**	**āmotᵘ**	**phakīr**
husband.	He	is	come	a-faqīr

lögith.	**Yih**	**gaʦhi**	**rātas-rāth**	**mārun^{u}.'**
having-made-himself-to-resemble.	He	is-proper	this-very-night	to-be-killed.'

Kor^{u}thas	**hawāla**	**nŏman-mārawātalan.**
Was-made-by-thee-I	in-charge	to-these-executioners.

Yiman	**āv**	**ār**	**myôn^{u}.**	**Yimav**	**trôw^{u}has**
To-them	came	pity	of-me.	By-them	was-let-by-them-I

yĕla.	**Yiman**	**ditim**	**lāl**	**sath.**	**T̲s̲ōr**
from-restraint.	To-them	were-given-by-me	rubies	seven.	Four

ditim	**ʦŏn-zanĕn,**	**trih**	**thöv^{i}māt^{i}**	**amānath.**
were-given-by-me	to-four-persons,	three	placed	as-deposit.

Yit^{i}-kyāh	**chim**	**tim**	**lāl**	**trih,**	**ʦōr**
Here-in-fact	are-to-me	those	rubies	three,	four

chim	**dit^{i}māt^{i}**	**nŏman-ʦŏn-zanĕn.**	**Yit^{i}-kyāh**
are-by-me	given	to-these-four-persons.	Here-in-fact

chiy	**tim**	**ti."**	**Khôl^{u}nas**	**zima**
are-verily	those	also."	Was-caused-to-mount-by-him-on-him	the-responsibility

takhsīr.
(for) the-crime.

13.	**Dapān**	**wustād,—**
	(Is) saying	the-teacher,—

Dyutun	**hukum**	**panañi-lashkari.**	**Koḍun**
Was-given-by-him	the-order	to-his-own-army.	Was-dragged-out-by-him

yih	**mējĕr**	**ti,**	**yih**	**panüñ^{u}**	**zanāna**
this	master-of-the-horse	both,	this	his-own	wife

ti.	**Khananôwun**	**khŏḍ,**	**ʦhananövin**
and.	Was-caused-to-be-dug-by-him	a-pit,	were-caused-to-be-cast

dŏnaway	**ath-khŏḍas,**	**karanöv^{u}n**	**kañĕ-küñ^{u}.**
both	(into) that-pit,	was-caused-to-be-done-by-him	lapidation.

Atiy	**chuh**	**likhān**	**söhib-i-kitāb,—**
Here-verily	is	writing	a-master-of-books,—

"Shrākh,	**sar^{a}ph,**	**mạkh^{a}r-i-zan,**	**bē-wŏphā."**
"A-knife,	a-serpent,	coquetry-of-a-woman,	treacherous."

14.	**Drāv**	**ati**	**phīrith**	**yih**	**pātashāh.**
	Went-forth	from-there	returning	this	king.

Wôt^{u}	**ot^{u}**	**Rājĕ-Bikarmājĕtun^{u}**	**gara.**
He-arrived	there	King-Vikramāditya's	house.

Diwān	**chih**	**rājĕs**	**khabar,**	**"pātashāh**
Giving	they-are	to-the-king	news,	"a-king

chuh	**āmot^{u}**	**pananĕn-bāʦan."**	**Rājĕ**	**chukh**
is	come	for-his-own-people-of-the-house (i.e. wife)."	The-king	is-to-them

dapān,	**"sa**	**chĕh**	**phakīra-sünz^{u}.**
saying,	"she	is	a-faqīr-of.

Pātashāha-sünz^{u}	**chĕna."**	**Pātashāh**	**chus**
A-king-of	she-is-not."	The-king	is-to-him

dapān,	**"bŏy**	**gōs**	**suh**	**p̣hakīr.**	**Mĕ-nishĕ**
saying,	"I-verily	am	that	faqīr.	Me-near

chuh	**cyôn^{u}**	**nishāna,**	**ʦĕ-nishĕ**	**chuh**
is	thy	token,	thee-near	is

myôn^{u}	**nishāna."**	**Dapān**	**chus**	**rājĕ,**
my	token."	Saying	is-to-him	the-king,

"tami-dŏhüc$^{\ddot{u}}$	**phakīrī**	**kyāh**	**gayĕ́?**	**azic$^{\ddot{u}}$**
" of-that-day	faqīrhood	why	was?	of-today

pātashöhī	**kyāh**	**gayĕ?"**	**Dapān**	**chus**
royalty	why	became?"	Saying	is-to-him

pātashāh,	**"mĕ**	**āsa**	**hĕtsamatsa**	**katha**
the-king,	" by-me	were	taken	statements

pānts	**mŏl^{i}.**	**Timay**	**ôsus**	**sara**	**karān.**
five	at-a-price.	Them-verily	I-was	tested	making.

Tamiy	**ôsum**	**lôg^{u}mot^{u}**	**phakīr."**	**Rājĕn**
Therefore	was-by-me	taken-the-semblance-of	a-faqīr."	By-the-king

kür$^{\ddot{u}}$	**köm$^{\ddot{u}}$.**	**Dit^{i}nas**	**söty**	**panȧn^{i}**
was-done	a-deed.	Were-given-by-him-to-him	in-company	his-own

böts$^{\ddot{u}}$.	**Drāv,**	**wôt^{u}**	**pananis-shĕharas-**
people-of-the-house (i.e. wife).	He-went-forth,	he-arrived	his-own-city-

manz.	**Chuh**	**karān**	**rājy.**	**Wa-salām,**
in.	He-is	doing	ruling.	And-the-peace,

wa-yikrām.
and-respect.

XI.—PHŌRSAṬ SÖHIBUN^{U} SHĀR YĔLI YĀRKAND ZĒNANI GAV

XI.—FORSYTH SĀHIB-OF POEM WHEN YĀRKAND TO-CONQUER HE-WENT

Yiy	**mĕ**	**ḍyūṭh^{u}may,**	**tī**	**gatshta**
What-verily	by-me	was-seen-by-me-verily,	that-verily	please-go-thou

bōzān.
hearing.

Yārkand	**anōn**	**zēnān.**	1
Yārkand	we-shall-bring-it	conquering.	1

Gŏḍañ	**dop^{u}**	**Mȧl^{i}kāñi,**	**“kus**	**kari**
First	was-said	by-the-Queen,	“who	will-do

yuhay	**kār ?**
this-very	work ?

Phōrsaṭ	**chuh**	**zōrāwār.**
Forsyth	is	powerful.

Rājĕ,	**bĕh**	**Yārkand,**	**bāj**	**gatsh**
O-king,	sit-thou	(in) Yārkand,	tribute	go

tārān.
taking:

Yārkand	**anōn**	**zēnān.”**	2
Yārkand	we-shall-bring-it	conquering.”	2

Landana-pĕṭha	**Yārkand**	**yimav**	**kor^{u}**
London-from	(up to) Yārkand	by-whom	was-done

tay.
authority.

Mashhūr,	**hā,**	**ʦŏpôr^{u}**	**gay.**
Celebrated,	Ha,	on-all-sides	they-became.

Gŏḍañ	**Sŏnamargi**	**chāwān**	**pōshĕ-mödān.**
First	at-Sonamarg	(they-were) enjoying	(the-odours-of) the-flower-meadows.

Yārkand	**anōn**	**zēnān.**	**3**
Yārkand	we-shall-bring-it	conquering.	3

Hukm-i-Māhrāj	**Bŏṭanis**	**brō̃h**	**drāv,**
The-order-of-the-Mahārāja	to-Tibet	in-advance	issued,

“ Baltī,	**tum**	**āgē**	**jāv.**
“ O-Baltīs,	you	ahead	go-ye.

Pīchē	**jāwō**	**Kashmīr**	**nālē**	**cālān.”[1]**
Afterwards	go-ye	to-Kashmīr	with	a-certificate-of-dispatch.”

Yārkand	**anōn**	**zēnān.**	**4**
Yārkand	we-shall-bring-it	conquering.	4

Rasad	**say**	**ʦŏpôr^{u}**	**kür$^{\ddot{u}}$hay**	**taraphan.**
Assembling	that-very	on-all-sides	was-made-by-them-for-you	in-(all) directions.

Gŏḍa	**log^{u}**	**Marāz-i-Pargan.**
At-first	was-reached	Marāz-of-the-Pargana.

Tim	**wadān**	**ösī,**	**“ kot^{u}**	**lāg^{i}**	**gör-zān ?”**
They	lamenting	were,	“ where	(are we) arrived	ignorant-ones ? ”

Yārkand	**anōn**	**zēnān.**	**5**
Yārkand	we-shall-bring-it	conquering.	5

Timan	**Bŏṭa-garan**	**Köshir^{i}**	**thöv^{i}k^{i},**
In-those	Tibetan-houses	Kāshmīrīs (were)	stationed,

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[1] This speech of the Mahārāja of Kashmīr is meant to be in Hindī.

Q

Bŏṭa-böy^{i}	**brũh**	**nyöv^{i}k^{i}.**
The-Tibetan-brothers	in-advance (were)	dispatched.

Gur^{i}	**bīṭh^{i}**	**ḍākas,**	**zŏmba**	**chih**
Horses	were-stationed	for-the-post,	yaks	are

gāsa	**sārān.**
grass	conveying-and-piling.

Yārkand	**anōn**	**zēnān.**	**6**
Yārkand	we-shall-bring-it	conquering.	6

Barāyĕ	**kŏmbakas**	**zanānan**	**chih**
In-the-way-of	for-reinforcement	women	they-are

sọmb^{a}rān,
collecting,

Zyun^{u}	**ta**	**gāsa**	**wartāwān.**
Firewood	and	grass	distributing.

Ajĕ	**āsa**	**pyāwal,**	**kẽh**	**āsa**	**dujān.**
Half (i.e. some)	were	fresh-from-childbed,	some	were	pregnant.

Yārkand	**anōn**	**zēnān.**	**7**
Yārkand	we-shall-bring-it	conquering.	7

Gur^{i}	**manganöv^{i}hay**	**kŏkar-gāman,**
Horses	were-demanded-by-them	(in)-fowl-villages,

" Chuh "	**karun^{u}**	**yim**	**na**	**zānan.**
" Tchk " (is)	to-be-made (by-those)	who	not	know (how to make the sound).

" Hȧr^{i} hȧr^{i} "	**karān**	**ös^{i}**	**timan**
" Hȧr^{i} hȧr^{i} "	making	they-were	them

pakanāwān.
causing-to-go.

Yārkand	**anōn**	**zēnān.**	**8**
Yārkand	we-shall-bring-it	conquering.	8

Kala	**kȧn^{i}**	**dŏmbij$^{\ddot{u}}$**	**chĕs,**	**laṭi**
Head	in-the-direction	crupper	is-to-it,	tail

kȧn^{i}	**lākam,**
in-the-direction	bridle,

Gāsa-raz	**kañ̃ĕkh**	**mahkam.**
A-grass-rope (was)	the-rear-binding-rope[1]	strong.

Gāsa-gȧnḍ^{i}	**ta**	**zacĕ-zīn**	**pūrith**	**sôruy**
Grass-packsaddles[2]	and	rag-saddles	having-saddled	entire

sāmān.
appliance.

Yārkand	**anōn**	**zēnān.**	**9**
Yārkand	we-shall-bring-it	conquering.	9

Rasad	**kȧr^{i}than**	**ȧn^{i}hay**	**nān-gār,**
Proportionate-division	having-made	were-brought-by-them	menial-cultivators,

Maṭi	**chikh**	**panȧn^{i}-panȧn^{i}**	**kār.**
On-the-shoulder	are-to-them	each-his-own	works.

Gĕjĕ	**karĕkh**	**krālan**	**gŏḍañ**	**lĕjĕ**
Bundles-of-grass	were-made-by-them	for-the-potters	at-first	cooking-pots

sārān.
conveying-and-piling.

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[1] *Kañ̃ĕkh* is the term used for the two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc. (Stein).

[2] *gȧnḍ^{i}* is the term used for the Turkestan packsaddle, which consists of two straw-filled pommels joined in front (Stein).

Yārkand	**anōn**	**zēnān.**	**10**
Yārkand	we-shall-bring-it	conquering.	10

Krāji	**dop^{u}**	**khāwandas,**	**'nādāna**
By-the-potter's-wife	it-was-said	to-the-husband,	"foolish

krālau,
potter-O,

Kathō-kit^{i}	**kōndi**	**wālav ?**
What-for (pots)	into-the-potter's-oven	shall-we-bring-down ?

Köm^{ü},	**hav,**	**chĕh**	**pakawüñ^{ü},**	**öm^{i}**
The-business,	O,	is	one-that-marches,	uncooked (things)

gaʦhu	**trāwān."**
go	leaving-behind."

Yārkand	**anōn**	**zēnān.**	**11**
Yārkand	we-shall-bring-it	conquering.	11

Gūr^{i}	**dop^{u}**	**gūr^{i}-bāyĕ,**	**"dŏnaway**
By-the-cowherd	it-was-said	to-the-cowherd's-wife,	"both

nērav,
let-us-go-forth,

Gōv^{ü}-kiʦ^{ü}	**jāy**	**shērav.**
Cow-for	a-place	we-will-arrange.

Wŏḍi	**pĕṭh**	**hĕh**	**gāsa-lôw^{u},**	**gōv^{ü}**
The-head	on	carry	a-grass-handful,	the-cows

gaʦhan	**lārān."**
will-go	running."

Yārkand	**anōn**	**zēnān.**	**12**
Yārkand	we-shall-bring-it	conquering.	12

Khŏni	**kĕth**	**dŏda-noṭ^{u}**	**wārĕ**	**hĕth**
The-haunch	on	a-milk-pail	earthen-pots	taking
bāri	**drāv.**			
in-a-load	he-went-forth.			

Lōkan	**chuh**	**sapharun^{u}**	**tāv.**
To-the-people	is	of-the-journey	exhaustion.

Tāhkhīth	**dŏda-gūr^{u}**	**Jĕnatuk^{u}**	**bāgwān.**
Of-a-certainty	the-milk-herd	of-Paradise	(is) the-garden-watcher.

Yārkand	**anōn**	**zēnān.**	**13**
Yārkand	we-shall-bring-it	conquering.	13

Wātȧl^{i}	**dop^{u}**	**wāt^{a}jĕ,**	**"bŏ-nay**	**sara**
By-the-Mihtar	it-was-said	to-the-Mihtar's-wife,	"I-not	shall-remember
zāh.				
ever.				

Chim	**mangān**	**dālomuy**	**ta**	**kāh.**
They-are-from-me	asking	leather-only	and	cobbler's-lace.

Tsŏrath	**ta**	**ör^{ü}**	**hĕth,**	**mĕ-ti,**
Leather-cutter	and	awl	having-taken,	me-also,
hay,	**pakanāwān."**			
O,	(they are) causing-to-go."			

Yārkand	**anōn**	**zēnān.**	**14**
Yārkand	we-shall-bring-it	conquering.	14

"Phīrith	**dȧp^{i}zihĕkh,**	**wātal-gānau,**
"In-answer	you-should-have-said-to them,	Mihtar-pimp-O,

Dȧp^{i}zihĕkh, ‘ȧs^{i} nau zānav.’”
You-should-have-said-to-them, ‘we not know (how-to-use-them.’”)

“Dapyāmakh, wāt$^{\dot{a}}$j^{i}, kẽh nay
“It-was-said (long ago) by-me-to-them, O-Mihtar's-wife, any-thing not

chim bōzān.”
they-are-to-me listening.”

Yārkand anōn zēnān. 15
Yārkand we-shall-bring-it conquering. 15

Shumār būz^{ü}, hay, töyiphdāran.
Counting was-heard, O, of-the-artisans.

Mang lüj^{ü} ahan-gārān.
A-request was-made for-iron-workers.

Wŏḍi pĕṭh yīran hĕth shranz
The-head on the-anvil having-taken the-tongs

ḍakhanāwān.
leaning-upon.

Yārkand anōn zēnān. 16
Yārkand we-shall-bring-it conquering. 16

Khārav dit^{i} bārav, “yĕngar kati
By-the-blacksmiths were-given grumblings, “charcoals from-where

tshārav?
shall-we-search-for?

Wān kati jān shērav?”
A-shop (i.e. smithy) where good shall-we-arrange?”

Hāl kyāh kor^{u}hakh, nāl
Arrangement somehow-or-other was-made-by-them-for-them, horse-shoes

garanāwān.
getting-made.

Yārkand	**anōn**	**zēnān.**	**17**
Yārkand	we-shall-bring-it	conquering.	17

Khŏsh	**kyāh**	**gōsay,**	**amôb^{u}**	**gav**	**jān.**
Pleased	certainly	I-became-verily,	very	it-became	good.

Pata	**nyūkh**	**nöyid**	**ta**	**chān.**
Afterwards	was-taken-by-them	barber	and	carpenter.

Bata-düj^{ü}	**athi**	**hĕth**	**pata**	**chikh**	**lārān.**
Food-kerchief	in-the-hand	taking (others)	after	are-to-them	running.

Yārkand	**anōn**	**zĕnān.**	**18**
Yārkand	we-shall-bring-it	conquering.	18

Maṣlahath	**karān**	**tima**	**āsa**	**pānawöñ.**
Consultation	making	they (fem.)	were	amongst-themselves.

“Kusuy	**kari**	**nāyĕz^{ü}**	**ta**	**chöñ^{ü}?**
“Who	will-do (i.e. support)	the-barber's-wife	and	the-carpenter's-wife?

Katawañ	**karith,**	**hay,**	**karav**	**guzarān.”**
The-wages-of-spinning	having-done,	O,	we-shall-make	a-livelihood.”

Yārkand anōn zēnān. **19**
Yārkand we-shall-bring-it conquering. 19

Söbir Tilawāñi, tāmath yutuy wan,
O-Ṣābir Oilseller, so-long this-much say,

Yāmath khabar bōzan.
As-long-as the-news they-will-hear.

Tāñ āv Söhib bā-sôruy-sāmān.
At-length came the-Sāhib with-all-pomp.

Yārkand anōn zēnān. **20**
Yārkand we-will-bring-it conquering. 20

XII.—ÔKHUNA-SÜNZ^{ü} DALĪL.

XII.—RELIGIOUS-TEACHER-OF THE-STORY.

1.	Ôkhunā	akh	ôs^{u}.	Tamis^{ü}y	ös^{i}
1.	Religious-teacher-a-certain	one	was.	To-him-verily	were

nĕciv^{i}	tsōr.	Timan^{ü}y	pryutshun,	" bŏh
sons	four.	To-them-verily	it-was-asked-by-him,	" I

buḍyōs,	tŏh^{i}	waniv	kyāh	kariv."
am-grown-old,	ye	say-ye	what	ye-will-do."

Ȧk^{i}	dopus,	" bŏh	kara	yimāmath."
By-one	it-was-said-to-him,	" I	will-do	leading-prayers-in-a-mosque."

Biy^{i}	dopus,	" bŏh	para	bā̃g."
By-the-second	it-was-said-to-him,	" I	will-recite	the-call-to-prayers."

Biy^{i}	dopus,	" bŏh	para	wāz."
By-another	it-was-said-to-him,	" I	will-recite	sermons."

Lŏk^{a}ṭ^{i}-hih^{i}	tsūrim^{i}	dopus,	" bŏh	kara
By-the-youngest	by-the-fourth	it-was-said-to-him,	" I	will-do

tsūr^{ü}."	Dŏhā	akh	banyāv,	gav
thieving."	Day-a-certain	one	happened,	he-went

pātashĕhas	tsūri.	Wôt^{u}	yĕli	pātashĕha-sond^{u}
to-the-king	for-thieving.	He-arrived	when	the-king's

gara,	rūd^{u}	wŏdañĕ,	tā̃	nērān	tōra
house,	(while) he-remained	standing,	in-the-meantime	(was)-coming-forth	from-there

wazīr	**biyĕ**	**pātashĕha-sünz^{ü}**	**kūr^{ü}.**	**Yih**	
the-vizier	and-also	the-king's	daughter.	He	
wuchukh	**ati**	**wŏdañĕ.**	**Dop^{u}nakh,**	**"tŏh^{i}**	
was-seen-by-them	there	standing.	It-was-said-by-him-to-them,	"you	
kam	**chiwa?"**	**Yimau**	**dop^{u}has,**	**"ƫ^{a}h**	
who	are?"	By-them	it-was-said-by-them-to-him,	"thou	
kus	**chukh?"**	**Dop^{u}nakh,**	**"bŏh**	**chus**	
who	art?"	It-was-said-by-him-to-them,	"I	am	
ƫūr."	**Yimau**	**dop^{u}has,**	**"ȧs^{i}-ti**	**chih**	
a-thief."	By-them	it-was-said-by-them-to-him,	"we-also	are	
ƫūr."	**Kȧḍikh**	**gur^{i}**	**z^{a}h.**	**Sapod^{u}**	
thieves."	Were-brought-out-by-them	horses	two.	He-became	
sawār	**akh**	**yih**	**ôkhun,**	**biyĕ**	**yih**
mounted	one	this	religious-teacher,	and-the-other	this
pātashāh-kūr^{ü}.	**Dōp^{u}nas**	**wazīran,**	**"nīriv**		
king's-daughter.	It-was-said-by-him-to-him	by-the-vizier,	"go-forth		
tŏh^{i}.	**Nasīyĕth,**	**hasa,**	**karay**	**akh**	
ye.	Instruction,	Sir,	I-will-make-to-thee	one	
kaṭh,	**yina-sa**	**pātashāh-kōrĕ**	**söty**	**kath**	
word,	that-not-Sir	the-king's-daughter	with	conversation	
kuni	**karakh.**	**Bŏh,**	**hasa,**	**yimawa**	
in-any-respect	thou-wilt-make.	I,	Sir,	will-come-to-you	
pata,	**ta**	**tŏh^{i}**	**nīriv."**		
after,	and	ye	go-ye-forth."		

2.	**Yim**	**chih**	**pakān.**	**Pātashāh-kōrĕ**
2.	They	are	going-along.	To-the-king's-daughter

chĕna	**khabar,**	**"yih**	**chuna**	**mĕ**	**söty**
is-not	belief,	"this	is-not	me	with

ôkhun-zāda."	**Tas**	**chĕh**	**khabar,**	**"yih**
the-teacher's-son."	To-her	is	belief,	"this

chuh	**wazīr."**	**Gwāsh**	**log^{u}**	**phŏlani.**
is	the-vizier."	Dawn	began	to-break.

Wȧth^{i}	**guryau**	**pĕṭha**	**bŏn.**	**Gayĕ**	**yih**
They-descended	the-horses	from	down.	She-went	this

pātashāh-kūr$^{\ddot{u}}$	**kŏli**	**akis**	**pĕṭh,**	**atha**
king's-daughter	to-a-stream	one	on,	hands

buth^{u}	**cholun.**	**Wuchun**	**ath-kŏli-manz**
face	was-washed-by-her.	Was-seen-by-her	that-stream-in

lāl.	**Yih**	**lāl**	**tulun,**	**āyĕ**	**hĕth**	**amis**
a-ruby.	This	ruby	was-taken-up-by-her,	she-came	taking (it)	that

ôkhun-zādas	**nish.**	**Tas**	**chĕh**	**khabar,**
teacher's-son	near.	To-her	is	belief,

"yih	**chuh**	**wazīr."**	**Wazīr**	**kĕ̃h**	**ôs^{u}na.**
"this	is	the-vizier."	The-vizier	anyone	he-was-not.

Yūt^{u}	**gwāsh**	**chuh**	**phŏlān,**	**tyūt^{u}**	**chuh**
As-soon-as	dawn	is	breaking,	so-soon	is

yih	**lāl**	**gāh**	**trāwān.**	**Parzanôw^{u}**	**ami**
this	ruby	light	giving-forth.	He-was-recognized	by-that

pātashāh-kōri	**wazīr**	**na.**	**Lāl**	**tulukh**
king's-daughter	the-vizier	not.	The-ruby	was-carried-by-them

söty,	**wöt^{i}**	**shĕharas**	**akis**	**manz.**	**Ati**
with (them),	they-arrived	to-city	to-one	in.	There

wuch^{ü}kh	**pāri-hanā.**	**Ath^{i}**	**manz**	**bīṭh^{i}.**
was-seen-by-them	a-small-hut.	It-verily	in	they-sat.

3.	**Yih**	**chuh**	**yiwān**	**amis**	**atikis**
3.	He	is	coming	to-that	of-that-place

pātashĕhas	**nish**	**ami**	**shĕharakis.**	**Dapān**
king	near	of-that	city.	Saying

chus,	**"bŏh**	**bĕha**	**nōkar."**	**Yih**	**chus**
he-is-to-him,	"I	will-sit	(as) servant."	He	is-to-him

dapān,	**"kyāh**	**nōkarī**	**karakh?"**	**Dapān**
saying,	"what	service	wilt-thou-do?"	Saying

chus,	**"bŏh**	**kara**	**gurĕn-hünz^{ü}**
he-is-to-him,	"I	will-do	horses-of

ḳhazmath."	**Yim**	**chih**	**yimay**	**katha**
service."	They	are	these-verily	words

karān.	**Shĕkhtsāh**	**akh**	**āv**	**lāl-pharōsh**
making.	Person-a-certain	one	came	ruby-seller

amis	**pātashĕhas**	**k^{a}nani.**	**Lāl**	**chis**
to-this	king	to-sell.	Rubies	are-to-him

z^{a}h.	**Yih**	**wọth^{u}**	**söyīsth.**	**Yih**	**chus**
two.	This	arose	groom.	He	is-to-him

dapān,	**"pātashĕham,**	**akh**	**lāl**	**bēbahā,**
saying,	"my-king,	one	ruby	(is) priceless,

bēkh	**chuh**	**khọṭ^{u}.**	**Ath**	**manz**	**chuh**
the-other	is	flawed.	To-it	in	is

kyom^{u}."	**Dapān**	**chus**	**pātashāh,**	**"tih**
a-worm."	Saying	is-to-him	the-king,	"that

kětha-pöṭh^{i}	**ôy**	**tsě**	**bōzana?"**	**Dapān**
in-what-manner	came-to-thee (forming passive)	to-thee	into-knowledge?"	Saying

chus	**yih**	**phīrith,**	**"pātashěham,**
he-is-to-him	he	in-reply,	"my-king,

tāhkhīth	**chus**	**manz**	**kyom^{u}.**	**Phuṭ^{a}ryūn.**
certainly	there-is-to-it	inside	a-worm.	Break-ye-it.

Hargāh	**kyom^{u}**	**drās-na,**	**ada**	**yih**
If	a-worm	issued-from-it-not,	then	what

pātashěhas	**khŏsh**	**kari,**	**tih**	**gatshěm**
to-the-king	pleased	will-make,	that	it-is-proper-to-me

karun^{u}.	**Hargāh**	**kyom^{u}**	**drās,**	**těli**
to-be-done.	If	a-worm	issued-from-it,	then

gatshěm	**bakh^{a}cöyish**	**diñ^{u}."**
is-proper-to-me	a-present	to-be-given."

4. Dapān	**wustād,—**
4. (Is) saying	the-teacher,—

Phuṭ^{o}rukh	**yih**	**lāl.**	**Ami**	**manza**	**drāv**
Was-broken-by-them	this	ruby.	From-it	from-in	issued

kyom^{u}.	**Ami**	**sāta**	**tshun^{u}has**	**"söyīsth"-nāv**
a-worm.	At-that	time	was-cast-by-them-to-him	"groom"-name

nahīth,	**"lāl-shěnākh"**	**pyōs**	**nāv.**
having-cancelled,	"lapidary"	fell-to-him	name.

Gav	**yih**	**lāl-shěnākh**	**panun^{u}**	**gara.**
Went	this	lapidary	his-own	house.

Dŏhā	**dŏhā**	**chuh**	**kaḍān.**	**Rātas**
Day-a	day-a	he-is	passing.	By-night

bĕhān	**chuh**	**panani**	**gari,**	**dŏhas**
sitting-down	he-is	in-his-own	house,	by-day

yiwān	**chuh**	**lāl**	**pasand**	**karani.**	**Amis**
coming	he-is	rubies	approved	for-making.	This

pātashĕha-sond^{u}	**nöyid**	**gatshān**	**chuh**	**mast**
king-of	barber	going	is	hair

kāsani	**amis**	**lāl-shĕnākas.**	**Tati**	**chuh**
for-shaving	to-this	lapidary.	There	he-is

wuchān	**ȧm^{i}-sünz^{ü}**	**yih**	**zanāna.**	**Yih**	**ös^{ü}**
seeing	him-of	this	woman.	She	was

khōbsūrath	**sĕṭhāh.**	**Āv**	**yih**	**nöyid,**
beautiful	very.	Came	this	barber,

wazirās	**mast**	**kôs^{u}nas.**	**Dop^{u}nas,**
of-the-vizier	the-hair	was-shaved-by-him-of-him.	It-was-said-by-him-to-him,

"ay	**wazīra,**	**zanānā**	**chĕh**	**amis**
"O	vizier,	woman-a	is	to-this

lāl-shĕnākas.	**Yih**	**shūbihĕh**	**wazīra-sandi**
lapidary.	She	would-have-been-becoming	of-the-vizier

gari.	**Amis**	**karta**	**kĕntshāh**	**nŏktāh."**
in-the-house.	To-him	please-make	some	fault-a."

Dop^{u}nas,	**"ada-kyāh."**	**Yih**	**wazīr**	**gav**
It-was-said-by-him-to-him,	"certainly."	This	vizier	went

amis	**pātashĕha-sanzĕ**	**kōrĕ,**	**dop^{u}nas,**	**"ts^{a}h**
to-that	king-of	daughter,	it-was-said-by-him-to-her,	"thou

daph	pātashĕhas,	'mĕ	gatshi	yus
say	to-the-king,	'to-me	is-necessary	what

lāl-shĕnākan	gŏḍañiy	lāl	pasand	kor^{u},
by-the-lapidary	at-the-very-first	ruby	approved	was-made,

tath^{i}	hyuh^{u}	byākh	lāl	āsun^{u}.' "
that-verily	like	another	ruby	to-be.' "

Dop^{u}	pātashĕha-sanzi	kōri	pananis
Was-said	by-the-king's	daughter	to-her-own

mölis,	" mĕ	gatshi	lālas-hyuh^{u}	bĕbahā
father,	" to-me	is-necessary	the-ruby-like	a-priceless

lāl	āsun^{u}."	Āv	lāl-shĕnākh.	Dop^{u}nas
ruby	to-be."	Came	the-lapidary.	It-was-said-by-him-to-him

pātashĕhan,	" dis	lāl	anith,	tath
by-the-king,	" give-to-her	a-ruby	having-brought,	to-that

lālas hyuh^{u}."	Āv	ōra	lāl-shĕnākh,	wôt^{u}
ruby like."	Came	thence	the-lapidary,	he-arrived

panañĕ	zanāni	nish.	Byūṭh^{u}	tshŏpa
to-his-own	woman	near.	He-sat	silence

karith.	Yih	chĕs	dapān	zanāna,	" ts^{a}h
making.	This	is-to-him	saying	woman,	" thou

kyāzi	chukh	phikiri	gŏmot^{u} ? "	Dop^{u}nas
why	art	in-anxiety	become ? "	It-was-said-by-him-to-her

phīrith	ȧm^{i}	lāl-shĕnākan,	" pātashāh
in-answer	by-this	lapidary,	" the-king

chum	lāl	mangān	bēbahā.	Suh	kati
is-from-me	a-ruby	demanding	priceless.	That	from-where

ana ?"	**Dop^{u}nas**	**ami**	**zanāni,**	**"gatsh,**
shall-I-bring ?"	It-was-said-by-her-to-him	by-that	woman,	"go,

daph	**pātashĕhas,**	**'rĕtas**	**kyut^{u}**	**dim**
say	to-the-king,	'for-a-month	for	give-to-me

khar^{a}j,	**bŏh**	**dimay**	**lāl**	**anith.'"**
expenses,	I	will-give-to-thee	a-ruby	having-brought.'"

Pātashĕhan	**dyutus**	**khar^{a}j**	**rĕtas**	**sumb^{u}.**
By-the-king	was-given-to-him	expenses	for-a-month	adequate.

Yih	**onun**	**panun^{u}**	**gara.**	**Chuh**	**bihith**
This	was-brought-by-him	his-own	house.	He-is	seated

khĕwān.	**Nu**	**chuh**	**gatshān**	**pātashĕhas,**
eating.	Not-at-all	he-is	going	to-the-king,

nu	**chuh**	**gatshān**	**biyĕ-kun.**	**Rĕth**
not-at-all	he-is	going	other-where.	The-month

gav	**ādā.**	**Diwān**	**chĕs**	**yih**	**suh**
went	completion.	Giving	is-to-him	she	that

lāl,	**yus**	**tami**	**kŏli**	**manza**	**tujyān.**
ruby,	which	from-that	stream	from-in	was-taken-up-by-her.

Gav	**hĕth**	**pātashĕhas,**	**kür^{u}nas**	**salām,**
He-went	taking (it)	to-the-king,	was-made-by-him-to-him	a-bow,

lāl	**thôw^{u}nas**	**bōnṭha-kani.**
the-ruby	was-placed-by-him-of-him	in-front.

5. Drāv	**phīrith**	**lāl-shĕnākh,**	**wôt^{u}**	
5. Went-forth	back-again	the-lapidary,	he-arrived	

panun^{u}	**gara.**	**Rāthāh**	**küḍ^{ü}n**	**panani**
his-own	house.	Night-a	was-passed-by-him	in-his-own

gari.	**Sub^{a}has**	**āv**	**nöyid**	**mast**	**kāsani**
house.	In-the-morning	came	the-barber	hair	to-shave

amis	**lāl-shĕnākas.**	**Mast**	**mŏkalôw^{u}nas**
of-that	lapidary.	Hair	was-completed-by-him-for-him

kösith,	**ta**	**drāv**	**nöyid**	**pānas.**
having-shaved,	and	went-forth	the-barber	of-his-own-accord.

Wôt^{u}	**biyĕ**	**amis**	**wazīras-nish.**	**Dopun**
He-arrived	again	to-that	vizier-near.	It-was-said-by-him

wazīras,	**“kĕntshāh**	**karta**	**amis**
to-the-vizier,	“something	please-to-do	to-that

lāl-shĕnākas.	**Amis**	**chĕh**	**zanāna**	**khōbsūrath**
lapidary.	To-him	is	the-woman	beautiful

sĕṭhāh.	**Sŏh**	**shūbihĕh**	**wazīra-sandi**
very.	She	would-have-been-becoming	of-the-vizier

gari.”	**Wazīr**	**āv**	**biyĕ**	**amis**
in-the-house.”	The-vizier	came	again	to-that

pātashĕha-sanzĕ	**kōrĕ.**	**Dop^{u}nas,**	**“ts^{a}h**
king's	daughter.	It-was-said-by-him-to-her,	“thou

mang	**pātashĕhas**	**lālan-hond^{u}**	**troṭ^{u}.”**
demand	to-the-king	rubies-of	necklace.”

Dop^{u}	**ami**	**pātashĕha-sanzi**	**kōri**
It-was-said	by-that	king's	daughter

pananis	**mölis,**	**“mĕ**	**gatshiy**	**āsun^{u}**
to-her-own	father,	“to-me	is-necessary-from-thee	to-be

lālan-hond^{u}	**troṭ^{u}.”**	**Lāl-shĕnākh**	**āv**
rubies-of	a-necklace.”	The-lapidary	came

pātashĕhas	**nish.**	**Kür^{u}nas**	**salām.**	**Pātashĕh**
to-the-king	near.	Was-made-by-him	a-bow.	The-king

chus	**dapān,**	**"lāl,**	**hasa,**	**gatshanay**
is-to-him	saying,	"rubies,	sir,	are-required-from-thee

āsán^{i}	**sĕṭhāh**	**traṭis**	**sumb^{i}."**	**Āv**
to-be	many	for-a-necklace	adequate."	Came

lāl-shĕnākh,	**wôt^{u}**	**panun^{u}**	**gara.**	**Yih**
the-lapidary,	he-arrived	his-own	house.	She

chĕs	**dapān**	**zanāna**	**lŏt^{i}-pöṭh^{i},**	**"kyāzi**
is-to-him	saying	woman	gently,	"why

chukh	**bihith ?"**	**Yuh**	**chus**	**dapān**
art-thou	seated ?"	He	is-to-her	saying

phīrith,	**"pātashĕh**	**chum**	**mangān**	**az**
in-reply,	"the-king	is-from-me	demanding	today

lālan-hond^{u}	**troṭ^{u}.**	**Suh**	**kati**	**ana**
rubies-of	a-necklace.	That	whence	will-I-bring

bŏh ?"	**Dop^{u}nas**	**ami**	**zanāni,**	**"kĕ̄h**
I ?"	It-was-said-by-her-to-him	by-that	woman,	"any

chĕna	**phikir^{u}.**	**Gatsh,**	**pātashĕhas**	**gatshi**
is-not	anxiety.	Go,	of (i.e. from)-the-king	it-is-necessary

hyon^{u}	**trĕn**	**rĕtan-kyut^{u}**	**khar^{a}j."**
to-take	for-three	months-for	expenses."

Dyut^{u}nas	**pātashĕhan**	**khar^{a}j,**	**ta**	**āv**
Was-given-by-him-to-him	by-the-king	expenses,	and	he-came

panun^{u}	**gara**	**hĕth.**
his-own	house	taking (the money).

6.	**Yih**	**chuh**	**khĕwān**	**ta**	**cĕwān.**
6.	He	is	eating	and	drinking.

Yot^{u}-tāñ	**yim**	**trih**	**rĕth**	**gay,**	**wuñ**
As-soon-as	these	three	months	went,	now

chĕs	**dapān**	**yih**	**zanāna**	**amis**
she-is-to-him	saying	this	woman	to-that

lāl-shĕnākas.	**Dapān**	**chĕs,**	**"yĕtát^{i}**	**mĕ**
lapidary.	Saying	she-is-to-him,	"where	by-me

tam̃i	**kŏli**	**manza**	**lāl**	**tujyāv,**	**tamiy**
from-that	stream	from-in	the-ruby	was-taken-up,	along-that-very

kŏli	**kŏli**	**gatshi**	**khasun^{u}**	**hyor^{u}-pahān.**
along-stream	along-stream	it-is-necessary	to-ascend	up-stream-a-little.

Tati	**chĕy**	**nāg.**	**Tath^{i}**	**nāgas**	**gatshi**
There	is-verily	a-spring.	To-that-verily	spring	is-necessary

andas-kun	**dŏb**	**khanun^{u}.**	**Tath^{i}**
the-end-at	a-pit	to-be-dug.	To-that-very

dŏbas-manz	**bĕh^{i}zi**	**khaṭith.**	**Tath**
pit-in	you-must-sit	having-concealed-yourself.	To-that

nāgas-pĕṭh	**yinay**	**gŏḍañiy**	**shĕh**	**zañĕ**
spring-on	will-come-before-thee	at-the-very-first	six	females

srān	**karani.**	**Timan**	**kĕ̃h**	**kár^{i}zi-na.**
bathing	to-do.	To-them	anything	you-must-do-not.

Pata	**yiyiy**	**timan**	**shĕn**	**zañĕn**
Afterwards	will-come-before-thee	of-those	six	females

zĕṭh^{ü}.	**Sa**	**wasiy**	**tath**	**nāgas**	**srān**
the-eldest-sister.	She	will-descend-before-thee	to-that	spring	bathing

karani.	**Pŏshākh**	**trāviy**	**kaḍith**	**baṭhis**
to-do.	Garment	she-will-leave-before-thee	having-taken-off	to-the-bank

pĕṭh.	**Cyôn^{u}**	**gaʦhi**	**gaʦhun^{u}**
on.	For-thee	it-is-necessary	to-be-gone

ʦūri-pöṭh^{i},	**gaʦhi**	**tih**	**pŏshākh**	**tulun^{u}."**
thieving-like (i.e. secretly),	is-necessary	that	garment	to-be-taken-up."

7. Āyĕ	**shĕh**	**zañĕ.**	**Kor^{u}**	**timau**
7. Came	six	females.	Was-done	by-them

srān.	**Timan**	**kẽ̆h**	**wonun-na.**	**Yiman**
bathing.	To-them	anything	was-said-by-him-not.	To-them

pata	**āyĕ**	**satim^{ü}**	**züñ^{ü},**	**trôw^{u}**	**ami**
after	came	a-seventh	female,	was-left	by-her

pŏshākh	**kaḍith**	**baṭhis-pĕṭh,**	**pāna**
the-garment	having-taken-off	the-bank-on,	she-herself

wüʦh^{ü}	**nāgas-manz.**	**Yih**	**lāl-shĕnākh**	**āv**
descended	the-spring-in.	This	lapidary	came

ʦūri-pöṭh^{i}.	**Āv**	**ta**	**tulun**	**yih**
secretly.	He-came	and	was-taken-up-by-him	this

ȧm^{i}-sond^{u}	**pŏshākh,**	**gav**	**ta**	**byūṭh^{u}**
her-of	the-garment,	he-went	and	sat

ath	**dŏbas-manz.**	**Ami**	**kor^{u}**	**srān.**
to-that	pit-in.	By-her	was-done	bathing.

Khüʦ^{ü}	**baṭhis**	**pĕṭh.**	**Wuchun**	**ati**
She-ascended	to-the-bank	on.	Was-seen-by-her	there

na	**pŏshākh.**	**Dits^{ü}n**	**krēkh.**	**Dapān**
not	the-garment.	Was-given-by-her	a-cry.	Saying

chĕh,	**" dĕv**	**chukha ?**	**yinsān**	**chukha ?**
she-is,	" demon	art-thou ?	human-being	art-thou ?

tas	**Khŏdāyĕ-sond^{u}**	**chuy**	**kasam**	**yĕm^{i}**
of-that	God-of	is-to-thee	an-oath	by-whom

pöda	**korukh.**	**Mĕ**	**ma**	**kar**
created	thou-was-made.	For-me	do-not	make

sīras	**phāsh.**	**Yih**	**tsĕ**	**gatshiy,**	**tih**
of-my-secret	disgracing.	What	to-thee	is-necessary-to-thee,	that

dimay."	**Ȧm^{i}**	**korus**	**ālav**	**ami**
I-will-give-to-thee."	By-him	was-made-to-her	a-call	from-that

dŏba-manza.	**Dop^{u}nas,**	**" dim**	**wāda-y-Khŏdā,**
pit-from-in.	It-was-said-by-him-to-her,	" give-to-me	the-promise-of-God,

yih	**bŏh**	**mangay,**	**tih**	**gatshĕm**	**bōzun^{u}."**
what	I	shall-demand-of-thee,	that	will-be-certainly-for-me	to-be-heard."

Ath^{i}	**pĕṭh**	**dyut^{u}nas**	**wāda-y-Khŏdā.**
That-verily	upon	was-given-by-her-to-him	the-promise-of-God.

Dyut^{u}nas	**pŏshākh.**	**Pŏshākh**	**tshon^{u}**
Was-given-by-him-to-her	the-garment.	The-garment	was-put-on

ami	**nöl^{i}.**	**Dop^{u}nas,**	**" kyāh**	**chum**
by-her	on-the-neck.	It-was-said-by-her-to-him,	" what	is-to-me

hukum ?"	**Dop^{u}nas**	**ȧm^{i}**	**lāl-shĕnākan,**
the-order ?"	It-was-said-by-him-to-her	by-that	lapidary,

"tsĕ	**gatshiy**	**yun^{u}**	**mĕ-söty."**
"for-thee	it-is-necessary	to-come	me-with."

Pakān	**chuh**	**lāl-shĕnākh**	**brūh**	**brūh,**
Going-along	is	the-lapidary	in-front	in-front,

yih	**chĕh**	**pakān**	**parī**	**pata**	**pata.**
this	is	walking	fairy	after	after.

8. **Dapān wustād,—**
(Is) saying the-teacher,—

Amis	**chuh**	**nāv**	**Lālmāl**	**Parī.**
To-her	is	name	Lālmāl	Fairy.

Wöt^{i}	**amis**	**lāl-shĕnāka-sond^{u}**	**gara.**
They-arrived	to-that	lapidary's	house.

9. **Dapān wustād,—**
(Is) saying the-teacher,—

Yā	**amis**	**kathan**	**chih**	**harān**	**lāl,**
Either	for-her	of-the-words	are	dropping	rubies,

yā	**chis**	**ös^{ü}üs**[1]	**harān**	**lāl**	**dŏha**
or	they-are-to-her	of-the-mouth	dropping	rubies	each-day

sath	**sath.**	**Rāth**	**gayĕ**	**ādā.**	**Subuh**
seven	seven.	Night	went	to-completion.	Morning

āv.	**Lāl**	**sath**	**tul^{i}**	**lāl-shĕnākan.**
came.	Rubies	seven	were-taken-up	by-the-lapidary.

Gav	**hĕth**	**pātashĕhas.**	**Kür^{ü}nas**	**salām.**
He-went	taking (them)	to-the-king.	Was-made-by-him-to-him	a-bow.

Lāl	**sath**	**thȧv^{i}nas**	**bōnṭha-kani.**
Rubies	seven	were-placed-by-him-of-him	in-front.

Pātashāh	**gav**	**sĕṭhāh**	**khŏsh.**
The-king	became	very-much	pleased.

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[1] So Gōvind Kaul. Stein's transcript has *ạshis*, "for a tear."

10.	**Lāl-shĕnākan**	**hyotus**	**rukhsath.**
	By-the-lapidary	was-taken-from-him	leave-to-depart.

Wôt^{u}	**panun^{u}**	**gara.**	**Patay**	**wôtus**
He-arrived	his-own	house.	Afterwards-verily	arrived-to-him

yih	**nöyid.**	**Ȧm^{i}**	**kôsus**	**mast.**	**Mast**
this	barber.	By-him	was-shaved-for-him	the-hair.	Hair

kösith	**drāv,**	**wôt^{u}**	**yih**	**nöyid**	**wazīras-**
having-shaved	he-went-forth,	arrived	this	barber	the-vizier-

nish.	**Amis**	**ti**	**kôsun**	**mast.**	**Dapān**
near.	For-him	also	was-shaved-for-him	the-hair.	Saying

chus,	**“hā**	**Wazīra,**	**amis**	**lāl-shĕnākas**
he-is-to-him,	“O	Vizier,	to-that	lapidary

gamüts^{ü}	**az**	**pöda**	**byākh**	**zanānā.**	**Sa**
(is) become	today	manifest	another	a-certain-woman.	She

chĕh	**sĕṭhāh**	**khōbsūrath.**	**Tamis**
is	very	beautiful.	Of-that

gŏḍañicĕ-handi	**khọ̆ta**	**sĕṭhāh**	**khōbsūrath.**
first-one	than	more	beautiful.

Kĕntshāh	**karta**	**amis**	**lāl-shĕnākas.**	**Akh**
Something	please-to-do	to-that	lapidary.	One

chĕh	**löyik-i-wazīr,**	**bēkh**	**chĕh**	**mĕ**
is	worthy-of-the-vizier,	the-other	is	for-me

öyikh.”	**Dop^{u}nas,**	**“pyōm,**	**hasa,**	**biyĕ**
worthy.”	It-was-said-by-him-to-him,	“it-is-fallen-to-me,	sir,	again

wanun	**pātashĕh-kōrĕ.”**	**Gav**	**yih**	**wazīr.**
to-speak	to-the-king’s-daughter.”	Went	this	vizier.

Dapān	**chuh**	**amis**	**pātashěh-korě,**	**"ts^{a}h**
Saying	he-is	to-that	king's-daughter,	"thou

mang	**mölis,**	**'mě**	**gatshi**	**āsun**
demand	to (-your)-father,	'to-me	is-necessary	to-be

rạt^{a}na-kor^{u}.'"	**Gayě**	**pātashěh-kūr^{ü}**	**pananis**
a-jewel-bracelet.'"	Went	the-king's-daughter	to-her-own

mölis.	**Dapān**	**chěs,**	**"mě**	**gatshi**
father.	Saying	she-is-to-him,	"to-me	is-necessary

āsun	**rạt^{a}na-kor^{u}."**	**Pagāh**	**āv**	**lāl-shěnākh.**
to-be	a-jewel-bracelet."	Next-day	came	the-lapidary.

Dapān	**chus**	**pātashěh,**	**"an,**	**sa,**	**rạt^{a}na-kor^{u}."**
Saying	is-to-him	the-king,	"bring,	sir,	a-jewel-bracelet."

11.	**Drāv**	**lāl-shěnākh,**	**wôt^{u}**	**panun^{u}**
	Went-forth	the-lapidary,	he-arrived	his-own

gara.	**Dapān**	**chuh**	**yiman**	**zanānan**	**dŏn,**
house.	Saying	he-is	to-these	women	two,

"pātashěh	**chum**	**mangān**	**rạt^{a}na-kor^{u}.**
"the-king	is-from-me	demanding	a-jewel-bracelet.

Suh	**kati**	**ana**	**bŏh?"**	**Phīrith**	**wŏtsh^{ü}s**
That	from-where	shall-I-bring	I?"	In-answer	arose-to-him

Lālmāl	**Parī.**	**Dop^{u}nas,**	**"gatsh,**	**pātashěhas**
Lālmāl	Fairy.	It-was-said-by-her-to-him,	"go,	of (i.e. from)-the-king

mang	**trěn**	**rětan-kyut^{u}**	**khar^{a}j."**	**Dyut^{u}nas**
demand	for-three	months-for	expenses."	Was-given-by-him-to-him

pātashěhan.	**Āv**	**hěth**	**panun^{u}**	**gara.**
by-the-king.	He-came	taking (them)	his-own	house.

Dŏhā	**dŏhā**	**chuh**	**kaḍān.**	**Trih**	**rĕth**
Day-a	day-a	he-is	passing.	Three	months

gay	**ādā.**	**Likhān**	**chĕh**	**Lālmāl**	**Parī**
went	to-completion.	Writing	is	Lālmāl	Fairy

kākad.	**Dapān**	**chĕh**	**amis**	**lāl-shĕnākas,**
a-paper.	Saying	she-is	to-that	lapidary,

"gatsh	**tath**	**nāgas**	**pĕṭh,**	**yĕmi-manza**
"go	to-that	spring	on,	which-from-in

bŏh	**üñ^{u}thas.**	**Tath^i-manz**	**gatshi**	**yih**
I	was-brought-by-thee-I.	It-verily-in	is-necessary	this

kākad	**trāwun^u.**	**Tōra**	**khasiy**	**atha.**
paper	to-be-thrown.	Therefrom	will-arise-to-thee	a-hand.

Tath^i-manz	**āsiy**	**kor^u.**	**Tath^i**	**kår^{i}zi**
It-verily-on	will-be-for-thee	a-bracelet.	To-that-verily	you-must-do

thaph.	**Pāna**	**manz**	**wås^{i}zi-na."**
seizing.	You-yourself	within	you-must-not-descend."

12.

Gav	**hĕth**	**yih**	**kākad.**	**Wôt^u**
He-went	taking	this	paper.	He-arrived

ath	**nāgas-pĕṭh.**	**Trôwun**	**yih**	**kākad**
to-that	spring-on.	Was-thrown-by-him	this	paper

ath	**nāgas-manz.**	**Yuthuy**	**yih**	**kākad**
to-that	spring-in.	As-verily	this	paper

trôwun,	**tyuthuy**	**khot^u**	**ōra**	**atha.**
was-thrown-by-him,	so-verily	there-rose	from-there	a-hand.

Ath^i	**athas-manz**	**raṭ^{a}na-koṛ^u.**	**Dits^{ü}n**
To-that-very	hand-on	a-jewel-bracelet.	Was-given-by-him

ath	thaph.	Ami	thapi	sötiy	āv
to-it	seizing.	By-that	grasp	by-means-of-only	came

amis	hoʦ^{u}	nīrith.	Hoʦ^{u}	hĕth	ti,
of-it	the-forearm	coming-forth.	The-forearm	taking	both,

kor^{u}	hĕth	ti,	āv	pānas,	wôt^{u}
the-bracelet	taking	and,	he-came (home)	for-himself (i.e. without opposition),	he-arrived

panun^{u}	gara.	Rāth	gayĕ	ādā.
his-own	house.	The-night	went	to-completion

Sub^{a}hanas	gav	pātashĕhas.	Kür^{ü}n
At-dawn	he-went	to-the-king.	Was-made-by-him

salām.	Kȧr^{i}-han	thüv^{ü}nas	bōnṭha-kani.
a-bow.	The-bracelet	was-put-by-him-of-him	in-front.

Pātashĕh	gōs	sĕṭhāh	khŏsh.
The-king	became-to-him	very-much	pleased.

13.	Hyotus	rukhsath	lāl-shĕnākan,	āv
	Was-taken-from-him	leave-to-depart	by-the-lapidary,	he-came

panun^{u}	gara.	Āv	biyĕ	yih	nöyid,
his-own	house.	Came	again	this	barber,

kôsun	mast	amis	lāl-shĕnākas.	Mast
was-shaved-by-him	the-hair	for-this	lapidary.	Hair

kösith	drāv,	wôt^{u}	amis	wazīras-nish.
having-shaved	he-went-forth,	he-arrived	to-that	vizier-near.

Biyĕ	chus	dapān,	"Wazīra,	amis
Again	he-is-to-him	saying,	"Vizier-O,	to-that

lāl-shĕnākas	**chukhna**	**tsᵃh**	**wātān**
lapidary	thou-art-not	thou	getting-at

kuni-kani.	**Amis**	**karta**	**kĕntshāh."**	**Gav**
in-any-way.	To-him	please-to-do	something."	Went

yih	**wazīr**	**amis**	**pātashĕh-kōrĕ.**	**Dapān**
this	vizier	to-that	king's-daughter.	Saying

chus,	**"tsᵃh**	**chĕkh**	**pātashĕh-kūrᵘ̈.**	**Ts̲ĕ**
he-is-to-her,	"thou	art	the-king's-daughter.	To-thee

gatshiyĕ	**āsunᵘ**	**okuy**	**korᵘ?**	**Pātashĕhas**
is-proper-for-thee	to-be	one-only	bracelet?	To-the-king

gatshi	**mangunᵘ**	**byākh."**	**Gayĕ**	**yih**
is-necessary	to-be-demanded	another."	Went	this

pātashĕh-kūrᵘ̈.	**Dopun**	**pananis**	**mölis,**
king's-daughter	It-was-said-by-her	to-her-own	father,

"mĕ	**gatshi**	**āsunᵘ**	**byākh**	**korᵘ."**	**Āv**
"for-me	is-necessary	to-be	another	bracelet."	Came

biyĕ	**lāl-shĕnākh.**	**Kürᵘ̈n**	**salām.**	**Dapān**
again	the-lapidary.	Was-made-by-him	a-bow.	Saying

chus	**pātashĕh,**	**"byākh**	**korᵘ**	**gatshiy**
is-to-him	the-king,	"another	bracelet	is-necessary-for-thee

āsunᵘ."
to-be."

14.

Āv	**lāl-shĕnākh**	**wôtᵘ**	**panunᵘ**
Came	the-lapidary,	he-arrived	his-own

gara.	**Dapān**	**chuh**	**yiman**	**zanānan**	**dŏn,**
house.	Saying	he-is	to-these	women	two,

"Az	**chum**	**pātashĕh**	**mangān**	**byākh**
"today	is-from-me	the-king	demanding	another

rạt^{a}na-kor^{u}."	**Diwān**	**chĕs**	**Lālmāl**	**Parī**
jewel-bracelet."	Giving	is-to-him	Lālmāl	Fairy

panüñ^{ü}	**wöj^{ü}.**	**Dapān**	**chĕs,**	**"gatsh**
her-own	ring.	Saying	she-is-to-him,	"go

tath	**nāgas-pĕṭh.**	**Tath^{i}**	**nāgas**	**akith-kun**
to-that	spring-on.	To-that-very	spring	on-one-side

chuy	**pal**	**boḍ^{u}.**	**Tath^{i}**	**hāv**	**myöñ^{ü}**
is-verily	a-rock	great.	To-it-verily	show	my

wöj^{ü}.	**Suh**	**pal**	**wŏthiy**	**thod^{u}.**	**Tami**
ring.	That	rock	will-rise-for-thee	erect.	From-it

tàl^{i}	**chĕy**	**wath.**	**Tamiy**	**wati**	**wàs^{i}zi**
below	is-for-thee	a-path.	By-that-very	path	you-must-descend

bŏn.	**Tati**	**chĕy**	**myöñ^{ü}**	**vĕs.**	**Say**
beneath.	There	is-verily	my	crony.	She-verily

diyiy	**rạt^{a}na-kor^{u}."**
will-give-to-thee	a-jewel-bracelet."

15.	**Drāv**	**yih**	**lāl-shĕnākh.**	**Wôt^{u}**
	Went-forth	this	lapidary.	He-arrived

tath	**jāyĕ.**	**Hôwun**	**tath**	**palas**	**wöj^{ü}.**
to-that	place.	Was-shown-by-him	to-that	rock	the-ring.

Pal	**wọ̆th^{u}**	**thod^{u}.**	**Woth^{u}**	**tamiy**	**wati**
The-rock	arose	erect.	He-descended	by-that-very	path

bŏn.	**Bŏn**	**wuch^{ü}n**	**khôtūnā**	**akh,**
beneath.	Beneath	was-seen-by-him	a-certain-lady	one,

kuñ^{ü}y	**zūñ^{ü}.**	**Ami**	**dop^{u}nas,**	**"kati**
a-single	woman.	By-her	it-was-said-by-her-to-him,	"whence

ôsukh ?"	**Ȧm^{i}**	**dop^{u}nas,**	**"Lālmāl**	**Par^{i}yi**
wast-thou ?"	By-him	it-was-said by-him-to-her,	"By-Lālmāl	Fairy

dopuy	**raṭ^{a}na-kor^{u}."**	**Amis**	**khôtūni**
is-asked-from-thee	a-jewel-bracelet."	To-this	lady

pyauv	**yād.**	**Tȧm^{i}-sünz$^{\ddot{u}}$**	**möj$^{\ddot{u}}$**	**ös$^{\ddot{u}}$**	**sa,**
fell	remembrance.	Her	mother	was	she,

yĕs	**raṭ^{a}na-karis-söty**	**hots^{u}**	**gayāv**
of-whom	the-jewel-bracelet-with	the-forearm	went

nīrith.	**Tas**	**chĕh**	**ük$^{\ddot{u}}$y**	**nür$^{\ddot{u}}$.**	**Tas**
going-away.	Of-her	is	one-only	arm.	Of-her

chuh	**dôd^{u}**	**pananis**	**dilas.**	**Rāy**	**kür$^{\ddot{u}}$**
is	pain	to-her-own	heart.	Consideration	was-made

ami	**khôtūni,**	**"yāñ**	**myöñ$^{\ddot{u}}$**	**möj$^{\ddot{u}}$**
by-that	lady,	"as-soon-as	my	mother

wāti,	**nĕmis**	**manōshĕs**	**khĕyi."**	**Yih**
will-arrive,	(to-)this	man	she-will-eat."	He

ôs^{u}	**sĕṭhāh**	**khōbsūrath.**	**Amis**	**gav**
was	very	beautiful.	To-her	became

shĕkh	**dilas,**	**"bŏh**	**kara**	**amis-söty**
anxiety	to-the-heart,	"I	will-make	this-one-with

nēth^{a}r."	**Wuñ**	**yĕli**	**mājĕ-hond^{u}**	**partawa**
marriage."	Now	when	the-mother-of	sound-of-approach

pyauv,	**ath**	**jayĕ**	**gav**	**buñul^{u}.**	**Amis**
fell,	to-that	place	there-became	an-earthquake.	To-him

dyutun	**shāph.**	**Kor^{u}nas**	**kañi-phol^{u},**
was-given-by-her	a-charm-word.	Was-made-by-her-of-him	a-pebble,

thôwun	it-was-put-by-her
cĕndas.	in-the-pocket.
Wöts^{ü}s	Arrived-to-her
möj^{ü}	the-mother
ot^{u}.	there.
Dop^{u}nas,	It-was-said-by-her-to-her,
"hatay,	"hullo,
kōriy,	O-daughter,
mĕ	to-me
chĕh	is
yiwān	coming
mō̃tsa-bŏy."	man-stink."
Yih	She
chĕsna	is-to-her-not
hĕwān-zima	admitting
kẽ̄h.	anything.
Ami	By-her
yĕli	when
zōr	force
kor^{u}nas,	was-made-by-her-to-her,
dop^{u}nas,	it-was-said-by-her-to-her,
"chuh	"there-is
manōsh.	a-man.
T̲s̲^{a}h	Thou
dim	give-to-me
gŏḍa	at-first
wāda-y-Khŏdā	a-promise-of-God
'bŏh	'I
kyāh	verily
karas-na	will-do-to-him-not
kẽ̄h.'"	anything.'"
Wāda-y-Khŏdā	Promise-of-God
dyut^{u}nas.	was-given-by-her-to-her.
Ami	By-her
koḍ^{u}	was-brought-forth
cĕnda-manza	the-pocket-from-in
kañi-phol^{u},	the-pebble,
shāph	the-charm
tul^{u}nas,	was-raised-by-her-from-him,
manōsh	a-man
yuthuy	as (-before)-exactly
ôs^{u},	he-was,
ta	and
tyuthuy	so-exactly
rūd^{u}.	he-remained.
Dop^{u}nas,	It-was-said-by-her-to-her,
"yih	"this
chuh	is
myôn^{u}	my
hakh-i-Khŏdāy.	duty-of-God (i.e. husband as sacred to me as God).
Bŏh	I
ös^{ü}san	was-him
yihuy	this-very-one
tsāḍān.	seeking.
Yihuy	He-verily
lod^{u}nam,	was-sent-by-Him-to-me,

mājiy,	**Khŏdāyĕn."**	**Yih**	**chĕs**	**dapān**
O-mother,	by-God."	This	is-to-her	saying

möj^{ü},	**"zabar**	**gav.**	**Bāyĕn**	**dŏn**	**lad**
the-mother,	"excellent	it-is.	To-brothers	two	send

kākad	**amis^{ü}y**	**athi."**	**Dop^{u}nas,**
a-paper	of-this-very-one	by-the-hand."	It-was-said-by-her-to-her,

"mājiy,	**likh**	**ʦ^{a}y."**	**Lyukh^{u}**	**ami,**
"O-mother,	write	thou-verily,"	Was-written	by-her,

kākad	**dyutun**	**amis**	**lāl-shĕnākas**
the-paper	was-given-by-her	to-that	lapidary

athi.	**Ami**	**kor^{u}nas**	**ālav**	**khôtūni.**
in-the-hand.	By-that	was-made-by-her-to-him	a-call-of-summons	by-the-lady.

Dop^{u}nas,	**"yih**	**an**	**kākad**	**yūr^{i}."**
It-was-said-by-her-to-him,	"this	bring	paper	even-hither."

Wuch^{u}	**ami**	**khôṭūni.**	**Ath**	**lyukh^{u}mot^{u}**
It-was-inspected	by-that	lady.	(In)-to-it	(was) written

ȧm^{i}-sanzi	**māji,**	**"chiway**	**myön^{i}**	**gabar,**
by-her	mother,	"ye-are-if	my	sons,

yih	**gaʦhi**	**wātawunuy**	**mārun^{u}."**
this-person	is-necessary	immediately-on-arrival	to-be-killed."

Amis	**ôs^{u}**	**ami**	**sāta**	**panun^{u}**	**dôd^{u}**
To-her	was	at-that	time	her-own	pain

pĕmot^{u}	**yād**	**suh**	**haʦyuk^{u}.**	**Yih**
fallen	(in) memory	(viz.) that (pain)	of-the-forearm.	This

kākad	**ʦhun^{u}nas-ʦaṭith**	**ami**	**khôtūni.**
paper	was-torn-to-pieces-by-her-for-him	by-that	lady.

Panun^{u}	**lyukh^{u}nas**	**kākad.**	**Ath**	**manz**
Her-own	was-written-by-her-for-him	a-paper.	To-that	in

lyukh^{u}nas,	**“chiway**	**myön^{i}**	**böy^{i},**	**tuhond^{u}**
was-written-by-her-on-it,	“ye-are-if	my	brothers,	of-you

gaʦhi	**jĕl^{a}d**	**yun^{u},**	**mĕ**	**kyāh**	**chuh**
is-necessary	quickly	the-coming,	for-me	verily	is

yĕñĕwôl^{u}.”
a-marriage-festival.”

16.	**Lyukh^{u}nas**	**kākadas,**	**zaböñ^{ü}**
	Was-written-by-her-on-it	to-(on)-the-paper,	by-word-of-mouth

kür^{ü}nas	**nȧs^{i}yĕth.**	**Dop^{u}nas,**	**“tot^{u}**	**yĕli**
was-made-by-her-to-him	instruction.	It-was-said-by-her-to-him,	“there	when

wātakh,	**karahakh**	**salām.**	**Salām**	**pölith**
thou-wilt-arrive,	thou-wilt-make-to-them	a-bow.	The-bow	having-fulfilled

dizikh	**kākad.**	**Tim**	**ananay**	**khĕn**
thou-must-give-to-them	the-paper.	They	will-bring-to-thee	food

ʦamruw^{u}	**kara.**	**Tih**	**cyôn^{u}**	**khyon^{u}**
leathern	pease.	That	thy	eating

gaʦhi-na.”	**Badal**	**dyut^{u}nas**	**söty**	**as^{a}l**
is-not-proper.”	Instead	were-given-by-her-to-him	with (him)	real

kara.	**Dop^{u}nas,**	**“yih**	**khĕzi**	**tati.**
pease.	It-was-said-by-her-to-him,	“this	you-must-eat	there.

Tihond^{u}	**tshȧn^{i}zi**	**bĕbi-andar^{ü}y**	**trövith,**
Their (pease)	you-must-let-fall	your-breast-pocket-within	having-let-go,

panun^{u}	**khĕzi.**	**Tami**	**pata**	**dapanay**
your-own	you-must-eat.	From-that	after	they-will-say-to-thee

tim,	**'kashĕna-hanā**	**karün̄^{ü}.'"**	**Tath-kyut^{u}**
they,	'scratching-a-little	is-to-be-done.'"	That-for

dyut^{u}nas	**shĕstruw^{u}**	**panja.**	**Dop^{u}nas,**	**"tim**
was-given-by-her-to-him	an-of-iron	claw.	It-was-said-by-her-to-him,	"they

chih	**dĕwa-zāth.**	**Timaṇ**	**yiyi**	**tasalī**
are (of)	demon-race.	To-them	will-come	a-pleasant-feeling

shĕstravi	**panja-sötiy."**
from-the-of-iron	claw-by-means-of-only."

17. Drāv	**ati**	**nȧs^{i}yĕth**	**yād**	**hĕth.**
He-went-forth	from-there	the-instruction	(in) memory	taking.

Wôt^{u}	**tot^{u},**	**kür^{ü}n**	**timan**	**salām.**
He-arrived	there,	was-made-by-him	to-them	a-bow.

Dyut^{u}nakh	**yih**	**kākad.**	**Amis**	**dyutukh**
Was-given-by-him-to-them	this	paper.	To-him	was-given-by-them

khĕn	**tsamruw^{u}**	**kara.**	**Amyuk^{u}**	**tulān**
food	leathern	pease.	Of-it	raising

chuh	**bus^{u},**	**tshanān**	**chuh**	**bĕbi-andar**
he-is	a-hand-mouthful,	letting-it-fall	he-is	his-breast-pocket-within

s

trövith.	**Panun^{u}**	**chuh**	**kaḍān**	**ti**	**chuh**
having-let-go.	His-own	he-is	taking-forth.	and	is

khĕwāṅ.	**Ami**	**pata**	**dop^{u}has**	**yimau,**
eating.	From-that	after	it-was-said-by-them-to-him	by-them,

"kashĕna-hanā	**kar."**	**Ȧm^{i}**	**koḍ^{u}**	**yih**
"scratching-a-little	do."	By-him	was-brought-forth	this

ʦūri-pöṭh^{i}	**shĕstruw^{u}**	**panja,**	**chukh**
secretly	of-iron	claw,	he-is-to-them

ami-söty	**diwān**	**z^{a}lā-z^{a}lā.**	**Yimau**	**lyukhus**
from-this-by-means-of	giving	a-scraping-a-scraping.	By-them	was-written-to-it

jĕwāb	**ath**	**kākadas.**	**Lyukh^{u}has,**	**"asĕ**
an-answer	to-that	paper.	It-was-written-by-them-on-it,	"to-us

chĕna	**phursath.**	**Hazrat-i-Sulaymān**	**chuh**
is-not	leisure.	His-Highness-Solomon	is

diwān	**nād.**	**Hala!**	**bismillā,**	**kariv**
giving	summons.	Be-quick!	in-the-name-of-God,	make-ye

yĕñĕwôl^{u}."
the-marriage-festival."

18.	**Wôt^{u}**	**ot^{u},**	**hôw^{u}nakh**	**yih**	**kākad.**
	He-arrived	there,	was-shown-by-him-to-them	this	paper.

Kākad	**porukh,**	**korukh**	**amis-söty**
The-paper	was-read-by-them,	was-made-by-them	him-with

yĕñĕwôl^{u}.	**Wuñ**	**chĕh**	**yih**	**khôtūnā**
a-marriage-festival.	Now	is	this	lady

dapān	**amis**	**khāwandas**	**pananis,**	**“yit^{i}**
saying	to-that	husband	her-own,	“here

rōzakha,	**kina**	**dun^{i}yāhas**	**manz**	**gaʦhakh?**
wilt-thou-remain,	or	to-the-world	in	wilt-thou-go?

Bŏh	**chěs**	**ʦě**	**töb^{i}yāh.”**	**Ȧm^{i}**	**dop^{u}nas,**
I	am	to-thee	an-humble-servant.”	By-him	it-was-said-by-him-to-her,

“dun^{i}yāhas-manz	**gaʦhav.”**	**Dop^{u}nas**	**ami**
“the-world-in	we-shall-go.”	It-was-said-by-her-to-him	by-that

khôtūni,	**“wuñ**	**yěli**	**nērav**	**myöñ^{u}**
lady,	“now	when	we-shall-go-forth	my

möj^{u}	**dapiy,**	**‘kěnʦhāh**	**mangum.’**	**Cyôn^{u}**
mother	will-say-to-thee,	‘something	ask-for-from-me.’	Of-thee

gaʦhěs	**mangun^{u}**	**watharanuk^{u}**	**musla.**
is-proper-from-her	to-be-demanded	of-a-spreading-out (i.e. for a mat)	the-skin.

Biyě	**kěh**	**mȧng^{i}zěs-na.”**	**Wuñ**	**yěli**
Other	anything	you-must-demand-from-her-not.”	Now	when

yim	**sakharyēy,**	**dopukh**	**ami**	**māji,**
they	made-ready-to-set-out,	it-was-said-to-them	by-that	mother,

“mangun^{u}	**kěnʦhāh.”**	**Dop^{u}nas,**	**“dim**
“is-to-be-demanded	something.”	It-was-said-by-him-to-her,	“give-to-me

watharanuk^{u}	**musla.**	**Tath**	**chuh**	**nāv**
of-spreading-out (i.e. for a mat)	the-skin.	To-it	is	the-name

'wutsha-prang.' "	**Drāv**	**ati,**	**wöt^{i}**	**panun^{u}**
'the-flying-couch.' "	He-went-forth	from-there,	they-arrived	their-own

gara.	**Ġara**	**wötith**	**korun**	**tayār**
house.	The-house	having-arrived	was-made-by-her	ready

rạt^{a}na-kor^{u}.	**Gav**	**hĕth**	**pātashĕhas**	**yih**
a-jewel-bracelet.	Went	taking (it)	to-the-king	this

lāl-shĕnākh.
lapidary.

19.	**Nöyidan**	**būz^{u},**	**"lāl-shĕnākh**	**wôt^{u}."**
	By-the-barber	it-was-heard,	"the-lapidary (has)	arrived."

Gatshān	**chus**	**nöyid**	**gara**	**mast**
going	is-for-him	the-barber	(to) the-house	hair

kāsani.	**Ȧt^{i}**	**wuchān**	**chuh**	**trĕyim^{ü}**
to-shave.	Here-verily	seeing	he-is	the-third

khôtūna.	**Drāv**	**ati**	**nöyid**	**pot^{u}**
lady.	Went-forth	from-there	the-barber	back-again

phīrith.	**Wôt^{u}**	**wazīras-nish.**	**Dapān**	**chuh**
returning.	He-arrived	the-vizier-near.	Saying	he-is

amis	**wazīras,**	**" ha**	**wazīra,**	**amis**
to-that	vizier,	" O	Vizier-O,	to-that

lāl-shĕnākas	**chĕh**	**az**	**trĕyim^{ü}**	**khôtūna,**
lapidary	is	to-day	a-third	lady,

yiman	**dŏn-handi-khŏta**	**khōbsūrath.**	**Sa**
these	two-than	beautiful.	She

chĕh	**löyik-i-pātashāh,**	**akh**	**chĕh**
is	worthy-of-the-king,	one	is

löyik-i-wazīr,	**byākh**	**chĕh**	**mĕ**	**löyikh.**
worthy-of-the-vizier,	another	is	of-me	worthy.

Amis	**lāl-shĕnākas**	**karta**	**kĕntshāh."**
To-that	lapidary	please-do	something."

Dapān	**chus**	**wazīr,**	**"az**	**wana**	**bŏh**
Saying	is-to-him	the-vizier,	"to-day	I-will-speak	I

pātashĕhas.	**Suy**	**pātashāh**	**kari**	**amis**
to-the-king.	That-very	king	will-do	to-him

kĕntshāh	**wöridāth.**	**Suh**	**mari,**	**zanāna**
some	occurrence (i.e. device).	He	will-die,	the-women

trĕh	**nimav**	**ȧs^{i}."**	**Dop^{u}**	**wazīran**
three	we-shall-take	we."	It-was-said	by-the-vizier

pātashĕhas,	**"pātashĕham,**	**amis**	**lāl-shĕnākas**
to-the-king,	"my-king,	to-that	lapidary

chĕh	**zanāna**	**trĕh,**	**titsha**	**chĕna**
are	women	three,	such (women)	are-not

pātashöhī-manz.	**Pātashĕham,**	**tamis**
the-kingdom-in.	My-king,	to-that

lāl-shĕnākas	**raṭhta**	**kĕntshāh**	**nŏkhta.**
lapidary	please-seize	some	point (i.e. fault).

Suh	**gotsh^{u}**	**galun^{u}.**	**Tima**	**zanāna**	**trĕh**
He	was-proper	to-be-destroyed.	Those	women	three

karuhukh	**dökhil-i-mahala-khāna."**	**Pātashĕhan**
make-thou-them	entered-of-the-private-apartments-of-the-palace."	By-the-king

kür^{ü}	**phikirāh.**	**Dopun,**	**"mangahas**
was-made	a-thinking.	It-was-said-by-him,	"(If) thou-wilt-demand-from-him

kĕnʦhāh	**cīz,**	**tih**	**chuh**	**anān**	**sôruy.**
any	thing,	that	he-is	bringing	all-even.
Wuñ	**dapas**	**bŏh,**	**'myönis**	**möl^{i}-sünz^{ü}**	
Now	I-will-say-to-him	I,	'my	father-of	
khabar	**gaʦhi**	**anüñ^{ü},**	**suh**	**chwā**	
news	is-proper	to-be-brought,	he	is-he-?	
jĕnatas	**kina**	**dōzakas.' "**			
in-heaven	or	in-hell.' "			

20.	**Dapān wustād,—**
	(Is) saying the-teacher,—

Āv	**lāl-shĕnakh,**	**pātashĕhas,**	**kür^{u}n**		
Came	the-lapidary,	to-the-king,	was-made-by-him		
salām.	**Pātashāh**	**chus**	**dapān,**	**"az-tāñ**	
a-bow.	The-king	is-to-him	saying,	"today-up-to	
yih	**mĕ**	**won^{u}may,**	**tih**	**būzuth**	**ʦĕ.**
what	by-me	was-said-by-me-to-thee,	that	was-heard-by-thee	by-thee.
Az	**gaʦhi**	**myönis**	**möl^{i}-sünz^{ü}**	**khabar**	
Today	is-proper	my	father-of	news	
anüñ^{ü},	**suh**	**chwā**	**jĕnatas-manz**	**kina**	
to-be-brought,	he	is-he-?	heaven-in	or	
dōzakas."	**Drāv**	**lāl-shĕnākh,**	**wôt^{u}**	**panun^{u}**	
hell-(in)."	Went-forth	the-lapidary,	he-arrived	his-own	
gara.	**Dapān**	**chuh**	**àt^{i}**	**yiman**	**zanānan**
house.	Saying	he-is	there	to-these	women
trĕn,	**"az**	**chum**	**dapān**	**pātashāh,**	
three,	"today	is-to-me	saying	the-king,	

'myönis möl^{i}-sünz^{ü} khabar anüñ^{ü}.' Bŏh
'my father-of news (is) to-be-brought.' I

kyāh kara? Ath sŏh chyā khabar,
what shall-do? Of-that that is-there-? news,

kötyāh warihy gamàt^{i} tas mumatis?"
how-many years (are) gone to-him dead?"

Yih wŏtsh^{ü}s khôtūna. Yihai yih,
This arose (-in-reply)-to-him lady. She-verily (was) she,

yĕsa rạt^{a}na-kàr^{i} ös^{ü} karān. Sa ös^{ü}
who jewel-bracelets was making. She was

parī bā-Khŏdā. Ami dop^{u}nas, "kĕntshāh
a-fairy (who-obeyed-) God. By-her it-was-said-by-her-to-him, "any

chĕna phikir^{ü}. Gatsh, hĕs khar^{a}j,
is-not anxiety. Go, take-from-him expenses,

biyĕ dapus pātashĕhas, 'cyôn^{u} gatshi
also say-to-him to-the-king, 'of-thee is-proper

zyun^{u} sọmb^{a}run^{u}; mödānas-manz zyun^{u}
firewood to-be-collected; the-plain-in firewood

gatshi sọmb^{a}run^{u} bĕ-shumār.'"
is-proper to-be-collected countless.'"

21. **Sọmb^{a}rôw^{u} pātashĕhan zyun^{u}**
Was-collected by-the-king firewood

bĕ-shumār. Ath-pĕṭh khot^{u} yih lāl-shĕnākh
countless. It-on mounted this lapidary

yih musla-han watharith. Ath^{i}-pĕṭh
this the piece-of-skin spreading-out. It-verily-on

byūṭh^{u}	**pāna.**	**Amis**	**dopun**	**pātashĕhas,**
sat	he-himself.	To-him	was-said-by-him	to-the-king,

"tsĕ	**kyāh**	**gatshiy**	**anun^{u}**	**möl^{i}-sond^{u}**
"to-thee	what	is-proper-to-thee	to-be-brought	father-of

nishāna ?"	**Yih**	**wọ̆thus**	**pātashĕh,**
token ?"	This	arose (in-reply)-to-him	king,

dop^{u}nas	**"akh**	**gatshiy**	**anun^{u}**
it-was-said-by-him-to-him	"one	is-proper-for-thee	to-be-brought

jĕnatuk^{u}	**mĕwa,**	**biyĕ**	**gatshiy**	**anun^{u}**
of-heaven	a-fruit,	second	is-proper-for-thee	to-be-brought

myönis	**möl^{i}-sandi**	**daskhata**	**khath."**
my	father of	with-signature	a-letter."

Dopun	**yiman,**	**"diyiv**	**yith**	**zinis**	**nār**
It-was-said-by-him	to-them,	"give-ye	to-this	firewood	fire

tsŏpör^{i}."
on-the-four-sides."

22. Dapān wustād,--

(Is) saying the-teacher,—

Yimau	**yĕli**	**ath**	**zinis**	**nār**	**dyut^{u},**
By-them	when	to-this	firewood	fire	was-given,

yiwān	**chuna**	**kuni**	**bōzana**	**yih**
coming (passive)	is-not	at-all	in-possibility-of-seeing (passive)	this

lāl-shĕnakh.	**Lāl-shĕnākan**	**dyut^{u}**	**ath**
lapidary.	By-the-lapidary	was-given	to-that

muslas	**kas^{a}m.**	**Dop^{u}nas,**	**"mĕ**	**gatshi**
leather	a-charm.	It-was-said-by-him-to-it.	"for-me	it-is-proper

wātun^{u}	**panun^{u}**	**gara.**	**Kā̃h**	**gatshĕm-na**
to-arrive	my-own	house.	Anyone	is-proper-for-me-not

ḍēshun^{u}."	**Ṭuvyēyĕ**	**ȧm^{i}**	**lāl-shĕnākan**
to-be-seen."	Were-closed	by-that	lapidary

achĕ.	**Mutsarĕn,**	**ta**	**wôt^{u}mot^{u}**	**gara**
the-eyes.	They-were-opened-by-him	and	(he-was) arrived	house

panun^{u}.	**Ami**	**khôtūni**	**kür^{ü}**	**köm^{ü}.**
his-own.	By-that	lady	was-done	an-act.

Hab-jūshī	**korun**	**mĕwa**	**jĕnatuk^{u}**	**dön^{ü}**
Of-the-seven-metals	was-made-by-her	a-fruit	of-heaven	a-pomegranate

tayār,	**biyĕ**	**lyukhun**	**khath,**	**ath**
prepared,	also	was-written-by-her	a-letter,	to-it

korun	**amis**	**pātashĕha-sandis**	**möl^{i}-sond^{u}**
was-made-by-her	that	king's	father-of

daskhath,	**biyĕ**	**mŏhar.**	**Ath^{i}-manz**
signature,	also	seal.	It-verily-in

lyukhun	**pātashĕhas,**	**"cyôn^{u}**	**gatshi**
was-written-by-her	to-the-king,	"of-thee	it-is-proper

mĕ-nish	**wātun^{u},**	**wazīr**	**hĕth,**	**biyĕ**
me-near	to-arrive,	vizier	having-taken,	also

nöyid	**hĕth,**	**tithay**	**pöṭh^{i},**	**yĕthay**
the-barber	having-taken,	in-that-very-kind-of	manner,	in-what-very-kind-of.

pöṭh^{i}	lāl-shĕnākh	mĕ-nish	wôt^{u}."	Kākad
manner	the-lapidary	me-near	arrived."	The-paper

korun	hawāla	amis	lāl-shĕnākas,	biyĕ
was-made-by-her	in-charge	to-that	lapidary,	also

dyut^{u}nas	athas-kĕth	yih	dön^{ü}.
was-given-by-her-to-him	the-hand-in	this	pomegranate.

23.	Ŏtāñy	gay	tsōr	dŏh.	Yih	nār
	There-verily	went	four	days.	This	fire

gŏmot^{u}	tshĕta,	path	rūd^{u}mot^{u}	sūr.
(was) become	extinguished,	behind	(was) remained	ash.

Yih	lāl-shĕnākh	drāv	langūṭ^{i}	karith.
This	lapidary	came-forth	langōṭī	having-made (i.e. having-put-on).

Suli	wọ̆th^{u},	ath	sūras-manz	diwān
At-dawn	he-arose,	that	ash-in	giving

chuh	ḍulān^{i}.	Nazarbāzav	kür^{ü}	nazar,
he-is	rollings.	By-the-inspectors	was-made	inspection,

khabardārav	niyĕ	khabar.	Dop^{u}has,
by-the-informers	was-brought	information.	It-was-said-by-them-to-him,

"pātashĕham,	ami	sūra-manza	gatshān	chĕh
"my-king,	that	ash-from-in	going	is

susarāray.	Yih	mā	āsi	lāl-shĕnākh
a-rustling.	This,	I-wonder-if	will-be	the-lapidary

āmot^{u} ?"	Yim	chih	yimay	katha	karān,
come ?"	They	are	these-very	words	making,

nazar	chĕkh	ō-kun,	āv	wōḍa
sight	is-to-them	in-that-direction,	came	from-there

lāl-shĕnākh,	**athas-kĕth**	**hĕth**	**dön$^{\ddot{u}}$,**
the-lapidary,	the-hand-in	taking	the-pomegranate,

biyis	**athas-kĕth**	**hĕth**	**khath.**	**Kür$^{\ddot{u}}$n**
the-other	hand-in	taking	the-letter.	Was-made by-him

pātashĕhas	**salām,**	**dön$^{\ddot{u}}$**	**thôw^{u}nas**
to-the-king	a-bow,	the-pomegranate	was-placed-by-him-of-him

bōnṭha-kani,	**khath**	**thôw^{u}nas**	**bōnṭha-kani.**
in-front,	the-letter	was-placed-by-him-of-him	in-front.

Yih	**khath**	**mutsorun,**	**porun.**	**Ath**
This	letter	was-opened-by-him,	it-was-read-by-him.	(In-) it

lyukh^{u}mot^{u},	**“ bŏh,**	**kyā,**	**chus**	**jĕnatas-manz.**
(was) written,	“I,	of-a-surety,	am	heaven-in.

Cyôn^{u}	**gatshi**	**wātun^{u}**	**yūr^{i},**	**wazīr**
Of-thee	is-proper	to-arrive	here-even,	the-vizier

hĕth,	**biyĕ**	**nöyid**	**hĕth,**	**jĕl^{a}d.”**
taking,	also	the-barber	taking,	quickly.”

24.	**Pātashāh**	**chuh**	**karān**	**phikirāh,**
	The-king	is	making	a-thinking,

“ mĕ	**dapyāv,**	**‘ yih**	**lāl-shĕnākh**	**gali.’**
“ by-me	it-was-long-ago-said,	‘ this	lapidary	will-be-destroyed.’

Yih	**āv**	**möl^{i}-sünz$^{\ddot{u}}$**	**mĕ**	**khabar**	**hĕth.”**
He	came	the-father-of	to-me	news	taking.”

Dapān	**pātashāh**	**amis**	**lāl-shĕnākas,**
(Is) saying	the-king	to-that	lapidary,

“ bŏh	**kĕtha-pöṭh^{i}**	**wāta**	**tath**	**jĕnatas-manz ?”**
“ I	how	shall-arrive	to-that	heaven-in ?”

Dop^{u}nas	**lāl-shĕnākan,**	**"yuth^{u}**	**zyun^{u}**
It-was-said-by-him-to-him	by-the-lapidary,	"as	firewood

mĕ-kyut^{u}	**sọmb^{a}rôwuth,**	**tithiy**	**trĕh**
me-for	was-collected-by-thee,	so-even	three (times)

gatshan	**sọmb^{a}rāwàn^{i} ;**	**jĕl^{a}d**	**wātakh**
are-proper	to-be-collected ;	quickly	thou-wilt-arrive

jĕnatas-manz."	**Sọmb^{a}rôw^{u}**	**pātashĕhan**	**zyun^{u}**
heaven-in."	Was-collected	by-the-king	firewood

bĕ-shumār.	**Ath^{i}-pĕṭh**	**karanôwun**	**watharun^{u},**
countless.	It-verily-on	was-caused-to-be-made	a-mat,

ath^{i}-pĕṭh	**khot^{u}**	**pāna**	**biyĕ**	**wazīr**	**biyĕ**
it-verily-on	he-mounted	himself	also	the-vizier	also

nöyid.	**Dyutukh**	**zinis**	**nār**	**tsöpör^{i}.**
the-barber.	Was-given-by-them	to-the-firewood	fire	on-the-four-sides.

25. Dapān wustād,—
(Is) saying the-teacher,—

Dod^{u}	**yih**	**pātashāh,**	**biyĕ**	**wazīr,**
Was-burnt-up	this	king,	also	the-vizier,

biyĕ	**nöyid,**	**trĕnaway**	**gàl^{i}.**	**Wôt^{u}**	**ot^{u}**
also	the-barber,	the-three	were-destroyed.	Arrived	there

lāl-shĕnākas-nish	**suh**	**wazīr,**	**yus**	**wazīr**
the-lapidary-near	that	vizier,	which	vizier

pātashĕh-kūr^{u}	**hĕth**	**ôs^{u}**	**tsalān,**	**ta**
the-king's-daughter	taking	was	fleeing,	and

samokhukh	**ôkhun-koṭ^{u},**	**suy**	**wôt^{u}**
was-met-by-them	the-religious-teacher's-son,	he-verily	arrived

amis	**lāl-shĕnāka-sond^{u}**	**gara.**	**Pānawöñ**
to-that	lapidary's	house.	Mutually

karĕkh	**katha-bātha.**	**Wonus**	**ȧm^{i}**
were-made-by-them	conversations.	It-was-said-to-him	by that

lāl-shĕnākan	**yih**	**panun^{u}**	**saphar,**
lapidary	this	his-own	travelling (i.e. experiences of his journey),

yus	**ȧm^{i}**	**nöyidan**	**ta**	**wazīran**	**amis**
which	by-that	barber	and	by-the-vizier	to-him

ôs^{u}	**pēsh**	**on^{u}mot^{u}.**	**Dop^{u}nas,**	**"panüñ^{ü}**
was	in-front	brought.	It-was-said-by-him-to-him,	"thine-own

khôtūna	**nin-sa**	**pānas."**	**Yĕsa**	**yih**
lady	take-her-sir	for thyself."	Who	this

Lālmāl	**Parī**	**ös^{ü},**	**tas**	**dyutun**	**rukhsath.**
Lālmāl	Fairy	was,	to-her	was-given-by-him	leave-to-depart.

Yĕsa	**yih**	**pata**	**üñ^{ü}n**	**zīnith,**	**sa**
Who	this	afterwards	was-brought-by-him	having-conquered,	she

thôwun	**pānas.**
was-kept-by-him	for-him-self.

26.	**Dapān wustād,—**
	(Is) saying the-teacher,—

Suh	**wazīr**	**byūṭh^{u}**	**pātashöhī**	**karani.**
That	vizier	sat	sovereignty	to-do.

Lāl-shĕnākh	**byūṭh^{u}**	**wazīrī**	**karani.**
The-lapidary	sat	viziership	to-do.

Aslāmalaikum,	**wālaikum**	**salām.**
'he-peace-be-upon-you,	and-upon-you	be-peace.

VOCABULARY OF ALL THE WORDS IN GŌVINDA KAULA'S TEXT

[*Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus, xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants* kn *will be found in the succession* kan, kán^{i}, kan^{i}, kina, kōna, kun, kuni, *and* kun^{i}. *All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter ñ follows n, and ts follows t. For purposes of alphabetical order v and w are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.*]

a, *ĕ*, interrog. suff.; *gatshiyĕ*, is it proper? xii, 13; *sapadakha*, wilt thou become? iii, 2; *tagiyĕ*, will it be possible for thee? v, 8, 9; *tsaṭanasa*, will they cut off for him? v, 7.

ā, interrog. suff.; *chwā*, is he? xii, 21.

ā, suff. of indef. art., see *āh*.

ĕ, *i*, *y*, *izāfat*; *dukhtar-ĕ-khāsa*, (your) own daughter, v, 11; *khal^{a}t-ĕ-shōhī*, robe of royalty, x, 4 (bis); *lōyik-ĕ-pātashāh*, worthy of a king, x, 4; *pēsh-ĕ-pātashāh*, before the king, vi, 9; *sōhib-ĕ-āgāh*, master intelligent, ii, 9; *shĕhar-ĕ-Yīrān*, the country of Persia, ii, 1; *tōrīph-ĕ-Yūsūph*, praise of Yūsuf, vi, 17; *Azīz-i-Misar*, N.P., vi, 10, 2 (bis), 4; *dōkhil-i-mahalakhāna*, brought into the harem, xii, 19; *dīn-i-Mahmad*, the faith of Muḥammad, iv, 6; *hakh-i-Khōdāy*, duty due to God, xii, 15; *hukm-i-Māhrāj*, order of the Mahārāja, xi, 4; *hĕkmat-i-Parwardigār*, the power of Providence, i, 11; *kōh-i-Tōra*, Mount Sinai, iv, 5; *lōyik-i*, worthy of, xii, 10, 19 (bis); *mạkh*^{a}*r-i-zan*, coquetry of a woman, x, 13; *söhib-i-kitāb*, a master of books, x, 13; *wŏlād-i-Ādam*, a descendant of Adam, iv, 3; *yād-i-Ạlāh*, memory of God, i, 7; *dwā-yi-khör*, a prayer for welfare, i, 3; *hawā-yi-asmān*, the air of heaven, ii, 6; *hawāla-y-Khŏdā*, in the care of God, x, 7; *wāda-y-Khŏdā*, an oath by God, xii, 7 (bis), 15 (bis); irregular use, *hazrat-i-Ādam*, and so on, iv, 2, etc.; *hazrat-i-Sulaymān*, his highness Solomon, xii, 17; *hażrat-i-Yūsūph*, etc., his highness Yūsuf, etc., vi, 8, etc.; *Shāh-i-Yūsūph*, id., vi, 1; *Sultān-i-Mahmōd-i-Gazṇavī*, Sulṭān Maḥmūd of G͟haznī, i, 1; *Marāz-i-Pargan*, the Pargana of Marāz, xi, 5.

ī, interj.; *vĕsī*, O female friend, ix, 1; cf. ^{i}*yih*.

ō 1, and; *arz ō samā*, earth and heaven, vii, 26.

ō 2, in *ō-kun*, in that direction, xii, 23.

āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); *-dawa-kañ*, (enter) through the water-drain, v, 4; *āba-hanā*, f. a little water, x, 5; *-pyāla*, water-cup, vii, 7; *-srĕhā*, water-moisture, viii, 7; *ābas*, to the water, viii, 7.

abtar, terrified, vi, 12.

ȧch^{i}, f. an eye; pl. nom. *ṭuvyēyĕ achĕ*, the eyes were closed, xii, 22; dat. *achĕn*, *diwān chuh achĕn d*^{ü}*h*, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

aḍ, in *aḍa-wati*, midway, vii, 20.

ada, then, iii, 1; v, 6, 9 (bis); viii, 3, 10; x, 2, 7; xii, 3; afterwards, viii, 10, 13; introducing apodosis of a conditional sentence, v, 8; *-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

ādā, m. completion; — *gatshun*, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

oḍ^{u}, half; f. pl. *ajĕ*, half, i.e. some, xi, 7.

adal, m. justice; *ad*^{a}*la söty*, by means of justice, i, 3.

adālath, f. a court of justice; *adālüts*^{ü}*-pĕṭh*, (went) to the court of justice, v, 9.

Ādam, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. *ādamas-söty*, together with A., vii, 6.

āga, m. a master ; sg. dat. *āgas-pĕṭh*, (infidelity) to a master, viii, 6, 8, 11.

āgē (Hindī), ahead, in front, xi, 4.

āgāh, *söhib-ĕ-āgāh*, an intelligent master, ii, 9.

agar, if, viii, 13.

āgur, m. source (of a stream), viii, 7.

āgay, f. information ; *āgayi*, for inspection, v, 7.

āh 1, *ā*, suff. of indefinite art. ; *dŏhā dŏhā*, each day, every day, viii, 3 ; *dalīlā*, a story, viii, 6, 8, 11 ; x, 1 (bis) ; *hakīmā*, a single wise man, vi, 13 ; *hātshā*, an accusation, vi, 9 ; *kĕ̃h kālā* (v, 10), or *kĕ̃h kālāh* (viii, 2), some short time (elapsed) ; *mōdānā*, a plain, x, 5 ; *pardā*, a veil, vi, 4 ; *pātashāhā*, a certain king, viii, 1 ; *sōdāgārā*, a merchant, viii, 9 ; *shĕhmārā*, a python, viii, 7 ; *shĕharā*, a city, v, 1 ; *shĕkhtsā*, a person, x, 1 ; *āba-srĕhā*, a water moisture, a trickle of water, viii, 7 ; *sāthā*, (sit, wait) a moment, vi, 3 ; vii, 9 ; *thüñ*^{u}*ā*, a (piece of) fresh butter, ix, 4 ; *z*^{a}*lā z*^{a}*lā*, a scratch a scratch, a continuous scratching, xii, 17 ; *zanānā*, a woman, x, 5 ; xii, 4, 10 ; *ziyāphathā*, a dish of food, x, 5 ; *akhāh*, a certain person, v, 7 ; *yus akhāh*, whoever, viii, 6, 8, 11 ; *ankāh*, a rara avis, ii, 2, etc., sce *ankā* ; *hānzāh*, a boatman, i, 4 ; *köm*^{u}*āh*, a deed, x, 2, 3 ; *kuṭh*^{u}*āh*, a room, ix, 4 ; *kötyāh*, how many a ! ix, 5, 11 ; xii, 29 ; *marhabāh*, a wish of good luck, ii, 10 ; *nĕcyuvāh*, a son, v, 2 ; *nazarāh*, a glance, viii, 11 ; *phakīrāh*, a faqīr, ii, 1 (bis) ; *photawāh*, a decree, ii, 7 ; *pātashĕhāh*, a king, ii, 1 ; *phikirāh*, a thought, xii, 19, 24 ; *rāthāh*, a night, xii, 5 ; *sadāh*, a sound, viii, 9 ; *sölāh*, an excursion, ii, 2 ; *sāthāh*, for a short time, ii, 4 ; *töb*^{i}*yāh*, an humble servant (fem.), xii, 18 ; *wuchunāh*, a look, viii, 3 ; *wārayāh kālāh*, a long time (elapsed), viii, 2 ; *wārayāh ˈkāl*, for a long time, viii, 2 ; *wustādāh*, a teacher, i, 13 ; *vyūr*^{u}*āh*, a little nectar, ix, 2 ; *yĕḍāh*, a belly, ix, 7 ; *zālāh*, a net, i, 6, 7, 8 ; *zanānāh*, a woman, iii, 4.

Followed by *akh*, *ôkhūnā akh*, a certain religious teacher, xii, i ; *balāyā akh*, an evil thing, x, 8 ; *dŏhā akh*, one day, xii, 1 ; *hānzāh akh*, a certain fisherman, i, 4 ; *dānāh wazīran ȧk*^{i}, by a certain wise vizier, viii, 1 ; *khôtūnā akh*, a certain lady, v, 11 ; xii, 15 ; *phakīrā akh*, a certain faqīr, x, 7 ;

pātashĕhā akh, a certain king, viii, 7, 11; *sōdāgārā akh*, a certain merchant, viii, 9; *shĕharā akh*, a certain city, v, 1; *shĕkhtsāh akh*, a certain person, xii, 3; *zanānā akh*, a certain woman, x, 5.

āh 2, m. a sigh, iv, 3; pl. nom. *āh*, i, 5.

ah^{a}d, m. lifetime, time; abl. sg. with emph. *y*, *ah^{a}day*, i, 2.

Àhmad, m. N.P., Aḥmad.

ahan-gār, m. a blacksmith; pl. dat. *ahan-gārān*, m.c. for *-gāran*, xi, 16.

ạj^{a}dāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. *ạj^{a}dāhas* (in sense of acc.), x, 7.

ok^{u}, one, a, a certain; with emph. *y*, masc. *okuy*, one only, xii, 13; fem. *ük^{ü}y*, one only, xii, 15; ag. sg. masc. subst. *ȧk^{i}*, by one (sc. son); adj. *phakīran ȧk^{i}*, by a certain faqīr, x, 12; *dānāh wazīran ȧk^{i}*, by a certain wise Vizier, viii, 1; sg. abl. masc. *aki dŏha*, on a certain day, one day, v, 1; *dŏha aki*, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. *akis*, v, 6; vi, 11; adj. *bāgas akis manz*, in a certain garden, iii, 7; *mŏhara hatas akis rosh^{u}*, a necklace of one hundred mohars, v, 10; *mödānas akis manz*, in a certain plain, iii, 1; viii, 9; *nāgas akis pĕṭh*, on a certain spring, iii, 4; *phakīras akis*, for a certain faqīr, iii, 1; *pātashĕhas akis nish*, (arrived) near a certain king, viii, 5; *shĕharas akis manz*, (arrived) at a certain city, xii, 2; *wanas akis manz*, in a certain forest, ix, 1; fem. *akis jāyĕ manz*, into a certain place, iii, 7; *jāyĕ akis*, in (at) a certain place, ii, 8; viii, 7 (ter), 9; *jāyĕ akis* . . . *jāyĕ akis*, in one place . . . in another place, i, 3, 4; *kŏli akis pĕṭh*, (went) to the bank of a certain stream, xii, 2.

akh, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in *ôkhunā akh*, a certain religious teacher, xii, 1; *balāyā akh*, an evil thing, x, 8; *dŏhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *khôtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain faqīr, x, 7; *pātashĕhā akh*, a certain king, viii, 7, 11; *sōgādārā akh*, a certain merchant, viii, 9; *shĕhar akh*, a certain city, ii, 1; *shĕharā akh*, a certain city, v, 1; *shĕkhtsāh akh*, a certain

person, xii, 3 ; *zanānā akh*, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix *ā* or *āh* of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. *akh kath*, one word, xii, 1. So also when opposed to "other" in the following : *akh* . . . *bēkh* (or *byākh*), the one . . . the other, viii, 14 ; xii, 3, 10, 19 ; *akh* . . . *biyĕ*, in the first place . . . in the second place, v, 9 ; vi, 15 ; xii, 1, 21.

With suffix of the indefinite article, *akhāh*, a certain person, v, 1 ; *yus akhāh*, whoever, viii, 6, 8, 11.

ākh, *ākhō*, see *yun^u*.

ôkhun, m. a religious teacher, a doctor of divinity, xii, 1 ; with suff. of indef. art., *ôkhunā akh*, a certain religious teacher, xii, 1 ; *ôkhun-koṭ^u*, the son of a r.t., xii, 25 ; *-zāda*, id., xii, 2 ; sg. dat. *-zādas nish*, (came) to the r.t.'s son, xii, 2.

akith, on one side ; *nāgas akith kun*, on one side of the spring, xii, 14.

ôl^u, m. a bird's nest, viii, 1 ; sg. dat. *ölis*, viii, 1.

Ạlāh, m. God, i, 7 ; ii, 12.

alīl, wretched, miserable, poverty-stricken, i, 4.

ālam, m. the world, the universe, i, 13 ; iv, 3.

öl^i-nāsh, m. destruction of house and home, ix, 3.

ālav, m. a call, a cry ; —*karun*, to call out (to a person), x, 5 (bis), 12 (bis) ; xii, 7, 15.

alvidāh (= *al-widā'*), m. — *karun*, to make a last farewell, vii, 16.

ām, etc., see *yun^u*.

ôm^u, raw, uncooked ; masc. pl. nom., *öm^i*, xi, 11.

amôb^u, very, excessively, xi, 18.

amānath, m., a deposit in trust, x, 12 ; —*thāwun*, to place as a deposit, to put in deposit, x, 12.

āmpa, f. pl., the feeding of one bird by another, beak to beak ; *-kani*, by means of this method of feeding, viii, 1.

amār, m. desire, longing, v, 2.

āmot^u, *āmüts^ü*, see *yun^u*.

öna, *aina*, m. a mirror, v, 4 (ter).

un^u, sign of gen., generally used with persons, but used with *ạsh^{e}kh* (*ạsh^{e}kun^u*), love, v, 2, 3, 10.

and, m., end, extremity ; *andas-kun*, at the end, at the extremity, xii, 6 ; *wôt^u shĕharas and-kun*, he arrived at the outskirts of the city.

andar, adv. within, iii, 8 (ter) ; postpos. governing dat., within, in, i, 13 ; xii, 17 ; *andar^{ü}y*, id., xii, 16.

ankā (= ʻ*anqā*), m. a phœnix, a rara avis, something very rare ; with suff. of indef. art. *ankāh*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

anun, to bring, to fetch, ii, 8, 11, 12 ; iii, 1, 5, 9 ; v, 4, 8, 9 ; vi, 15, 16 ; viii, 4, 9 ; ix, 2 ; x, 5, 10, 12 ; xi, 10 ; xii, 4, 5, 10, 11, 15, 16, 19, 20, 21 ; to bring, to call, summon, viii, 1 ; *anun nād dith*, having called to bring, to summon, send for, x, 12 ; *pēsh anun*, to bring before (a person) ; to cause (him) to experience, to subject (him) to, xii, 25 ; *anun zīnith* (xii, 25) or *anun zēnān* (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself ; *anith dyun^u*, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, *anani*, x, v ; fut. pass. part. with *gatshun* 1, *anun*, v, 4 ; *anun^u*, xii, 21 (ter) ; fem. *anüñ^ü*, x, 5 ; xii, 19, 20 (bis) ; conj. part. *anith*, iii, 1 ; xii, 4 (bis).

pres. part., forming pres. *anān chuh*, x, 12 ; *chuh anān*, xii, 19.

1 past part. forming past, *on^u*, fem. *üñ^ü* ; m. sg. with suff. 3 sg. ag. *onun*, iii, 5 ; viii, 9 (bis) 12, 4 ; with suff. 3 pl. ag. *onukh*, ii, 11, 12 ; vi, 15, 16 ; x, 12 ; with ditto and suff. 3 sg. dat. *on^{u}has*, vi, 16 ; m. pl. with suff. 3 pl. ag. *ȧnikh*, v, 9 ; viii, 1 ; x, 12 (bis) ; *ȧn^{i}hay* (poet.), xi, 10 ; f. sg. with suff. 2 sg. ag. and 2 sg. nom. *üñ^{ü}thas*, xii, 11 ; with suff. 3 sg. ag. *üñ^{ü}n*, x, 10 ; xii, 25 ; with suff. 3 pl. ag. *üñ^{ü}kh*, ii, 8 ; f. pl. with suff. 2 sg. dat. *añĕy*, viii, 4 ; with suff. 3 pl. ag. and 3 sg. dat. *añĕhas*, vi, 16 ; perf. part. *on^{u}mot^u* ; m. pl. *ȧn^{i}mȧt^i*, v, 8 (for plup.) ; m. sg. forming plup. m. sg. 3 *ôs^u on^{u}mot^u*, xii, 25 ; 2 past part. *añāv*, forming 2 past, with suff. 1 sg. ag. *añām*, ix, 2.

fut. sg. 1 *ana*, x, 5 ; interrog. *ana*, xii, 4, 5, 11 ; pl. 1, with suff. 3 sg. acc. *anōn*, xi, 1, etc.; pl..3, with suff. 2 sg. dat. *ananay*, xii, 16.

impve. sg. 2, *an*, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. *anun*, iii, 5, 9; with suff. 3 pl. acc. *anukh*, x, 12; 2 pl. with suff. 1 sg. dat. *anyūm*, vi, 16 (bis); with suff. 3 pl. acc. *anyūkh*, x, 12.

āñ, yes, x, 5, 12.

apör^{i}, in that direction, v, 4; *-kin*^{i}, from on that side, v, 7. Cf. *yipör*^{i}.

apsar, m. an officer; sg. dat. *apsaras*, x, 12.

apoz^{u}, untrue, v, 9.

ār, m. pity; *āy-nā ār*, did not pity come to thee? ix, 3; *yiman āv ār myôn*^{u}, pity for me came to them, x, 12.

ōr, there; *ōra*, from there, thence, v, 2, 4; xii, 4, 12; from there, equivalent to " from some unnamed place ", v, 9; from there, thereupon, then (opposed to *yōra*), v, 8; *ōra-kani*, in that direction, v, 2. Cf. *wōḍa*.

ör$^{\bar{u}}$, f. a shoemaker's awl, xi, 14.

arām, m. repose; — *karun*, to repose, v, 9; — *trāwun*, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. *arāmas*, at rest, sleeping, viii, 13.

armān, m. longing; — *āv*, longing came, iii, 9.

arz-ō-samā f. (= *arẓ o samā*) earth and heaven, vii, 26.

ās, see *yun*^{u}.

ös, m. the mouth; *ösa-kani* (issuing) from the mouth, viii, 7; *chis ös*$^{\bar{u}}$*s harān* (rubies) are dropping from her mouth, xii, 9.

ạshkh, m. love, v, 2 (bis); *ạsh*$^{\breve{e}}$*ka chīh*, a particle of love, vii, 30; sg. gen. *ạsh*$^{\breve{e}}$*kun*^{u} (not *ạsh*$^{\breve{e}}$*kuk*^{u}), v, 3, 10; do. f. dat. *ạsh*$^{\breve{e}}$*kañĕ*, v, 2.

āsh$^{\breve{e}}$*nāv*, m. a near relation, x, 1, 6, 10.

as^{a}*l*, real, ii, 8, 11; xii, 16.

aslāmalaikum (= *as-salām 'alaikum*), the peace be upon you, xii, 26.

asmān, m. heaven, ii, 6; pl. dat. *asmānan pĕṭh*, on the heavens, iv, 4; pl. abl. *asmānav pĕṭh*^{i}, above the heavens, iii, 8.

āsun, conj. 2, to be, to exist (as a verb subst.), i, 3; ix, 2; ii, 1, 4, 7, 8, 9, 10; iii, 7; v, 1, 9, 10; vi, 10, 11; vii, 7, 8, 10;

viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, *phakīras ôs*^{u}, the faqīr had, ii, 4; *amis ôs*^{u}, he had, ii, 5; vi, 10; x, 4; *ôs*^{u} *amis*, he had, ii, 5; *ös*$^{\ddot{u}}$*s*, he had (a wife), iii, 1; *ôsum*, I had, vii, 11, 15; *ôsus*, he had, viii, 7, 9; *ābas āsinā*, has not the water? viii, 7; *tamis ôs*^{u}, he had, viii, 9; *amis ös*^{i}, he had (sons), viii, 11; *tamis*$^{\ddot{u}}$*y ös*^{i}, he had (sons), xii, 1.

inf. *āsun*^{u}, xii, 4; sg. dat. *āsanas*, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. *āsun*, xii, 10 (bis); *āsun*^{u}, xii, 4 (bis), 5, 13 (ter); with emph. *y*, *āsunuy*, i, 12 (v.l.); pl. *āsàn*^{i}, xii, 5.

past sg. masc. *ôs*^{u}, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (*pātashāh-kūr*$^{\ddot{u}}$ *biyĕ ôs*^{u} *sŏnar bagas-manz*, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); *ôs*^{u}*-na*, he was not, xii, 2; *ôsum*, I had, vii, 11, 15; *ôsus*, he had, viii, 7, 9; *kati ôsukh*, whence wast thou? where have you come from? xii, 15.

Forming impf. *ôs*^{u} *gaḍān*, he used to make, v, 1; *ôs*^{u} *karān*, he was making, i, 1; *ôs*^{u} *lāyān*, he was casting (a net), i, 6; *ôs*^{u} *marān*, he was dying, v, 9; *ôs*^{u} *nērān*, he used to go out, viii, 1; *ôs*^{u} *phērān*, he was wandering, i, 2; *ôs*^{u} *pakān*, he was going along, v, 7; *ôs*^{u} *tārān*, he was paying (tribute), x, 10; *ôs*^{u} *trāwān*, he was emitting, i, 5; *ôs*^{u} *tsalān*, he was absconding, xii, 25; *ôs*^{u} *wuchān*, he was watching, iii, 1; *ôs*^{u} *wŏtharān*, he was wiping, viii, 6, 13; *khĕwān ôs*^{u}*-na*, he used not to eat, vi, 16; *ôsus karān*, I was making, x, 14; *ôsus-na khasān*, was not rising for him, i, 6; *ôsus zāgān*, (disloyalty) was waking in him, ii, 5.

Forming plup. *ôs*^{u} *on*^{u}*mot*^{u}, had been brought, xii, 25; *ôs*^{u} *ḍyūṭh*^{u}*mot*^{u}, had been seen, vi, 14; *ôs*^{u} *dyut*^{u}*mot*^{u}, had been given, x, 12; *ôs*^{u} *gamot*^{u}, he had become, i, 4; *ôs*^{u} *gŏmot*^{u}, had befallen, v, 2; *ôs*^{u} *kor*^{u}*mot*^{u}, had been made, ii, 1 (bis); *kor*^{u}*mot*^{u} *ôs*^{u}, had been made, x, 7; *ôs*^{u} *nyūmot*^{u}, had been taken, viii, 9; *ôs*^{u} *pĕmot*^{u}, had fallen, viii, 9; xii, 15 ; *ôsukh kor^{u}mot^u*, had been made by them, viii, 2 ; *ôsum āmot^u*, (to-day) he came to me, iii, 1 ; *phakīr ôsum lôg^{u}mot^u*, I dressed as a faqīr, x, 14 ; *ôs^{u}nas dyut^{u}mot^u khash*, she gave a cut (to one of) his (nails), v, 6 ; *ôsus gŏmot^u*, (love) befel him, v, 2 ; *ôsus kor^{u}mot^u*, had been done to her, ix, 1 ; *ôs^{u}than kor^{u}mot^u*, he was made by thee, x, 12.

Forming plup. with conj. part. *ôs^u zölith*, he had kindled, iii, 1 ; *ôs^u lögith*, he had dressed himself as (a faqīr), x, 12.

m. pl. *ös^i*, they were, etc., vi, 11 ; viii, 3, 5, 11 (ter) ; xii, 1 ; forming impf. *ös^i bōzān*, they were listening to, viii, 1 ; *ös^i gatshān*, they were becoming, they used to be, viii, 1 ; *ös^i karān*, they were making, i, 3 ; *karān ös^i*, they were making, xi, 8 ; *ös^i lārān*, they were running, x, v ; *ös^i pakān*, they were walking, x, 1 ; *ös^i parān*, they were reading, viii, 3, 4 ; *wadān ösī* (m.c.), they were lamenting, xi, 5.

Forming plup. *ös^i gamȧt^i*, v, 9 ; *ös^{i}s gȧnḍ^{i}mȧt^i*, they had been tied (on) his (arm), x, 5 ; *ös^{i}wa dit^{i}mȧt^i*, they had been given to you, x, 12.

f. sg. *ös^ü*, she was, etc., v, 10 ; vii, 7 ; x, 5 (bis), 7 ; xii, 4, 15, 20, 25 ; *ös^{ü}na*, it (f.) was not, ii, 1 ; *ös^{ü}s*, I was, vii, 10 ; I became, ix, 2 ; *ös^{ü}s*, he had (a wife), iii. 1.

Forming impf. *ös^ü gatshān*, she used to go, v, 1 ; *ös^ü karān*, she used to make, xii, 20 ; *ös^ü wadān*, she was lamenting, vii, 16 ; *ös^{ü}na gatshān*, (chirping f.) was not occurring, viii, 1 ; *ös^{ü}s shūbān*, I (f.) was beautiful, vii, 10 ; *ös^{ü}san tshāḍān*, I was seeking for him, xii, 15 ; *ös^{ü}y karān*, she verily was making, vii, 16.

Forming plup. *ôs^ü parzanöv^{ü}müts^ü*, she had been recognized, x, 5 ; *ôs^ü tsüj^{ü}müts^ü*, she had absconded, ix, 1 ; *ös^{ü}s kür^{ü}müts^ü*, (a seal, f.) had been made on it, x, 10.

f. pl. *āsa*, they (f.) were, iii, 7 ; xi, 7 (bis) ; *āsakh*, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. *karān āsa*, they (f.) were making, xi, 19.

Forming plup. *āsa hĕtsamatsa*, they (f.) were taken, x, 14.

fut. sg. 3, *āsi*, he (etc.) will be, x, 1 ; *āsinā*, will there not be ? i, 2 ; *ābas āsinā*, has not the water ? viii, 7 ; *āsim* (for *āsĕm*), there will be (on) my (queen), viii, 13 ; *āsiy*, there will be for thee, xii, 11.

Forming fut. perf. *mā āsi āmot*^{u}, I wonder can he have come, xii, 23 ; *āsi läryōmot*^{u}, is probably polluted, viii, 6 ; *āsi mumot*^{u}, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, *āsi pĕmüts*^{ü}, (on whom a particle of love) will have fallen ; vii, 30 ; *āsi wôt*^{u}*mot*^{u}, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, *āsihē shūbān*, it would be excellent, ii, 4, 5.

perf. m. sg. 3, *chuh ôs*^{u}*mot*^{u}, has been, i.e. was, v, 1 ; *ôs*^{u}*mot*^{u} *chus*, (someone) was (near) her, v, 4.

asar, m. a result, vi, 16 ; *asara-söty*, owing to the result, vi, 16.

ȧt^{i}, here, there (near), viii, 4 ; x, 11 ; xii, 20 ; here verily, x, 8 ; xii, 19 ; *yit*^{i}*-kyāh . . . ȧt*^{i}*-kyāh*, here, on the one hand . . . there on the other hand, viii, 13 ; *ȧtiy*, in that very place, x, 3, 5.

ati, here, there (near), ii, 1, 8, 10 ; iii, 1, 4, 7, (ter), 8 (bis), 9 ; v, 5, 7 (bis), 9 (bis) ; vi, 5, 11 ; viii, 1, 7, 9 ; x, 5 (bis), 7 (bis) ; xii, 1, 2, 7 ; from there, v, 4, 6 ; x, 14 ; xii, 17, 18, 19 ; *atiy*, there verily, ii, 10, 11 ; iii, 1, x, 5 ; in regard to this, x, 13 ; sg. gen. *atyuk*^{u}, of there ; m. sg. dat. *atikis pātashĕhas nish*, (came) to the king of that place.

ot^{u}, there, v, 4, 9 ; x, 5, 14 ; xii, 15, 18, 25 ; *ot*^{u} *tāñ*, up to there, by that time, x, 4, 6 ; *otuy*, there verily, iii, 4 ; ix, 1.

[*ath*], this, that (near, or within sight).

subst. an. m. sg. ag. *ȧm*^{i}, ii, 5 ; iii, 1 ; v, 4 (bis), 8 ; viii, 7, 9 (bis), 10 ; x, 1 (bis), 5 (ter) ; xii, 7, 10, 15, 17, 18 ; *ȧmiy*, by him verily, v, 9 ; an. m. sg. dat. *amis*, ii, 4 (of a dead parrot), 5 (bis) ; iii, 8 ; v, 2, 3, 7, 10 (dat. comm.) ; vi, 10 ; viii, 6, 10 (*amis kyāh chuh nöl*^{i}), what is on his neck ?), 11 ; x, 1, 1 (*amis lôyukh*, they beat him, *bhāvē prayōga*), 4 (ter), 5, 12 ; xii, 4, 5, 10 (*amis kôsun mast*, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25 ; *amis*^{ü}*y* to this one verily, ii, 8 ; v, 7 ; viii, 7 (*ȧmis*^{ü}*y ösa-kani*, from its (an.) mouth) ; xii, 15 (*amis*^{ü}*y athi*, by the hand of this very one) ; sg. m. gen. *ȧm*^{i}*-sond*^{u}, v, 3 ; viii, 6, 8, 10 ; *ȧm*^{i}-

sünz$^{\ddot{u}}$, iii, 4 (bis); *asond*^{u}, viii, 9; f. sg. ag. *ami*, iii, 1 (bis), 2, 4; v, 1, 4 (bis), 6 (bis), 11; viii, 1; xii, 7 (ter), 15 (quater), 20; f. sg. dat. *amis*, v, 3, 7; vii, 20; viii, 11; ix, 1; x, 7; xii, 8, 9 (*amis kathan*, on her words), 15 (bis); f. sg. gen. *ȧm*^{i}*-sond*^{u}, xii, 7; *ȧm*^{i}*-sandi*, x, 5; *ȧm*^{i}*-sanzi*, xii, 15.

subst. inan. sg. abl. *ami*, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); *amiy* (for this very reason, etc.), viii, 1, 10; ix, 1; viii, 6; sg. gen. *amyuk*^{u}, iii, 4; vi, 15; xii, 17; sg. dat. *ath*, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (*ath khabar*, news about that), 21, 22, 23; *ath*^{i} (emph. ^{i}), i, 13; ii, 3; iii, 7; vi, 15; viii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2, 7, 21, 22, 24 (bis).

adj. an. sg. m. ag. *ȧm*^{i}, ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. *amis*, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. *y*), *amis*$^{\ddot{u}}$*y*, iii, 8; x, 10; f. ag. *ami*, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. *amis*, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. *y*), *amis*$^{\ddot{u}}$*y*, iii, 4.

adj. inan. sg. abl. *ami*, iii, 6; vi, 16 (bis); xii, 3 (with gen.), 4, 7, 12, 15, 23; sg. dat. *ath*, ii, 4, 5, 7 (bis); iii, 4, 9; v, 4, 5, 6 (ter), 11; vi, 14; viii, 1, 7 (ter); x, 3, 5 (bis), 7 (sexies), 8, 10, 12, 13; xii, 2, 7, 12 (bis), 15, 17, 22 (bis), 23; (with emph. ^{i}) *ath*^{i}, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

aṭh, m. a market; sg. abl. *aṭa-pĕṭha*, v, 7.

atha, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (*zīṭh*^{i} *atha dārȧn*^{i}, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. *athi*, viii, 11 (*athi dyun*^{u}, to make over to so and so), xi, 18; xii, 15 (bis); pl. gen. *athan-handi*, v, 6; sg. dat. *athas*, v, 6; *athas-kĕth*, in the hand, ii, 7; v, 4; x, 7; xii, 22 (— *dyut*^{u}, put into the hand), 23; *athas-manz*, (a bracelet) on the hand, xii, 12.

öṭh, eight, iii, 5; *öṭhi dŏh*^{i}, after eight days, iii, 4.

ath^{ū}*r*^{ū}, f. a wool-worm; a wood-worm, vii, 19.

ŏtāñy, there verily, xii, 33.

ataty, in that very place, viii, 7.

atsun, to enter (*manz*, into).

impve. sg. 2, *atsh*, iii, 8 (bis); inf. and fut. part. pass. *atsun*, v, 4 (bis) (with *gatshun* 1); *log*^{u} *atsani*, began to enter, x, 7; n. ag. *atsawunuy*, even as I enter, v, 8; fut. sg. 1, *atsayō*, I will enter, O! v, 7.

past m. sg. 2, *tsākhō*, didst thou enter, O! ii, 2; 3 *tsāv*, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, *tsāy*, v, 9; *tsās*, they entered for him, viii, 9.

āv, see *yun*^{u}.

ay 1, if; *yiy*, if this, iii, 4 (bis), 9; *tiy*, if that, iii, 4 (bis), 9; *dŏd*^{i}*lad-ay*, if (ye are) pained, vii, 9; *hargāh-ay*, if (he had done), viii, 10; *hargāh ki-y*, if (he had done), viii, 7, 13; *ladaham-ay*, if thou wilt send to me, x, 3; *chiway*, if ye are, xii, 15.

ay 2, O! *kūriyay* (addressed by a nurse to a princess), O daughter! v, 2; *ay wazīra* (addressed by an inferior), O vizier! xii, 4.

ạy, O! *ạy gŏlām*, O slave! (addressed by a superior), viii, 6, 8, 11.

āy, *āyĕ*, see *yun*^{u}.

^{i}*yiy*, in *vis*^{i}*yiy*, O friend (*vĕs*, fem.), ix, 11. Cf. *ī* and (in v, 2) *kūr*^{i}*yĕy*.

ôy, see *yun*^{u}.

āyĕkh, see *yun*^{u}.

ayālbār, possessed of a large family, ix, 2.

āyām, *āyĕm*, *āy-nā*, *āyĕs*, see *yun*^{u}.

az 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis); *az tāñ*, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. *azic*^{ā}, x, 14.

az 2, from; *az Khŏdā*, from God, vi, 10.

azal, m. fate, doọm, vii, 12; ix, 6.

özīz, poor; m. pl. nom. *özīz*, ix, 11.

Azīz-i-Misar, N.P., vi, 10, 12 (bis); sg. ag. *-misaran*, vi, 14.

bā; *parī bā-Khŏdā*, a fairy who obeys God, xii, 20; *āv bā-sôruy-sāmān*, he came with all (his) paraphernalia, xi, 20.

bĕ, *bē*, prefix of privation; *bē-bahā*, priceless, xii, 3, 4 (bis); *bĕ-shumār*, countless, xii, 20, 1, 4; *bē-khabar*, untaught, ignorant, vii, 28; *bē-wŏphā*, treacherous, x, 13; *bē-wŏphöyī*, treachery, infidelity, viii, 6, 11; *bē-wāsta*, without worldly ties, v, 11.

bāba, m. a holy man, a Calandar; *bāban* (among) Calandars, vi, 13.

bĕb, f. the breast-pocket; sg. dat. *bĕbi andar* (xii, 17) or *bĕbi-andar*^{ü}*y* (xii, 16), in the breast pocket.

bacĕ, m. the young of any animal; pl. nom. *bacĕ*, viii, 1.

bŏchĕ, f. hunger; — *lüj*^{ü}*s*, he became hungry, vi, 16; *bŏchi-sötiy*, merely owing to hunger, vi, 16.

bacun; 2 past, *bacyōkh*, thou escapedst, x, 8.

bacāwun, to save; inf. fem. *tagiyĕ bacāwüñ*^{ü}, do you know how to save her? v, 9.

bŏ̃d^{i}, m. a prisoner; *bŏ̃d*^{i}*-hāl*, f. a prison, ix, 4.

bọ̆d^{u}; *hata-bŏd*^{i}, hundreds, ix, 9.

boḍ^{u}, great, xii, 14; *baḍis-hihis*, to the elder (prince), viii, 13.

buḍ^{u}, old; *buḍ*^{ü} *zanāna*, an old woman, x, 5; *bujĕ zanāni*, to the old woman, x, 5.

badal, m. exchange, vii, 12; prep. governing dat. in exchange (for), i, 9; adv. instead, xii, 16.

badan, m. the body; sg. dat. *badanas*, viii, 6 (bis), 13.

buḍun, to be old; 2 p. m. sg. 1 *buḍyōs*, I am grown old, xii, 1.

bĕdār, awake, iii, 7; viii, 8; — *gatshun*, to wake (from sleep), vi, 12; viii, 6, 9, 13; — *rōzun*, to keep awake, x, 1, 6, 8.

bāg, m. a garden, ii, 1; sg. gen. *armān bāguk*^{u}, longing for the garden, iii, 9; dat. *mushtākh bāgas*, enamoured of the garden, iii, 9; *bāgas-manz*, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).

bā̃g, m. the Musalmān call to prayer; — *parun*, to cry the call to prayer, xii, 1.

bög^{i}, in *shāman-bȫg*^{i}, at about evening, v, 5.

bĕgāh; *gāh bĕgāh*, in and out of season, vi, 2.

bagal, m.; *bagala-manza*, from under his armpit, viii, 7.

bāgȧn^{i} ; *bāgȧn^{i} āyĕs,* it was my fate, ix, 4.

bög^{a}run ; fut. pass. part. f. pl. *bög^{a}rañĕ,* (loaves) must be divided, v, 8 ; 1 p. f. pl. *bög^{a}rĕn,* she divided (the loaves), v, 8 ; 2 p. f. sg. *bög^{a}rēm-ay,* I divided it (f.), O ! v, 7.

bāgwān, m. a garden-watcher, a gardener, xi, 13.

bŏh, I, ii, 5, 11 (bis) ; iii, 1, 4 (bis), 8 ; v, 5, 6 ; vii, 20, 5 ; viii, 3, 6, 8, 10, 11 (quater) ; ix, 1, 4 ; x, 1, 2 (bis), 3, 5 (bis), 7, 12 ; xii, 1, 4, 11, 19, 23 ; *bŏ-nay,* I (shall) not, xi, 14 (poet.) ; *bŏ ti,* I also, iii, 4 ; *bŏy,* if I, viii, 1 (bis) ; I verily, x, 10, 2, 4 ; *buday,* I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

asĕ, us, to us, etc., viii, 1, 3, 11 ; x, 2, 12 (bis) ; xii, 17 ; *asĕ-kun hôwuth,* thou showedst before us, vi, 5 ; *ȧs^{i},* we, v, 9, 10 ; viii, 3 ; xi, 15 ; xii, 19 ; *ȧs^{i}-ti,* we also, xii, 1.

mĕ, me, to me, etc., iii, 4, 9 ; v, 8, 9, 10, 11 ; vii, 11, 2, 3 ; viii, 11 ; ix, 1, 4, 6 ; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5 ; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis) ; by me, ii, 2 (bis) ; vi, 15 ; viii, 5 ; ix, 11 ; x, 1, 12 (ter), 14 ; xi, 1 ; xii, 6, 20, 4 ; *mĕ-kyut^{u},* xii, 24 ; *mĕ löyikh,* fit for me, xii, 10 (bis) ; *mĕ nish,* near me, viii, 5 ; xii, 22 (bis) ; *mĕ nishĕ,* near me, in my possession, x, 14 ; *mĕ ôsum,* I had, vii, 15 ; *mĕ sötin,* (share) with me, i, 7 ; *mĕ söty,* together with me, viii, 3, 11 ; x, 9 ; xii, 2, 7 ; *mĕ-ti,* to me also, ix, 1 ; me also, vi, 11 ; xi, 14.

bah, card., twelve ; *tsāṭas bahan-hatan-hond^{u} zyuṭh^{u},* the master of twelve hundred pupils, v, 1.

Bạh^{a}dūr Khān, m. N.P., Bahādur Khān, ii, 1 ; sg. dat. — *khānas,* ii, 12.

bĕhun, to sit down, vi, 3, 16 (bis) ; x, 7 ; xii, 4 (bis), 6, 7, 21 ; to sit down in a place, take up a position, xi, 2 ; to be stationed, posted (at a particular place), xi, 6 ; to remain, stay (in a certain place), take up one's abode, viii, 4 ; x, 5 ; xii, 2, 4 ; to sit down at a work, set to work, xii, 26 (bis) ; to be employed (in a certain business), viii, 5 (ter) ; to sit down (after finishing a work), to rest, viii, 8 ; *byūṭh^{u} nazari,* he sat watching ; *nōkar bĕhun,* to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. *bihith,* seated, x, 5 (bis) ; xii, 4, 5 ; fut. sg. 1, *bĕha,* xii, 3 ; 3, *bĕhi,* vi, 16 ; impve. sg. 2, *běh*, xi, 2 ; pl. 2, *běhiv*, viii, 5 ; pol. impve. sg. 2, ***běhtam***, sit please for me, sit to please me, vi, 3 ; fut. impve. ***běh^{i}zi***, you must sit, xii, 6 ; pres. masc. sg. 3, *běhān chuh*, xii, 4 ; past masc. sg. 3, *byūṭh^u*, viii, 4 ; x, 5, 7 (bis) ; xii, 4, 7, 21, 6 (bis) ; *byūṭhus*, sat (on) his (thumb-ring), vi, 16 ; m. pl. 3, *bīṭh^i*, viii, 5 (bis), 8 ; xi, 6 ; xii, 2.

bahār, m. the season of spring, i, 11.

bāj, m. tribute ; — *tārun*, to collect tribute, x, 10 ; xi, 2.

bôj^u, m. in *böj^i-baṭh*, sharing, partnership, i, 7.

bāki, conj. but.

bēkh, see *byākh*.

bakh^{a}cöyish, f. a present, a gift, ii, 7 ; xii, 3.

bakār, useful, x, 6.

Bikarmājěth, m. N.P., Vikramāditya ; sg. ag. *bikarmājětan*, x, 8 ; gen. m. — *jětun^u*, x, 7, 14 ; f. — *jětüñ^ū*, x, 1, 6.

baktāwār, prosperous, viii, 9.

bāl, m. a child ; *bāla-pān*, a youthful body, the graceful body of a child, vii, 11 ; sg. dat. *-pānas*, vii, 15.

bāl, f. a girl ; sg. dat. *bālē*, m.c. for *bāli*, v, 11.

bōl, m. speech ; *bōl-bösh^ū*, the chirping of birds, viii, 1 (ter).

bulbul, m. a nightingale, ii, 3 (bis) ; with suff. of indef. art. *bulbulāh*, ii, 3.

bal^{i}ki, conj. moreover.

Baltī, m. a Baltī, an inhabitant of Baltistān ; voc. pl. *baltī*, xi, 4 (Hindōstānī).

balāy, f. a calamity, evil (ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8) ; with suff. of indef. art. *balāyā akh*, an evil spirit, x, 8 ; *balāy pěyin*, may calamity fall on him, ix, 2.

bĕmār, adj. sick, ill, v, 1, 3 ; — *gatshun*, to become sick, v, 10 ; — *pyon^u*, to fall ill, v, 1.

bŏn, adv. down, below, xii, 15 ; — *wasun*, to descend, viii, 4 ; xii, 2, 14, 15 ; *bŏna-kani*, below, down below, iii, 2.

band, adj. shut, tied up ; *bar band karun*, to shut the door, viii, 3 ; *kårin band*, he tied up (rupees), x, 2.

banda, m. a slave, i, 13 ; voc. *banda*, i, 13.

bandūk-bāz, m. a gunner ; pl. nom. *bandūk-bāz*, ii, 7.

bandūkh, m. a gun, viii, 10; — *lāyun*, to fire a gun, ii, 11; cf. viii, 10.

bīnāh, m. one who sees, ii, 2.

banun, to become, vi, 16; to be, vi, 13; to happen, ii, 7; vii, 22; viii, 7; xii, 1; to become, turn out, viii, 7; to be possible, x, 3; *banun*, inf., is used to mean "fate", especially "evil fate", hence *banana-rost*^{u}, free from fated sorrow, vii, 23.

fut. sg. 3, *bani*, vi, 13; vii, 1; x, 3; with *v* added (I say to you, "there will happen"), *baniv*, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. *banān chĕs-na*, viii, 7; II past, *banyōv*, vi, 16; with suff. 1 pers. sg. dat. *banyōm*, vii, 22; III past, *banyāv*, xii, 1.

bōnṭh; *bōnṭha-kani*, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *pātashĕhas bōnṭh-kun*, (laid) before the king, i, 8; cf. *brōnṭh*.

bēnawāh, adj. destitute, vii, 7.

banāwun, to make; I past with suff. 3 pers. sg. ag. *banôwun*, viii, 14.

bĕñĕ, f. a sister, iii, 9; x, 3, 10; sg. ag. *bĕñi*, x, 3 (bis), 10; gen. *bĕñĕ-hond*^{u}, x, 3 (ter), 10; *dŏda-bĕñĕ*, a milk-sister, a foster sister, iii, 4.

buñul^u, m. an earthquake, xii, 15 (*gav*, took place).

bāpath, postpos. for; *mārana bāpath*, he was made over for killing, i.e. to be killed, x, 12; *ami bāpath*, for this reason, on this account, ii, 5; *amiy bāpath*, for this very reason, ix, 1; *kami bāpath*, for what reason? why? ix, 1; with what purpose? x, 12.

bar, m. a door; — *band karun*, to lock the door, viii, 3; — *mutsarun*, to open the door, viii, 3.

bār (1); *Bār Khŏdāyō*, O Great God! v, 7; *Bār-Sŏhib*, the Almighty, vii, 2, 3, 5.

bār (2); m. a load; *wūnṭa-bār* (pl. nom.), camel loads, i, 9.

bôr^u, m. a load, ii, 5; sg. abl. *hĕth bāri*, taking in a load, xi, 13.

barābar, adv. at once, iii, 9.

barg, m. a leaf; pl. abl. *bargau-sŏty*, owing to leaves, vii, 10.

brŏh, adv. (an order) in advance, beforehand, xi, 4.

brūh, adv. in advance, in front, beforehand, xi, 6; *brūh brūh*, (walking) in front, iii, 1, 2 ; viii, 9 ; xii, 7 ; cf. *pata pata*, s.v. *pata* ; *ākh brũh*, there came to them in front, there appeared before them, x, 1.

bar^{a}m, m. an auger, a drill (poet. for *barma*) ; *bar^{a}m pānas chum karān*, he is making auger(-holes) in my body, vii, 24.

bārȧn^{i}, m. pl. a pair of uterine brothers, viii, 5 ; ag. *bāranyau*, viii, 3.

barun, to fill, ii, 3 ; viii, 3, 7 (bis) ; ix, 7, 11 ; *rāth barüñ^{u}*, to pass the night, i, 10.

freq. part. *bȧr^{i} bȧrī* (for *bȧr^{i} bȧr^{i}*, m.c.), ix, 11 ; conj. part. *barith*, i, 10 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *baray*, ii, 3 ; past masc. sg. with suff. 3 sg. ag. *borun*, viii, 7 (bis) ; fem. sg. with suff. 3 pl. ag. *bür^{ü}kh*, viii, 3 ; ix, 7.

brōnṭh, adv. of time, before, previously, x, 5 ; cf. *bōnṭh*.

barish, f. a spear ; sg. abl. *barishi söty*, (dug) with his spear, viii, 7.

borut^{u}, adj. full ; pl. dat. (for acc.) *baritĕn*, vi, 15.

bārav, m. pl. grumbling ; — *din^{i}*, to grumble, xi, 17.

barāyĕ, prep. for the sake of ; on account of ; for the purpose of ; by way of ; — *kŏmbakas*, by way of reinforcement, in order to give help, xi, 7.

bus^{u}, m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

bāshĕ, f. babbling of a child ; *shur^{i}-bāshĕ*, infantile talk, v, 2.

bĕ-shumār, adj. countless, xii, 20, 1, 4.

bismillā, interj., *bi'smi'llāh*, in the name of God ! xii, 17.

basta, f. the skin ; — *wālüñ^{u}*, to flay, viii, 6.

bata, m. cooked rice, iii, 1 (ter) ; food generally, vi, 16 (bis) ; *-düj^{u}*, f. a cloth holding a quantity of boiled rice, xi, 18 ; *-han*, a little boiled rice, x, 5 ; *-hanā*, usually f., but m. in x, 3 ; *-trôm^{u}*, a copper dish holding cooked rice, iii, 1.

baṭh, m. *böj^{i}-baṭh*, sharing ; — *karun*, to divide into shares amongst partners, to take one's own share and give out the other shares, i, 7.

bāth, f. word, speech, language ; *katha-bātha*, nom. pl. conversations, xii, 25 (we should expect *-bāta*).

bīṭh^{i}, see *bĕhun*.

bŏṭa, m. a Tibetan, esp. an inhabitant of Baltistān; *-böy*^{i}, m. pl. Tibetan brothers, xi, 6; *-garan*, in Tibetan houses, xi, 6.

boṭh^{u}, m. the bank of a river; *baṭhis-pĕṭh*, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.

buth^{u}, m. the face, x, 5 (bis); xii, 2.

bŏṭun^{u}, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat. *bŏṭanis*, xi, 4.

böts$^{\ddot{u}}$, m. the members of a family, the people of a house, viii, 10; a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife (politely), x, 14 (bis); *sŏnara-sȧnd*^{i} *böts*$^{\ddot{u}}$ *z*^{a}*h*, the goldsmith and his wife, v, 10; *pātashĕha-sȧnd*^{i} (*z*^{a}*h*) *böts*$^{\ddot{u}}$, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. *böts*$^{\ddot{u}}$, v, 9, 10; viii, 1, 13; x, 14; pl. dat. *bātsan*, viii, 1, 6, 13; x, 14; ag. *bātsau*, viii, 2, 5.

bāwun, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. *bôw*^{u}, ii, 4; with suff. 3 sg. ag. *bôwun*, ii, 4; past cond. sg. 1, *bāwahö*, vii, 21.

bē-wŏphā, adj. treacherous, x, 13.

bē-wŏphöyī, f. infidelity, viii, 6, 11.

bāwar, m. belief, faith; — *karun*, to believe, viii, 13.

bē-wāsta, adj. without worldly ties, v, 11.

bāy, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, *gūr*^{i}*-bāy*, a cowherd's wife, xi, 12; *grīst*^{i}*-bāy*, a farmer's wife, ix, 1, 4, 6, 8, 10, 12; *pātashāh-bāy*, a king's wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; *sōdāgar-bāy*, a merchant's wife, iii, 1, 2, 3. sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. *bāyĕ*, iii, 1, 2; viii, 1, 3, 4, 11, 2; ix, 1, 4, 6; xi, 12; gen. *bāyĕ-hond*^{u}, viii, 6, 13; ag. *bāyi*, viii, 1, 3, 11, 2; ix, 1; *grīst*^{i}*-bāyi*(for *-bāyĕ*)*-kun*, (saying) to the farmer's wife, ix, 1.

biyĕ (properly abl. of *byākh*, q.v.), adv. again, once more, iii, 3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; viii, 7 (bis), 11; x, 3, 6, 7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7; iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater), 3, 4 (bis), 5 (bis); *biyĕ kĕh*, something more (iii, 8), anything else (xii, 18); *biyĕ kun*, anywhere else, xii, 4.

conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; *akh . . . biyĕ*, in the first place . . . in the second place, both . . . and, v, 9; vi, 15; xii, 21; *ta . . . biyĕ*, both . . . and, viii, 9.

bŏy, f. a smell, scent, stink, xii, 15.

bôy^{u}, m. a brother, viii, 14 (bis); sing. dat. *böyis*, v, 10; x, 3; pl. nom. *böy*^{i}, iv, 7; xi, 6; xii, 15; dat. *bāyĕn*, xii, 15; *böy*^{i}*-bārȧn*^{i}, uterine brothers, viii, 5; *böy*^{i}*-kākañ*, an elder brother's wife, v, 10.

biyābān, m. a forest, ii, 4.

byākh, *byēkh*, or *bēkh*, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more"; sing. nom. *byākh*, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); *byēkh*, viii, 1 (fem.); *bēkh*, xii, 3, 10 (fem.); sg. dat. *biyis*, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. *biy*^{i}, xii, 1 (bis); fem. pl. nom. *biyĕ*, x, 1; m. pl. dat. *biyĕn*, viii, 9. The sing. abl. of this word *biyĕ* or *biyi* is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. *biyĕ*.

byon^{u}, adj. separate, apart. *byon*^{u} *byon*^{u}, adv. separately, each apart, vi, 4; vii, 14; *byunuy*, He alone is apart from all things, or discrete (of God), vii, 2.

bōzun, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2; iii, 1; iv, 1; v, 7; vi, 1, etc.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; *shumār būz*$^{\ddot{u}}$, the counting was heard, i.e. the roll-call was read out, xi, 16.

In the pass. this verb usually means "to be visible" (xii, 22), or "to be considered (as such and such)", "to seem" (viii, 5; x, 4 (bis)), or "to be known or recognized (as such and such)", xii, 3.

inf. *bōzun*, abl. (forming pass.) *bōzana*, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. *gatshĕm bōzun*^{u}, you must hear me, xii, 7; conj. part. *būzith*, vii, 27, 8; impve. sg. 2, *bōz*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. *bōztam*, please to hear me; pl. 2, *būz*^{i}*tav*, please hear ye, vii, 9; fut. sg. 2 neg. interrog. *bōzakh-nā*, wilt thou not hear ? vi, 1 ff. ; plur. 3, *bōzan*, xi, 20 ; pres. part. *bōzān*, hearing, *gatsh bōzān*, go attentively, xi, 1 ; pres. m. sg. 3 neg. with suff. 3 sg. acc. *chus-na bōzān*, he is not listening to him, vi, 10 ; with suff. 3 pers. pl. acc. *bōzān chukh-na*, he is not listening to them, viii, 2 ; m. pl. 3 with suff. 1 pers. sg. acc. *chim bōzān*, they are listening to me, xi, 5 ; imperf. m. pl. 3, *ösⁱ bōzān*, viii, 1 ; past m. sg. *būzᵘ*, ii, 7 ; iii, 1 ; v, 7 ; x, 4 ; xii, 19 ; with suff. 2nd pers. sg. ag. *būzuth*, xii, 20 ; with suff. 3rd pers. sg. ag. *būzun*, ii, 1, 10 ; also with suff. 3 pers. sg. acc. and neg. *būzᵘnas-na*, he did not listen to him, ii, 5 ; f. sg. *būzᵘ*, xi, 16.

bözⁱgār, m. a deceiver, cheat, iv, 1, etc.

bāzar, m. a market, a bazaar, v, 7.

chīh, f. a particle, a very small amount of anything, vii, 30.

chuh 1, the cry used in urging on a horse, xi, 8. Cf. *härⁱ härⁱ*.

chuh 2, verb substantive and auxiliary verb.

(*a*) Verb subst. 1 sg. masc. *chus*, I am, xii, 1, 23 ; fem. *chĕs*, xii, 18 ; 2 sg. masc. *chukh*, thou art, i, 10 ; ii, 2 ; xii, 1 ; fem. *chĕkh*, viii, 3, 11 ; xii, 13 ; sg. 3 masc. *chuh*, he is, ii, 6, 8, 11 ; iii, 1, 2, 7, 8 ; v, 1, 8 ; vi, 7, 14 ; vii, 27 ; viii, 6, 8, 10, 1 ; x, 1, 4, 5, 6, 7, 8, 10, 2 ; xi, 2 ; xii, 2, 3, 15 ; fem. *chĕh*, she is, v, 3 ; vii, 29 ; viii, 7, 10, 3 ; x, 6, 7, 10, 4 ; xi, 11 ; xii, 10, 9 ; 1 pl. masc. *chih*, we are, xii, 1 ; 2 pl. m. *chiv*, (if) ye be, vii, 9 (poet.) ; *chiwa*, ye are, xii, 1 ; 3 pl. m. *chih*, they are, v, 8, 10, 3 ; x, 1, 6 ; xii, 16.

neg. 3 sg. masc. *chuna*, he is not, iii, 3 ; iv, 4, 6 ; xii, 2 ; fem. *chĕna*, x, 6, 7, 14 ; xii, 2 (*kōrĕ chĕna khabar*, there is no news for the daughter, i.e. she does not know), 5, 20 ; 3 pl. fem. *chĕna*, xii, 19.

interrog. *chĕsa*, am I (fem.) ? viii, 3, 11 ; *chukha*, art thou (masc.) ? xii, 7 ; *chwā*, is he ? xii, 19, 20 ; *chyā*, is she ? v, 7 ; vi, 7 ; x, 10 ; xii, 20.

emph. *chusay*, I (masc.) am verily, v, 11 ; 3 sg. masc. *chuy*, is verily, ii, 2 ; iv, 3 ; vi, 14 ; vii, 2, 3 ; x, 4 ; xii, 14 ; fem. *chĕy*, iii, 4, 8 ; v, 1, 10 ; xii, 6, 14 ; 3 pl. masc. *chiy*, v, 4 ; x, 12 ; fem. *chĕy*, viii, 4. Possibly, in some of these cases, the final *y* is not the emphatic particle, but is the suffix of the 2nd pers. sg. dat., used as a sort of *dativus commodi.* Note that *chěy*, xii, 6, is apparently masc. although fem. in form. The true subject is *kŏl* in the preceding sentence. Cf. *chěyěy*, ix, 6.

Conditional. 2 pl. masc. *chiway*, if ye are, xii, 15.

Used in possessive phrases (*tamis*, etc.) *chuh nāv*, (his) name is (so and so), ii, 1; xii, 8, 18; *amis chuh tab*, he has fever, v, 3; *lūkan chuh tār*, the people have exhaustion (i.e. are exhausted), xi, 13; *tas chuh dôd*^{u}, she has pain, xii, 15; *mě-nishě chuh nishāna*, I have a token, x, 14; *tsě nishě chuh nishāna*, x, 14; *pātashěhas chěh khabar*, the king has news, iii, 3; so *tas chěh khabar*, xii, 2, she has news, she believes; similarly *chěh* in xii, 4, 5 (he has a wife), 15 (*tas chěh ük*^{ü}*y nür*^{ü}, she has only one arm), 19; *amis chěh zanāna trěh*, he has three wives, xii, 19; *asě chih gabar z*^{a}*h*, we have two sons, viii, 1; neg. *asě chěna phursath*, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. *chum*, v, 8 (my (husband) is (sick)); vi, 5 (*chum khŏdā*, it is my god); vii, 26 (*chum tamāh*, I have longing); x, 12 (I have); xii, 7, *kyāh chum hukum*, (what order (have you) for me); fem. *chěm*, v, 10 (*chěm böy*^{i}*-kākañ*, she is my sister-in-law); ix, 4 (*mōtüñ*^{ü} *chěm bō̃d*^{i}*-hāl*, it is to me a prison-house of death); 3 pl. masc., vi, 3 (*sath kuṭh*^{i} *lari chim*, there are seven rooms in my house); vi, 3 (*cyā̃ñě lŏhlari chim*, they are (to fulfil) my longing for you); x, 5 (*hamsāyě chim*, I have neighbours).

2nd pers. sing., 1 fem. *chěsay*, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. *chuy*, is of thee, viii, 13; *Khŏdāyě-sond*^{u} *chuy kasam*, the oath of God is to thee, I adjure thee by God, xii, 7; fem. *chěy*, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (*wath*, fem.) for thee); conditional, *chěyěy*, if there be to thee, ix, 6. *N.B.*—This last is masculine although feminine in form. Cf. *chěy* in xii, 6. 1 pl. masc. *chiy* (*às*^{i} *chiy gabar*, we are in the position of sons to thee).

3rd pers. sing., 3 masc. *chus*, is to him, he has something masculine, ii, 11; v, 6 (*athas chus dôd*^{u}, his hand is sore);

viii, 9 (*pata chus*, he is behind him); viii, 10 (*chus cālān nöl*^{i}, he has a letter of dispatch on his neck); xii, 3 (*chus manz*, there is in it); fem. *chĕs*, viii, 6 (*nazar chĕs bātsan-kun*, he looks towards the husband and wife); xi, 9 (*kala-kàn*^{i} *dŏmbij*^{ü} *chĕs*, the crupper is close to its head); neg. *pātashŏhī chĕsna*, he has no royal state, x, 4; 3 pl. masc. *lāl chis z*^{a}*h*, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. *kyāh sabab chuwa*, what reason have you? viii, 5; fem. neg. *chĕwana paniñ*^{ü}, she is not your own, x, 1; 3 plur. masc. *tsōr chiwa tŏhĕ, trih chiwa myōn*^{i} *tŏhĕnish*, four are for you, and three are mine in your charge, x, 5; fem. *chĕwa*, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. *chhĕkh*, *nazar chĕkh ō-kun*, their look is (directed) thither, xii, 23; 3 pl. masc. *chikh kār*, they have works, xi, 10.

(*b*) Auxiliary. (1) With present participle. sg. 1 masc. *chus wuchān*, I see, iii, 8; fem. *chĕs diwān*, I give, vii, 22; *chĕs karān*, I make, vii, 15; *chĕs riwān*, I lament, vii, 22; *chĕs wadān*, I lament, ix, 1; *chĕs wālān*, I cause to descend, v, 4.

sg. 2 masc. *chukh wuchān*, thou seest, iii, 8.

sg. 3 masc. *anān chuh*, he brings, x, 12; *chuh anān*, xii, 19; *bĕhān chuh*, he sits down, xii, 4; *chuh cĕwān*, he drinks, xii, 6; *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; *diwān chuh*, he gives, v, 11; xii, 23; *chuh diwān*, xii, 17; *chuh dazān*, is burning, viii, 13; x, 7; *gatshān chuh*, he goes, xii, 4; *chuh gatshān*, xii, 4; *chuh kaḍān*, he abstracts, he passes time, viii, 13; xii, 4, 11, 17; *chuh khĕwān*, he eats, xii, 6, 17; *chuh karān*, he does, makes, viii, 12, 13; x, 8, 14; xii, 24; *chuh katarān*, he cuts, x, 7; *chuh lagān*, he is being attached, viii, 5; *chuh lēkhān*, he writes, x, 13; *chuh lalawān*, he caresses, v, 6; *chuh lōnān*, he reaps, x, 5; *chuh lāyān*, he throws, v, 4; *chuh nanān*, it is manifest, vii, 1; *gwāsh chuh phŏlān*, dawn is breaking, xii, 2; *chuh phērān*, it moves about, ii, 5; *chuh pakān*, he goes forward, iii, 1; *pakān chuh*, viii, 7; xii, 7; *chuh prārān*, he is waiting, v, 6; *chuh shōlān*, is flaming, vi, 6;

chuh tulān, he is raising, xii, 17 ; *chuh gāh trāwān*, is emitting light, xii, 2 ; *chuh tshunān*, he is letting fall, xii, 17 ; *chuh wuchhān*, he sees, iii, 1, 4, 7, 8 ; viii, 6, 9 ; xii, 4 ; *wuchān chuh*, iii, 7 ; xii, 19 ; *chuh walān*, he wraps, viii, 13 ; *wanān chuh*, he says, x, 6 ; *chuh wasān*, he is coming down, v, 7 ; *wasān chuh*, viii, 13 ; *chuh wātān*, he arrives, iii, 7 ; *chuh yiwān*, he comes, xii, 3 ; *yiwān chuh*, v, 5 ; xii, 4.

sg. 3 fem. *chĕh dapān*, she says, vii, 2, 3, 7, 8 ; ix, 6 ; x, 5 ; xii, 18 ; *dapān chĕh*, iii, 3, 4 ; ix, 1 ; xii, 7, 11 ; *chĕh gatshān*, she goes, becomes, x, 5 ; *gatshān chĕh*, xii, 23 ; *chĕh karān*, she does, iii, 4 ; *likhān chĕh*, she writes, xii, 11 ; *chĕh pakān*, she goes forward, iii, 2 ; xii, 7 ; *chĕh wanān*, she says, vi, 2 ; vii, 1, 20, 6 ; *wanān chĕh*, ix, 6 ; *chĕh yiwān*, she comes, xii, 15.

pl. 2 masc. *chiwa yiwān bōzana*, you appear to be, viii, 5.

pl. 3 masc. *dapān chih*, they say, iii, 3 (people say) ; *diwān chih*, they give, x, 14 ; *chih harān*, (rubies) are dropping, xii, 9 ; *chih kaḍān*, they pass the time, viii, 11 ; *chih karān*, they do, make, viii, 3 ; xii, 3, 23 ; *chih lārān*, they run, ii, 9 ; *chih pakān*, they go forward, xii, 2 ; *pakān chih*, x, 4 ; *chih sọ̆mb^{a}rān*, they collect, xi, 7 ; *chih sārān*, they collect, xi, 6 ; *chih tshārān*, they seek, iii, 3.

pl. 3 fem. *chĕh karān*, they do, v, 12 ; *chĕh gatshān*, they occur, viii, 1.

neg. sg. 1 masc. *chusna ṭhah^{a}rān*, I am not standing, ii, 4 ; 2 masc. *chukhna wātān*, thou art not reaching, xii, 13 ; 3 masc. *chuna karān*, he does not make, viii, 2 ; *yiwān chuna bōzana*, he cannot be seen, xii, 22.

neg. interrog. *chukhnā parzanāwān*, dost thou not recognize, x, 12.

emph. sg. 3 masc. *chuy dapān*, he verily says, iii, 4 ; *chuy wanān*, he verily says, i, 13 ; vii, 31 ; fem. *chĕy wanān*, she verily says, vii, 16.

With pronominal suffixes. 1st person ; sg. 3 masc. *chum dapān*, he says to me, xii, 20 ; *chum diwān*, he gives to me, vii, 14, 7, 8 ; *chum harān*, my (flesh) is dropping, vii, 24 ; *chum k^{a}nān*, he sells me, vii, 17 ; *chum karān*, he makes for me, vii, 15, 24; *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; *māzas chum tulān*, he is raising (bits of) my flesh, vii, 14; *chum wuchān*, he is inspecting me, vii, 18.

pl. 3 masc. *chim bōzān*, they listen to me, xi, 15; *chim mangān*, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. *chus dapān*, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; *chus lamān*, he pulls him, viii, 9; *chus pĕwān*, falls to her, vii, 26; *chus wanān*, he says to him, viii, 7; *chus yiwān*, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. *pata chikh lārān*, they are running after them, xi, 18.

neg. *bōzān chukhna*, he is not listening to them, viii, 2; fem. neg. *rōzān chĕkhna*, she is not remaining for them, ii, 9.

(2) With emph. pres. part. *chuh dazön*^{i}, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. *chĕsna tshuñ*$^{\ddot{u}}$*müts*$^{\ddot{u}}$, I have not been set (to learn), v, 6; sg. 2 masc. *chukh gŏmot*^{u}, thou hast gone, xii, 4; neg. *chukhna gŏmot*^{u}, thou didst not become, v, 5; fem. *chĕkh tsüj*^{u}*müts*$^{\ddot{u}}$, thou hast fled, ix, 1.

sing. 3 masc. *chuh āmot*^{u}, he has come, x, 12, 4; *chuh ôs*^{u}*mot*^{u}, he has been, v, 1; *chuh gamot*^{u}, has gone, etc., ii, 4; iii, 1; viii, 1; *chuh gŏmot*^{u}, ix, 1, 6; *chuh kor*^{u}*mot*^{u}, he has been made, x, 12; *chuh pĕmot*^{u}, it has befallen, x, 3; *chuh roṭ*^{u}*mot*^{u}, he has been arrested, x, 12; fem. *chĕh mumüts*$^{\ddot{u}}$, she is dead, viii, 1; *chĕh tsüj*$^{\ddot{u}}$*müts*$^{\ddot{u}}$, she has fled, ix, 1; *chĕh wüñ*$^{\ddot{u}}$*müts*$^{\ddot{u}}$, it (fem.) has been said, vii, 30.

plur. 2 masc. *chiwa lȧg*^{i}*mȧt*^{i}, ye have arrived, viii, 5.

plur. 3 masc. *chih mumȧt*^{i}, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. *chum gamot*^{u}, he has gone for me (*dativus commodi*), v, 10; pl. 3 masc. *chim dit*^{i}*mȧt*^{i}, I have given them, x, 12.

2nd person sg.; sg. 3 masc. *chuy gôl*^{u}*mot*^{u}, thou hast destroyed, ii, 11; fem. *chĕy āmüts*$^{\ddot{u}}$, she has come to thee, v, 5; *chĕy kür*$^{\ddot{u}}$*müts*$^{\ddot{u}}$, thou hast made it (fem.), x, 8.

3rd pers. sg. ag. and pl. dat.; sg. 3 masc. *chunakh dyut*^{u}*mot*^{u}, she has given to them, viii, 1.

3rd pers. sg. dat.; sg. 3 masc. *kus-tāñ ôs*^{u}*mot*^{u} *chus wŏpar*, somebody else was with her, v, 4.

2nd pers. pl.; sg. 3 masc. *chuwa thôw*^{u}*mot*^{u}, you have deposited, x, 12.

3rd pers. pl.; sg. 3 masc. *chukh thôw*^{u}*mot*^{u}, they have deposited, x, 12.

(4) With future passive participle; sg. 3 masc. *chuh chāwun*, (one's fated lot) must be experienced, ix, 6; fem. *chĕh wasüñ*^{ü}, it is to be descended (a place, fem.), ix, 6; emph. *chuy gatshun*, (I) must certainly go, v, 10; with suff. 3rd pers. sg. dat. *chus khasun*, he must mount, x, 3; with suff. 2nd pers. plur. *dapun chuwa*, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle; sg. 2 masc. *chukh bihith*, thou art seated, xii, 5; sg. 3 masc. *chuh bihith*, he is seated, x, 5; xii, 4; *chuh karith thaph*, he is holding (it), v, 6; viii, 7.

(6) With negative conjunctive participle; *chuh pakanay*, it is not yet walked over, x, 1.

chĕl, f. a piece, fragment; pl. nom. *chĕla*, vii, 14.

chalun, to wash; past sg. m. with suff. 3rd pers. sg. ag. *cholun*, x, 5; xii, 2; past cond. sg. 1 *chalahö*, x, 5.

chān, m. a carpenter, x, 12; xi, 18; sg. dat. *chānas*, vii, 17, 20; pl. nom. *chān*, x, 5.

chöñ^{ü}, f. a carpenter's wife, xi, 19.

chāwun, to experience (ix, 6); to enjoy (xi, 3); fut. pass. part. sg. m. *chāwun*, ix, 6; pres. part. *chāwān*, xi, 3.

cakla, m. a group of villages, a village circle, ix, 10.

cālān, m. a letter of dispatch, an invoice, viii, 10; xi, 4.

cĕnda, m. a pocket; sg. dat. *cĕndas*, v, 5; xii, 15; abl. *cĕnda*, xii, 15.

carkh, m. a lathe; sg. dat. *carkas khālun*, to put on to a lathe, vii, 19; *carkas khasun*, to be put on to a lathe, vii, 20.

cārpāy, f. a bedstead; sg. dat. *cārpāyi*, x, 5.

cĕshma, m. an eye; pl. nom. *cĕshma*, i, 3.

ciṭh^{i}, f. a document, viii, 10 (bis).

cyon^{u}, to drink; inf. *hyotun cyon*^{u}, he began to drink, viii, 7 (ter);

pres. part. *cĕwān*, vi, 15 ; vii, 31 ; pres. m. sg. 3, *chuh cĕwān*, xii, 6 ; past. sg. f. neg. with suff. 3 pers. sg. ag. *trēsh cĕyĕnna*, he did not drink water, viii, 7 ; past cond. sg. 3, *trēsh cĕyihē*, (if) he had drunk water, viii, 7.

cyôn^u, poss. pron. thy ; sg. m. nom. *cyôn*^{u}, v, 9 ; x, 14 ; xii, 16, 8 ; *cyôn*^{u} *gatshi*, thou shouldst, v, 9 ; xii, 6, 20, 2, 3 ; emph. *cyônuy*, thine verily, v, 9 ; dat. *cyönis*, v, 9 (bis) ; pl. m. dat. *cyānĕn*, viii, 3, 11.

fem. sg. nom. *cyöñ*^{ü}, v, 9 ; viii, 3, 11 ; x, 10 ; dat. *cyāñĕ*, vi, 3 ; x, 12.

cīz, m. a thing, xii, 19.

dab, m. a fall from a height ; *tōri-dab*, the fall, or blow, of an adze, vii, 18.

ḍab, f. (in *zūna-ḍab*), a covered wooden balcony on the roof of a house ; sg. dat. *ḍabi*, viii, 1.

dŏb, m. a hole, or pit, in the ground, xii, 6 ; sg. dat. *dŏbas*, xii, 6, 7 ; sg. abl. *dŏba*, xii, 7 ; *dŏba-hanā*, a small hole in the ground, viii, 7 (*N.B.* masc.).

dabāwun, to press, squeeze ; *dabövith thāwun*, to press into (the ground), to conceal (in the ground), x, 3.

dachyun^u, adj. right (not left) ; m. sg. abl. *dachini atha*, with the right hand, viii, 7.

dŏd, m. milk ; *dŏda-bĕñĕ*, f. a milk-sister, a foster sister, iii, 4 ; *dŏda-gūr*^{u}, m. a milk cowherd, a milkman, xi, 13 ; *dŏda-har*, m. cream of milk, ii, 3 ; *dŏda-möj*^{ü}, f. a foster mother, v, 2 (ter) ; *dŏda-noṭ*^{u}, a milk-pail, xi, 3.

dod^u, see *dazun*.

dôd^u, m. pain, agony, anguish (mental or physical), v, 3, 6, 7 ; vii, 1 (bis), 21 ; ix, 6 ; xii, 15 ; sg. dat. *dödis*, v, 6 (bis) ; abl. *dādi*, vii, 22 ; pl. dat. *dādĕn*, vi, 14 ; *tas chuh dôd*^{u} *pananis dilas*, she has pain in her heart, xii, 15.

dādkhāh, m. a petitioner ; *ôsus dagāy zāgān dādkhāh*, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

död^i***lad***, adj. pained, afflicted ; with *ay*, if, suffixed, *död*^{i}*lad-ay*, vii, 9.

dīdār, adj. seeing ; *söhiba-sond*^{u} *kara dīdār*, I will do seeing of the master, I will see the master, iv, 5.

dēg, f. a large metal pot, a cauldron ; pl. nom. *dēga*, vi, 16.

dagāy, f. disloyalty (cf. *dādkhāh*), ii, 5 (bis), 11 ; *āgas-pěṭh dagāy karüñ*^{ü}, to show faithlessness to one's master, viii, 8.

d^{ü}*h*, m. smoke ; *diwān chuh achěn d*^{ü}*h*, he puts smoke in (her) eyes, he abuses her, v, 11.

dah, card., ten, v, 6.

dŏh, a day ; *dŏh gav*, the day passed, v, 11 ; *dŏh ta rāth*, night and day (adverbially), vii, 3 ; with suff. of indef. art. *dŏhā akh banyāv*, a certain day came, xii, 1 ; *dŏhā dŏhā kaḍun*, to pass each day, viii, 3, 11 ; xii, 4, 11 ; sg. dat. *dŏhas*, by day (cf. *rātas*, by night), xii, 4 ; abl. *tami dŏha*, on that day, ii, 7 ; v, 5 ; x, 12 ; *dŏha*, by day, on each day, xii, 9 ; *aki dŏha* (v, 1) or *dŏha aki* (ii, 8 ; iii, 1 ; v, 1 ; viii, 1, 3 (bis), 7, 11), on a certain day ; *prath dŏha*, every day (adv.), viii, 1 (bis) ; gen. *dŏhuk*^{u}, x, 10 ; fem. *dŏhüc*^{ü}, x, 10, 14 ; pl. nom. *dŏh gay*, days elapsed, iii, 5 ; xii, 23. Note the adverbial form, *öṭhi dŏh*^{i}, after eight days, iii, 4.

düj^{ü}, f. a square piece of cloth, a napkin, a kerchief ; *bata-düj*^{ü}, a kerchief containing food, xi, 18.

dujān, adj. pregnant, xi, 7 (f. pl.).

ḍākh, m. the post (for letters) ; sg. dat. *ḍākas*, xi, 6.

dökhil, adj. entered ; *karuhukh dökhil-i-mahala-khāna*, bring them into your harem, xii, 19.

ḍakhanāwun, to lean upon (a stick or the like) ; pres. part. *ḍakhanāwān*, xi, 16.

dukhtar, f. a daughter ; *dukhtar-ĕ-khāsa*, (your) own daughter, v, 11.

dil, m. the heart, mind, soul, v, 7 ; *dar dil*, in the heart, ii, 5 ; sg. dat. *dilas*, i, 7 ; ii, 5 ; xii, 15 ; *dilas pyōs yinsāph*, his heart was filled with pity, viii, 11 ; *dôd*^{u} *dilas*, pain in the heart, xii, 5.

ḍöl^{i}, the gusset of a garment ; in *ḍōli-dāmānas*, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. *ḍāli* has been altered to *ḍōli* m.c. See *dāmān*.

ḍölī, f. in *kana-ḍölī*, closing of the ear, refusal to hear, v, 2.

dalīl, f. a story, tale, narrative, viii, 7, 10, 1, 3 ; x, 1 (quater) ; with suff. of indef. art. *dalīlā*, viii, 6, 8, 11 ; x, 1 (bis).

dālom^{u}, m. leather; with emph. *y dālomuy*, nothing but leather, xi, 14.

ḍulun^{u}, m. the act of rolling; pl. nom. *ḍulȧn*^{i} *diwān chuh*, he is rolling himself, xii, 23.

dilāsa, m. soothing, consolation; — *dyun*^{u}, to soothe, ix, 7.

dŏmbij$^{\ddot{u}}$, f. a crupper, xi, 9.

dāmān, the skirt of a garment; sg. dat. *dāmānas thaph karüñ*$^{\ddot{u}}$, to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis); *ḍōli-dāmānas thaph·lāyüñ*$^{\ddot{u}}$, id., v, 9 (see *ḍöl*^{i}), with the double meaning.

dānāh, adj. wise; *dānāh wazīran*, by a wise vizier, viii, 1.

dīn, m. faith, religion; *dīn-i-Mahmad*, the religion of Muḥammad, iv, 6.

dön$^{\ddot{u}}$, m. a pomegranate, xii, 22 (bis), 23 (bis).

danḍ, m. punishment, fine; sg. abl. *danḍa dyun*^{u}, to give in compensation (for harm, etc., done), v, 11; *danḍa hyon*^{u}, to take in compensation, v, 11.

d^{a}*nun*, to shake out (clothes), to shake (clothes); pres. 3 m. sg. *chuh d*^{a}*nān*, x, 7.

dŏnaway, card. both, x, 4, 5, 13; xi, 12.

duniyā, m. the world; sg. dat. *dun*^{i}*yāhas*, xii, 18 (bis).

dapun, to say (the person addressed is usually put in the dat., sometimes with *kun* added, as in *dapān chuh amis mēĕjĕras kun*, he says to this master of the horse, x, 12); to send word asking for something, xii, 15.

inf. *dapun gatshis*, you must say to her, v, 9; fut. pass. part. *dapun chuwa*, (whatever) is to be said by you, (whatever) you have to say, v, 8; pres. part. *dapān wuchukh*, as they said (this), they looked, viii, 1.

impve. sg. 2, *daph*, xii, 4; say to him, *dapus*, xii, 20; fut. *dȧp*^{i}*zĕm*, you must say to me, v, 8; *dȧp*^{i}*zĕm-na*, you must not say to me, v, 8; *dȧp*^{i}*zĕkh*, you must say to them, v, 7; past, *dȧp*^{i}*zihĕkh*, you should have said to them, xi, 15 (bis).

fut. sg. 1, *dapay*, I will say to thee, iii, 4; v, 5; *dapas*, I will say to him, xii, 19; 3, *dapi*, he will say, x, 1; she will say, v, 9; *dapiy*, she will say to thee, xii, 18; pl. 3, *dapanam*, they will say to me, ii, 11 ; *dapanay*, they will say to thee, xii, 16.

pres. (often used as historical pres.), *dapān* (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12 ; iii, 2, 4, 5, 6, 7, 8, 9 ; v, 1, etc. ; vii, 3, etc. ; viii, 1, 10 ; ix, 4 ; x, 7 ; xii, 4, 24 ; they say, i.e. people say, iii, 9 ; v, 9 ; vi, 16 (ter) ; viii, 4 ; sg. m. 3, *dapān chuh*, he says, iv, 1 ; viii, 8, 9 ; x, 8, 12 ; xii, 10, 11, 14, 19, 20 ; *chuy dapān*, he says verily, iii, 4 ; *dapān chum*, he says to me, xii, 20 ; he says to him or her, *chus dapān*, v, 5, 11 ; viii, 3, 11 (bis) ; x, 8 (bis), 14 ; xii, 3, 13, 20 ; *dapān chus*, iii, 4 ; v, 11 ; viii, 9 ; x, 4, 8, 10 (bis), 14 ; xii, 3, 5, 10 (bis), 3 (bis), 9 ; he says to them, *chukh dapān*, x, 1, 12 (ter), 4 ; f. she says, *chĕh dapān*, vii, 2, 7, 8 ; ix, 6 ; x, 5 ; *dapān chĕh*, iii, 3, 4 ; ix, 1 ; xii, 7, 11 ; she says to him or her, *chĕs dapān*, viii, 3, 11 ; xii, 4, 15 ; *dapān chĕs*, v, 3, 11 ; ix, 6 ; xii, 10, 4 ; pl. m. 3, *dapān chih*, they say, i.e. people say, iii, 3 ; they say to him, *chis dapān*, x, 1 (bis) ; *dapān chis*, ii, 3.

past sg. 3 m. *dop*^{u}, said, ii, 4 ; v, 9 ; viii, 1, 13 ; x, 2, 8 ; xi, 2, 11, 2, 4 ; xii, 4, 5, 9.

dopum, I said ; I said to you, *dopum*^{a}*wa*, x, 12.

dopun, he or she said, ii, 7, 9, 11 ; iii, 9 ; v, 6, 8, 9, 10 ; viii, 3, 4, 6, 9, 10, 3 ; x, 2, 5 (bis) ; xii, 5, 13, 9, 21 (bis) ; asked from thee, *dopuy*, xii, 15 ; said to him, *dopus*, i, 7 ; v, 1 ; xii, 1 ; he said for me, *dop*^{u}*nam*, iv, 4 ; she said to thee, *dop*^{u}*nay*, x, 12 ; he or she said to him or her, *dop*^{u}*nas*, ii, 9, 11 ; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter) ; v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12 ; vi, 5, 8, 14, 5 (quater) ; viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies) ; ix, 1 (bis) ; x, 6 (bis), 10 ; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5 ; he or she said to them, *dop*^{u}*nakh*, ii, 6, 8 ; v, 8 (bis) ; vi, 16 (ter) ; viii, 1, 4 (ter), 5 (bis), 10, 1 ; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

dop^{u}*wa*, you said ; you said to me, *dop*^{u}*wam*, x, 12.

dopukh, they said, ii, 1 ; v, 7 ; viii, 1, 2 ; x, 1 ; xii, 18 ;

they said to me, *dop*^{u}*ham*, v, 8; they said to him, *dop*^{u}*has*, iii, 8 (bis); v, 8; viii, 3, 4 (bis), 5, 11; x, 1, 2, 5, 6, 7, 8, 12 (bis); xii, 1 (bis), 17, 23; they said to them, *dop*^{u}*hakh*, viii, 1; x, 12.

3 past, 3 sg. m. *dapyāv*, said long ago, xii, 24; I said long ago, *dapyām*, ix, 4; I said long ago to them, *dapyāmakh*, xi, 15.

dar, prep. in; *dar biyābān*, in the forest, ii, 4; *dar dil*, in the heart, ii, 5.

ḍēra, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. *ḍēras*, viii, 9; *ḍēras-pĕṭh*, in a tent, v, 11.

dör^ü, f. a window; sg. gen. *dārĕ-handis dāsas*, to the sill of the window, v, 4; abl. *dāri-kȧn*^{i}, (thrown) through the window, v, 4 (bis); dat. *dārĕ-tal*, under the window, v, 4.

dūr 1, an ear-pendant; pl. dat. *dūran*, vii, 11.

dūr 2, distant; *dūr kaḍun*, to expel, banish, viii, 11; *shĕhara dūr*, far from the city, viii, 11; abl. *dūri rōzun*, to remain at a distance, vii, 18; note, *drāv dūr-pahān*, he went a short way off, x, 7; but *byūṭh*^{u} *dūri-pahān*, he sat at a little distance, x, 7.

darbār, m. a court (a king's), viii, 11.

dard, m. affection, ix, 8.

drāg, m. a famine, vi, 15.

dārun, to place, etc.; freq. part. *halam dör*^{i} *dör*^{i}, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, *zīṭh*^{i} *atha dör*^{i}*nam*, long arms are stretched over me, vii, 25.

drôt^u, m. a sickle, x, 5; sg. abl. *drāti-sötin*, by means of a sickle, ix, 5.

drāv, etc., see *nērun*.

darwāza, m. a doorway; — *thāwun*, to open a door, viii, 4 (bis), 11 (bis), 2; — *trop*^{u}*nas*, she shut the door against him, viii, 11.

drāy, etc., see *nērun*.

driy, f. a vow; *driy kaṣam karun*, to make a vow, viii, 1 (bis), 2.

dās, m. a window-sill; sg. dat. *dāsas*, v, 4 (bis).

ḍēshun, to see; fut. pass. part. *kāh gatshĕm-na ḍēshun*^{u}, no one may see me, xii, 22; conj. part. *ḍīshith*, having seen, v, 2;

pres. part. (for pres. tense), *ḍēshān*, (is) seeing, vi, 12; past m. sg. 3, *ḍyūṭh*^{u}, was seen, vi, 11 (bis), 5; viii, 10; *ḍyūṭh*^{u}*-na*, was not seen, x, 12; *ḍyūṭhum*, I saw, vi, 15 (bis); *ḍyūṭh*^{u}*m-ay*, I verily saw, xi, 1; *ḍyūṭhuth*, thou sawest, vi, 15; plup. m. sg. 3, *ôs*^{u} *ḍyūṭh*^{u}*mot*^{u}, (a dream) had been seen.

daskhath, m. a signature; — *karun*, to make a signature, sign, xii, 21; abl. *ath korun möl*^{i}*-sandi daskhata*, she signed it with the father's signature, xii, 22.

dwā, m. a prayer; *dwā-yi-khör*, a prayer for welfare, i, 3.

dawā (vi, 14), *dawāh* (v, 6 (quater)), m. a medicine, a remedy; *dawā-han*, f. a little medicine, v, 6.

dĕv, a demon, xii, 7; sg. abl. *dĕva-zāth*, the demon-race, the tribe of demons, xii, 16.

dav, m. a channel, drain; abl. *āb-dawa-kañ*, (enter) through the water drain, v, 4.

dawāh, see *dawā*.

dāwāh, m. a claim; — *ganḍun*, to make a claim, v, 11.

Day, m. God; *day*^{i}, God only, vii, 2; voc. *dāyĕ*, O God! iv, 1.

dŏy, the belief in two, dualism, as opposed to monotheism, vi, 6.

dŏyum^{u}, ord., second; m. sg. dat. *dŏyimis gulāma-sond*^{u}, of the second servant, viii, 6.

dyun^{u}, to give; to make over a person to another's charge, viii, 11.

anith dyun^{u}, to bring and give, xii, 4; *dab dyun*^{u}, to give blows, vii, 18; *dyutun bȧr*^{i}*shi-söty dŏba-hanā*, he made a small hole in the ground with his spear, viii, 7; *achĕn d*$^{\bar{u}}$*h diwān chuh*, he is giving smoke in the eyes, he abuses, v, 11; *ḍulȧn*^{i} *din*^{i}, to roll oneself about, xii, 23; *dilāsa dyun*^{u}, to comfort, ix, 7; *danḍa dyun*^{u}, to give in compensation, v, 11; *tas gardan diñ*$^{\bar{u}}$, to behead him, ii, 8; *grāyĕ chĕs diwān*, I am causing to wave, vii, 11; *hukum dyun*^{u}, to give an order, x, 5, 9, 13; *halam bȧr*^{i} *bȧr*^{i} *dyun*^{u}, to fill the lap-skirt (of a beggar), to give alms, ix, 11; *jalwa dyun*^{u}, (of God) to give forth glory, to become manifest, vi, 7; *kadam dyun*^{u}, to set forth (*kun* = to), x, 11, 2; *khash dyun*^{u}, to cut, v, 4, 6; *krēkh diñ*$^{\bar{u}}$, to make an outcry, v, 7; xii, 7; *karith dyun*^{u}, to do completely, x, 12; *muslas dyut*^{u} *kas*^{a}*m*, he pronounced a charm over the skin, xii, 22; *makh dyun*^{u}, to hit with an axe, vii, 14; *anun nād dith*, to send for (a person), summon, x, 12; xii, 17; *nāla dimahö*, I would give cries, vii, 23; *nār dyun^{u}*, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; *phahi dyun^{u}*, to impale, v, 10; *pharyād dyun^{u}*, to lay a complaint, x, 2; *phash dyun^{u}*, to rub, v, 4; *rukhsath dyun^{u}*, to give leave to depart, xii, 25; *rapaṭ dyun^{u}*, to make a report, v, 9; *shĕmshēr dits^{ü}n shānd*, he put the sword under the pillow, x, 7; *amis shāph dyun^{u}*, to pronounce a charm over him, xii, 15; *sawāl dyun^{u}*, to present a petition, x, 5; *tam chum diwān*, he is causing me to be weary, vii, 17; *thaph diñ^{ü}*, to seize (dat. of obj.), viii, 7; xii, 12; *wāday Khŏdā dyun^{u}*, to swear by God, xii, 7; *wurdī diñ^{ü}*, to give an order, vi, 16; *wŏtamukh^{i} dyun^{u}*, to put on upside down, v, 9; *zīr^{ü} diñ^{ü}*, to give a push, x, 7 (bis).

inf. *dyun^{u}*; sg. obl. *dini*, in order to give, ix, 7; fut. pass. part. m. sg. *rŏpayĕ hath gatshĕm dyun^{u}*, you must give me 100 rupees, x, 6; so, m. pl. *gatshanam din^{i}*, you must give them to me, x, 1; f. sg. *gatshĕm bakh^{a}cöyish diñ^{ü}*, you must give me a present, xii, 3; conj. part. *dith*, vi, 7; x, 12.

impve. sg. 2, *dih*; *di-sa*, give, sir, x, 8; *dim*, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; *dis*, give to her, xii, 4; *dikh*, give to them, viii, 11; pl. 2, *diyiv*, give ye, x, 12; xii, 21; give ye to me, *diyūm*, vi, 16; pol. impve. sg. 2, *dita*, please give thou, v, 9; x, 4; with emph. *y*, *ditay*, v, 2; please give to me, *ditam*, x, 5; fut. *dizikh*, thou must give to them, xii, 16.

fut. sg. 1, *dima*; I shall give to thee, *dimay*, v, 6, 11; xii, 4, 7; with irreg. suff. 2nd person pl. *dimav*, (I say to you) I shall give, ii, 8; 3, *diyi*; she will give to thee, *diyiy*, xii, 14; pl. 1, *dimaw*; we shall give to thee, *dimōy*, x, 1.

pres. m. sg. 3, *chuh diwān*, he gives, v, 11; xii, 17 (bis), 22; he gives to me, *chum diwān*, vii, 14, 7, 8; pl. 3, *diwān chih*, they give, x, 14; f. sg. 1, *chĕs diwān*, I give, vii, 11, 22; 3, *chĕh diwān*; she gives to him, *diwān chĕs*, xii, 4, 14.

past m. sg. *dyut^{u}*, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, *dyutum^{a}wa*, x, 12; gave to him, *dyutus*, i, 10; xii, 4; he or she gave, *dyutun*, v, 4 (bis);

viii, 4, 7 ; x, 5, 9, 11, 2, 3 ; xii, 15 (bis), 25 ; with emph. *y*, *dyutun*^{ü}*y*, ii, 7 ; he or she gave to him or her, *dyut*^{u}*nas*, i, 9 ; v, 6 ; viii, 9 ; x, 6 ; xii, 5, 7 (bis), 11, 5, 6 (bis), 22 ; he or she gave to them, *dyut*^{u}*nakh*, ii, 7 ; x, 5 ; xii, 17 ; *dyutukh*, they gave, v, 10 ; x, 5 ; xii, 17, 24 ; pl. *dit*^{i}, they were given, xi, 17 ; I gave, *ditim*, x, 12 (bis) ; I gave to them, *dit*^{i}*makh*, ix, 11 ; he or she gave, *ditin*, vii, 5 ; x, 2 ; he gave to him, *dit*^{i}*nas*, x, 14.

f. sg. *dits*^{ü}, she was given, vi, 16 ; given to him, *dits*^{ü}*s*, viii, 7 ; he gave, *dits*^{ü}*n*, x, 7 (ter) ; xii, 7, 12 ; he or she gave to him or her, *dits*^{ü}*nas*, v, 9 ; x, 8 ; they gave, *dits*^{ü}*kh*, iii, 8 ; they gave to him, *dits*^{ü}*has*, x, 5.

perf. m. sg. *chunakh dyut*^{u}*mot*^{u}, she has given to them, viii, 1 ; pl. *chim dit*^{i}*mȧt*^{i}, I have given, x, 12.

plup. m. sg. *ôs*^{u} *dyut*^{u}*mot*^{u}, had been given, x, 12 ; she had given to him, *ôs*^{u}*nas dyut*^{u}*mot*^{u}, v, 6 ; pl. they had been given to you, *ös*^{i}*wa dit*^{i}*mȧt*^{i}, x, 12.

past cond. sg. 1, *dimahö*, vii, 23 ; I would have given to them, *dimahakh*, vii, 20 ; 3, *mā diyihē*, he would not have given, viii, 13.

dyār, m. pl. coined money, wealth, x, 1, 6 ; *mŏhara-dyār*, coin-wealth, money in cash, i, 9.

dōzakh, m. hell ; sg. dat. *dōzakhas* (for *dōzakhas-manz*), in hell, xii, 19, 20.

dazun, to burn ; pres. m. sg. 3, *chuh dazān*, (a lamp) is burning, viii, 13 ; x, 7 ; with emph. ^{i}, *chuh dazön*^{i}, is verily burning, x, 7 ; past sg. m. 3, *dod*^{u}, he was burnt up, xii, 25.

göb, adj. invisible ; — *gatshun*, to become invisible, iii, 6.

gobur, m. dial. for *gọbur*, a son ; pl. nom. *gabar*, viii, 1, 3 ; xii, 15.

gāḍ, f. a fish ; *gāḍa-hath*, a hundred fish, i, 8, 9.

g^{ĕ}*ḍ*^{ü}, a bunch or handful of grass or the like ; pl. nom. *gĕjĕ* ; *gĕjĕ karañĕ*, to make bundles of grass, hence, met. to crowd together, xi, 10.

gŏḍ, m. a beginning ; abl. *gŏḍa*, first, at first, iv, 2 ; v, 9 ; viii, 3 ; xi, 5 ; xii, 15.

gaḍun, i.q. *garun*, q.v.

gŏḍañ, adv. first, at first, iii, 1 ; x, 12 ; xi, 2, 3, 10 ; emph. *gŏḍañiy*, at the very first, viii, 10 ; x, 3, 10 ; xii, 4, 6.

gŏḍañuk^{u}, adj. first, the first, viii, 13 ; with emph. *y*, *gŏḍañukuy*, the very first, viii, 5 ; f. gen. *gŏḍañicĕ-handi khŏta*, (more beautiful) than the first, xii, 10.

gudarun, conj. 3, to happen, occur ; inf. *gudarun*, a happening, occurrence, viii, 5 ; 2 past m. sg. 3, *gudariv*, for *gudaryōv*, v, 9.

gadöyi, f. begging, mendicity, the condition of a beggar ; sg. gen. *gadöyiyĕ-hond*^{u}, x, 2.

gāh, m. brightness, brilliancy, lustre ; — *trāwun*, to emit light, x, 2.

gāh, m. a place, a time, a turn ; *gāh bĕgāh*, in and out of season, vi, 2 ; *shōra-gāh*, a time or opportunity for outcry, a proclamation, vi, 13.

gĕjĕ, see *gĕḍ*^{ü}.

göj^{ü}*nas*, see *gālun*.

gāl, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.

gul^{u}, m. the forearm ; *gul*^{i} *ganḍàn*^{i}, to stand in a reverent attitude, with the arms folded in front, v, 9.

gŏlām, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis) ; sg. dat. *gŏlāmas*, viii, 11 ; ag. *gŏlāman*, vi, 14 ; viii, 7, 8, 11 ; voc. *ạy gŏlām*, viii, 6, 8, 11 ; pl. nom. *gŏlām*, viii, 5, 13.

galun, to be destroyed ; fut. pass. part. *suh gotsh*^{u} *galun*^{u}, he must be destroyed, xii, 10 ; fut. sg. 3, *gali*, xii, 24 ; past. m. pl. 3, *gàl*^{i}, xii, 25.

gālun, to destroy ; to cause to waste away ; past f. sg. *göj*^{ü}*nas*, he caused me (fem.) to waste away, he pared me down, vii, 19 ; perf. m. sg. *chuy gôl*^{u}*mot*^{u}, thou hast destroyed, ii, 11.

gām, m. a village ; pl. dat. *gāman*, xi, 8.

gumröyī, f. going astray ; *gayĕm gumröyī*, I went astray (lit. going astray happened to me), vii, 12.

gamot^{u}, *gŏmot*^{u}, *gōmot*^{u}, see *gatshun*.

gān, m. the keeper of a brothel, a prostitute's bully ; used as a term of contempt after another noun, as in *hāpath-gān*, a wretch of a bear (ix, 2); *kuṭ^{a}wāl-gān*, the wretch of a police-captain (v, 9); *wātal-gān*, a wretch of a sweeper (xi, 15). sg. dat. *gānas*, v, 9 (bis); ix, 2; voc. *gānau*, xi, 15 (used by a wife to her husband).

ganḍ, m. a knot; *tath ganḍ karun*, to tie it up (in a parcel), x, 3.

gŏṇd^{u}, m. a posy, bunch; *pōshĕ-gŏṇd^{u}*, a posy of flowers, v, 4 (ter).

gonḍ^{u}, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. *gȧnḍ^{i}*, xi, 9.

ganḍun, to tie, to bind, iii, 8 (an ass was tied up), v, 6; the thing to which the object is tied is put in the dat. (v, 10, 2; x, 2, 5). *gul^{i} ganḍȧn^{i}*, to stand in a reverent attitude with the arms folded, v, 9; *dāwāh ganḍun*, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) *ganḍith*, iii, 8; impve. fut. *gȧnḍ^{i}zĕs*, you must tie it, v, 6; past m. sg. *gonḍun*, he or she tied, v, 10, 2; *dāwāh gonḍ^{u}nas*, she made a claim to him, v, 11; m. pl. *gȧnḍ^{i}*, were bound, v, 9; *gȧnḍin*, he tied them, x, 2; plup. m. pl. *ösis gȧnḍ^{i}mȧt^{i}*, he had tied them on it, x, 5.

gŏnāh, m. sin; — *karun*, to sin, viii, 11 (bis).

güñ^{ü}, a piece or gobbet of flesh or the like; pl. nom. *gȧñĕ karith*, having cut up, viii, 13; *chuh katarān gañĕ*, he cuts it into lumps, x, 7.

gŏpöl^{i}, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

gār, see *āhan-gār* and *nān-gār*.

gara, m. a house; — *gatshun*, to go to a house, to go home, v, 9, 10; xii, 4 (bis), 19; — *tsalun*, to run away home, v, 5; — *wātun*, to arrive at a house, to reach home, iii, 2, 3 (bis); v, 1, 4; x, 4, 6, 7, 14; xii, 1, 5 (ter), 8, 10, 1, 2, 4, 8 (bis), 20, 2 (bis), 5; — *wātanāwun*, to cause to arrive at a house, to bring (a person) home, iii, 9; v, 10; — *yun^{u}*, to go home, iii, 1; v, 5, 10 (bis); xii, 11, 3; sg. dat. *garas*, ix, 4 (bis); abl. *gari*, at home, iii, 1; v, 10; xii, 5 (bis); *gari bĕhun*, to sit down in a house, to stay at home, x, 5; xii, 4 (bis); pl. dat. *garan* (for *garan-manz*), xi, 6.

gārē, see *gür^{ü}*.

gör, in *gör-zān*, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27; xi, 5; sg. dat. *gör-zānas*, ii, 1.

gur^{u}, m. a horse, iii, 8 ; x, 3 ; sg. dat. *guris-kyut*^{u}, (grass) for the horse, x, 5 ; *guris khasun*, to mount a horse, ii, 11 ; iii, 8 (bis) ; *guris wŏthun*, to mount a horse, ii, 6 ; abl. *guri-pĕṭha wasith pyon*^{u}, to fall from one's horse, ii, 6 ; pl. nom. *gur*^{i}, horses, xi, 6, 8 ; xii, 1 ; gen. *gurĕn-hünz*$^{\ddot{u}}$ *khazmath*, service of horses, groom's work, xii, 3 ; abl. *wȧth*^{i} *guryau-pĕṭha bŏn*, they dismounted, xii, 2.

gūr^{u}, m. a cowherd ; *dŏda-gūr*^{u}, a milk-seller, xi, 13 ; sg. ag. *gūr*^{i}, xi, 12 ; *gūr*^{i}*-bāy*, f. a cowherd's wife, xi, 12.

gür$^{\ddot{u}}$, f. a space of twenty minutes ; any particular moment of time ; abl. *sōlĭ-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

gardan, f. the neck ; *tas gardan diñ*$^{\ddot{u}}$, to behead him, ii, 8.

garm, adj. warm ; used as subst., warmth, i, 11.

garun or *gaḍun*, conj. 1, to make, form, fashion, forge, work metals ; impve. sg. 2, *gar*, v, 3 ; imperf. m. sg. 3, *ôs*^{u} *gaḍān*, he used to make, v, 1 ; past m. sg. *goḍun*, he or she made, v, 10, 2 ; pl. *gȧr*^{i}, were made, v, 4.

garanāwun, conj. 1, to get made, to make (with help), prepare ; pres. part. *garanāwān*, xi, 17.

grāy, f. shaking ; — *lagüñ*$^{\ddot{u}}$, shaking to be experienced, to be unsteady, impermanent, ix, 12 ; pl. nom. *grāyĕ diñĕ*, to cause to wave, vii, 11.

gryūst^{u}, m. a farmer, ix, 4 ; sg. ag. *grīst*^{i}*-bāy*, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2 ; *grīst*^{i}*-gara*, a farmer's house, ix, 4 (bis) ; pl. dat. *grīstĕn*, ix, 7.

gar^{a}*z*, m. design, view, purpose ; abl. *garza panani*, for my own purpose, vii, 26.

görzān, see *gör*.

gāsa, grass, hay, x, 5 (bis) ; xi, 6, 7 ; *gāsa-gonḍ*^{u}, a pack-saddle made of grass, xi, 9 ; *gāsa-lôw*^{u}, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12 ; *gāsa-mödān*, a grassy mead, a grass-field, x, 5 ; *gāsa-raz*, a hay or straw rope, xi, 9.

gāsh or (viii, 9 ; xii, 2 (bis)) *gwāsh*, brightness, dawn ; — *phŏlun*, dawn to break, iii, 3 ; v, 5, 7 ; viii, 9 ; xii, 2.

gusôñ^{u}, m. a mendicant monk, v, 9.

gāṭa, m. skill, cleverness ; sg. abl. *gāṭa-sān*, with skill, i, 6.

gath, f. in *gath karüñ*$^{\ddot{u}}$, (of a widow) to do the *satī* ceremony, to become *satī*, iii, 4.

gāṭ$^{\ddot{u}}$*j*$^{\ddot{u}}$, see *gāṭul*^{u}.

gāṭul^{u}, adj. skilful, clever; m. pl. nom. *gāṭ*$^{\dot{a}}$*l*^{i} *gāṭ*$^{\dot{a}}$*l*^{i}, several skilful (viziers), viii, 1; f. sg. nom. *gāṭ*$^{\ddot{u}}$*j*$^{\ddot{u}}$, v, 3, 10.

guṭyul^{u}, a man who wields a *guṭil*, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. *guṭ*^{i}*lā*, a certain woodcutter, vii, 12.

gatshun 1, conj. 2, to be right, proper, advisable; to be necessary, requisite. Constructed with the future passive participle, either actively or passively. It appears in these stories either in the future (sg. 3 *gatshi*, pl. 3 *gatshan*) or in the past tense (m. sg. 3 *gotsh*^{u}). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. *kāh gatshĕm-na ḍēshun*^{u}, no one may see me, xii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(*a*) Personal subject not expressed, *anun*^{u} *gatshi phaharawāv*, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, *khabar* (f.) *gatshi anüñ*$^{\ddot{u}}$, you must bring news, xii, 19, 20; *gatshi atsun*^{u}, you must enter, v, 4; *g. hyon*^{u} *khar*^{a}*j*, you must take expenses, xii, 5; *dŏb g. khanun*^{u}, you must dig a pit, iii, 6; *g. khasun*^{u}, you must go up, xii, 6; *karun*^{u} *g. ganḍ*, you must tie up, x, 3; *nēth*^{a}*r g. karun*^{u}, you must arrange a marriage, viii, 2; *suh g. sangsār karüñ*$^{\ddot{u}}$, lapidation is to be done (to) him, he is to be stoned, viii, 8; *sargī g. karüñ*$^{\ddot{u}}$, you must investigate, viii, 7, 8, 10; *g. karüñ*$^{\ddot{u}}$ *thaph*, you must seize, v, 9; *g. mangun*^{u} *byākh*, you must ask for another, xii, 13; *yih g. mārun*^{u}, you must kill him, x, 5 (bis), 12, 5; *sōzun*^{u} *g. sŏnur*, you must send the goldsmith, v, 1; *g. pŏshākh tulun*^{u}, you must take up the garment, xii, 6; *g. kākad trāwun*^{u}, you must throw the paper, xii, 11; *tas g. kala* (*sar*) *tsaṭun*^{u}, you must cut off his head, viii, 6, 11.

With pron. suff. *gatshĕm bakh*^{a}*cōish* (f.) *diñ*$^{\ddot{u}}$, you must give me a present, xii, 3; *gatshĕm bōzun*^{u}, you must hear me, xii, 7; *rŏpayĕ-hath gatshĕm dyun*^{u}, you must give me a hundred rupees (sing.), x, 6; *tih gatshĕm karun*^{u}, you must do that to me, xii, 3; *kĕntshāh gatshĕm ladun*^{u}, you must send me something, x, 3; *wölinj*^{ü} *gatshĕs anüñ*^{ü}, his heart must be brought (here), x, 5; *dapun*^{u} *gatshĕs*, you must say to her, v, 9; *gatshĕs mŏhar karüñ*^{ü}, you must seal it, x, 3; *tsĕ kyāh gatshiy anun*^{u}, what must (I) bring to thee? xii, 21; *kor*^{u} *gatshiy āsun*^{u}, I want a bracelet from thee, xii, 13.

tsŏcĕ (f. pl.) *gatshan bög*^{a}*rañĕ*, loaves are to be distributed, you must distribute loaves, v, 8; *tithiy trĕh gatshan sọmb*^{a}*rāwȧn*^{i}, you must collect three times as many, xii, 24; *tim gatshan tsaṭȧn*^{i}, they must be cut, v, 4.

With pron. suff. *gatshanam din*^{i} *rŏpayĕs pānts hath*, you must give me five hundred rupees, x, 1, 2; *lāl gatshanay āsȧn*^{i}, rubies are required to be from thee, I want rubies from thee, xii, 5.

suh gotsh^{u} *galun*^{u}, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karun*^{u} *gotsh*^{u}, (that) which was proper to be done, v, 7; *wātun*^{u} *gotsh*^{u}, it was proper to arrive, I should have arrived, v, 7.

(*b*) Personal subject expressed in dative. *mĕ gatshi āsun*^{u} (*kor*^{u}), to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *mĕ gatshiy āsun*^{u} *troṭ*^{u}, I want a necklace from thee, xii, 5; *mĕ gatshi wātun*, I must arrive, xii, 22; *yih tsĕ gatshiy*, (that) which thou wantest, xii, 7; *gatshiy anun*^{u} *mĕwa* (*khath*), thou must bring a fruit (a letter), xii, 21; *tsĕ gatshiyĕ āsun*^{u} *okuy kor*^{u}, oughtest thou to have only one bracelet? xii, 13; *tsĕ gatshiy yun*^{u}, thou must come, xii, 7. Note *mĕ gatshi tihanza wölinjĕ*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(*c*) Personal subject expressed in genitive. *cyôn*^{u} *gatshi gatshun*, thou must go, v, 9; xii, 6; *tih cyôn*^{u} *khyon*^{u} *gatshi-na*, thou must not eat that, xii, 16; *cyôn*^{u} *gatshĕs mangun*^{u} *musla*, thou must ask her for the skin, xii, 18; *cyôn*^{u} *gatshi zyun*^{u} *sọmb*^{a}*run*^{u}, thou must collect firewood, xii, 20; *cyôn^{u} gatshi wātun^{u}*, thou must arrive, xii, 22, 3; *tuhond^{u} gatshi yun^{u}*, you must come, xii, 15.

gatshun 2, conj. 3, to go, i, 4; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10; xii, 4, 10, 2; cf. however, *gayĕ kŏli akis pĕṭh*, she went to the bank of a stream, xii, 2); to go, disappear, die, ii, 4; to go, elapse (of a period of time), iii, 1, 5; v, 10, 1; viii, 2 (bis), 10; xii, 6, 20, 3; to become, iii, 4, 9; viii, 11; ix, 4; xi, 3, 18; to happen, occur, ii, 12; v, 8; vi, 16; vii, 12 (bis), 3; viii, 1 (ter), 3 (bis); ix, 1, 6 (bis); xii, 15, 23 (*kyāh gōm*, what happened to me? viii, 9; *kyāh gav*, what is the matter? viii, 11; *kyāh gayĕ*, what was (fem.) it? x, 14; *gayĕ trih katha*, three stories happened, i.e. there, you have had your three stories, x, 1).

The past tense "became" is often used in the sense of "am", "is", etc. Thus, ii, 1; iii, 9; v, 7; vi, 6 (*khŏdā gav suy*, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (*kyāh gōs*, of course I am, I am no other than), 2 (id.), 4; xii, 15 (*zab^{a}r gav*, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as *ādā gatshun*, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; *ąsh^{i}kh g.*, love to befall a person, v, 2 (bis); *bĕdār g.*, to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; *g. bĕmār*, to fall sick, v, 10; *gay pānas bīṭh^{i}*, they sat down at liberty from their turn of duty, viii, 8; *göb g.*, to disappear, iii, 6; *g. panun^{u} gara*, to go home, xii, 4; *hushyār g.*, to become awake, to wake up, v, 5 (bis); *khalās g.*, to go free, to be released from this mortal coil, to die, iii, 4; *rŏpayĕ hath gōm khar^{a}c*, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; *khŏsh g.*, to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; *gös yi:n z^{a}h khŏsh*, these two were pleasing to him, he felt affection for them, viii, 11; *māra gatshun*, to suffer a violent death, viii, 13; x, 7, 8; *mushtākh g.*, to become entranced, enamoured, iii, 8, 9; *g. pöda*, to become manifest, appear, become visible, turn up, ii, 1; iii, 8; x, 4, 5, 7 ; xii, 10 ; *phikiri g.*, to go into anxiety, to become anxious, viii, 10 ; xii, 4 ; *amis gav shĕkh*, she felt hesitation, xii, 15 ; *sȧr^{i} gatshun*, to be drowned, iv, 3 ; *g. thod^{u} wŏthith*, to stand up, ii, 3 ; *tsĕr gav*, it has become late, it is too late, v, 9 ; *ṇār gŏmot^{u} tshĕta*, the fire had become extinguished, xii, 23 ; *gōs yinsāph*, he felt pity, viii, 4 ; *mĕ-ti chuh gŏmot^{u} zulm*, I also have experienced tyranny, ix, 1.

With a present participle, *gatshun* indicates continuous action, as in *gatshta bōzān*, keep hearing, listen attentively to the whole, xi, 1 ; *gatshiv parān*, recite ye continually, vii, 4 ; similarly vi, 17 ; *gatsh tārān*, take tribute, and go on doing so perpetually, xi, 2 ; *gatshu trāwān*, go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms frequent compounds, most of them the so-called " Intensives ". Thus, *hĕth gatshun*, to take away (Hindī *lē jānā*), v, 1 ; viii, 3 (bis), 4, 10, 2 ; xii, 4, 9, 12, 8 ; *marith gatshun* (Hindī *mar jānā*), to die, vi, 16 ; *kath mashith gayĕs*, he forgot the statement, x, 6 ; *nīrith gatshun*, to go forth, ii, 3 ; xii, 15 ; *phīrith gatshun*, to become hostile, iv, 3.

fut. pass. part. *mĕ chuy gatshun^{u}*, it is verily to be gone by me, i.e. I must really go, v, 10 ; *cyôn^{u} gatshi gatshun^{u}*, thou must go, v, 9 ; xii, 6 ; pres. part. *gatshān*, see pres. and imperf. ; past part. *gamot^{u}* or *gŏmot^{u}*, see perf. and plup.

impve. sg. 2 *gatsh*, ii, 9 ; iii, 5 ; vi, 17 ; viii, 10 ; xi, 2 ; xii, 4, 5, 11 (bis), 4, 20 ; poetical, *gatshu*, xi, 11 ; pl. 2 *gatshiv*, vii, 4 ; x, 7, 8 ; pol. sg. 2 *gatshta*, xi, 1.

fut. sg. 2 *gatshakh*, v, 5, 6 ; xii, 18 ; 3 *gatshi*, v, 8 ; pl. 1, *gatshav*, viii, 3 ; xii, 18 ; 3 *gatshan*, xi, 12.

pres. m. sg. 3 *gatshān*, iii, 6 ; *chuh gatshān*, xii, 4 ; *gatshān chuh*, xii, 4 ; with pron. suff. 3 pers. sg. dat. *gatshān chus*, he goes (to shave) him, xii, 19 ; f. sg. 3 *chĕh gatshān*, x, 5 ; viii, 1 ; *gatshān chĕh*, xii, 23 ; imperf. f. sg. 3 *ös$^{\bar{\ddot{u}}}$ gatshān*, v, 1 ; neg. *ös$^{\bar{\ddot{u}}}$na gatshān*, viii, 1 ; m. pl. 3 (two subjects, one masc., the other fem.), *ös^{i} gatshān*, viii. 1.

I past m. sg. 1 *gōs*, x, 10, 2, 4 ; emphatic, *gōsay*, I verily became (pleased), xi, 18 ; m. sg. 3 *gav*, viii, 10, 1 (bis), 3 ;

x, 4, 7 (ter), 10; xi, 1, 18; xii, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8; with suff. 1st pers. sg. dat. *gōm*, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. *gōs*, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. *gōs-na*, went not for her, v, 5; with suff. 3rd pers. pl. dat. *gōkh*, he became (pleased) with them, viii, 14; m. pl. 3 *gay*, ii, 1, 4; iii, 5; v, 9; vi, 9 (he and she), 16; viii, 3 (ter), 4, 5, 8, 11 (bis), 2, 3; x, 1; xi, 3; xii, 6, 11, 23; with suff. 3rd pers. sg. dat. *gös*, they went for him or her, etc., iv, 3; v, 4.

f. sg. 3 *gayĕ*, iii, 1 (bis), 4, 9; v, 9, 10, 1; x, 8, 14 (bis); xii, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. *gayĕm*, ix, 4; emph. *gayĕmạy*, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. *kath gayĕs mashith* (see above), x, 6; f. pl. 3 *gayĕ*, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 *gayāv*, xii, 15; f. sg. 3 *gayē* (for *gayēyĕ*), vii, 16; viii, 11.

perf. m. sg. 2 *chukh gŏmot*^{u}, xii, 4; neg. *chukh-na gŏmot*^{u}, v, 5; 3 *gamot*^{u}, x, 7; *gŏmot*^{u}, xii, 23; *chuh gamot*^{u}, ii, 4; iii, 1; v, 10; viii, 1; *chuh gŏmot*^{u}, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. *chĕyĕy* (not *chuyĕy*) *gŏmot*^{u}, (cf. *chĕy nāg*, xii, 6), ix, 6; pl. 3 *gamàt*^{i}, x, 7, 8; xii, 20; f. sg. 3 *gamüts*^{ü}, xii, 10.

plup. m. sg. 3 *ôs*^{u} *gamot*^{u}, i, 4; v, 2; with suff. 3rd pers. sg. dat. *ôsus gŏmot*^{u}, (love) had befallen him, v, 2; pl. 1 *ös*^{i} *gamàt*^{i}, v, 9.

gāv, f. a cow; sg. dat. *gōv*^{ü}, xi, 12; pl. nom. *gōv*^{ü}, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) *gōv*^{ü}*n*, vi, 15.

gĕwun, m. a song, iv (title).

gwāsh, see *gāsh*.

gawöy^{i}, f. evidence, testimony; *chis karān gawöy*^{i}, they give evidence to him, x, 12.

Gaznavī, of or belonging to the town of Ghaznī, i, 1.

guzarān, m. a livelihood; — *karun*, to make a livelihood, xi, 19.

ha, O! (inferior addressing superior); *ha, Wazīr-a*, O Vizier, xii, 19. Cf. the next.

hā, O!, ha!; as exclamation, xi, 3; governing voc., with *-a*;

hā phakīr-a, O Faqīr, ii, 3 ; *hā Vigiñāh nāg-a*, O Vigiñāh Nāg, v, 9 ; *hā yār-a*, O friend, x, 4 ; *hā Wazīr-a* (address by an inferior), O Vizier, xii, 10 ; with *-ō* ; *hā phakīr-ō*, O Faqīr, ii, 2 ; *hā wazīr-ō*, O Vizier (address by a superior), ii, 4.

hau, pleonastic suff. (poet.), ii, 10.

hŏ, pleonastic suff. added to *kyāh*, *kĕhŏ*, what ? (addressed by wife to her husband), v, 4, 5.

hab-jushī, composed of the seven metals (*haft-jōsh*), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.

hĕchun, to learn ; impve. sg. 2 *hĕch lāyàn*^{i} *rīnz*^{i}, learn to throw balls, v, 3.

had, a limit ; *had pānas karun*, to make a limit for oneself, to consider oneself perfect, vii, 15.

hihur, a father-in-law ; sg. gen. *hihara-sandis shĕharas-kun*, towards the father-in-law's city, x, 12.

hakh, m. right, duty ; *hakh-i Khŏdāy*, duty of God, i.e. (a husband), sacred to me as God, xii, 15.

hǫkh^{u}, dry (of a river) ; pl. nom. *hŏkh*^{i}, vi, 15.

hakīm, m. a wise man, a sage, vi, 14 ; with suff. of indef. art. *hakīmā*, a single wise man, vi, 14.

hukum, *hukm*, m. an order, command ; *kyāh chum hukum*, what order have you for me, xii, 7 ; *hukm-i-Māhrāj*, the order of the Mahārāja, xi, 4 ; *hukum dyun*^{u}, to give an order, ii, 7 ; viii, 4, 11, 2, 3 ; x, 5, 9, 13.

hĕkmath, f. cleverness, skill, contrivance ; *hĕkmat-i-Parwardigār*, the power of Providence, i, 11 ; sg. abl. *hĕkmüts*^{u}, i, 12.

hāl, m. condition, state, vii, 9 ; ix, 4 ; *hāl kyāh kor*^{u}*hakh*, an arrangement of affairs was somehow or other made by them, xi, 17.

hāl, f. a house ; *bŏd*^{i}*-hāl*, a prison, ix, 4.

hala, interj. expressing urgency, look sharp ! be quick, xii, 17.

halam, m. a skirt, a lap-cloth, apron, ix, 11 ; *halam dārun*, to hold out the lap-cloth for alms, to beg, ix, 11 ; sg. dat. *halamas*, v, 4 (bis), 5.

hamud, m. praise ; *h. parun*, to recite praises, vii, 4.

hamnishīn, m. a companion, a familiar friend ; pl. nom., id., vii, 20 (bis) ; dat. *hamnishīnan*, vii, 21, 4.

hamsāyĕ, m. a neighbour, x, 12 ; pl. nom., id., x, 5.

han, dim. suff. f. *bata-han*, a little cooked rice, a little food, x, 5 *dawā-han*, a little medicine, v, 6 ; *kȧr*^{i}*-han*, a small bracelet xii, 12 ; *musla-han*, a piece of skin, xii, 21 ; *nāra-han*, a smal fire, iii, 1 ; *ratshi-han*, a very little (of something), v, 6 (bis) ; *tshĕṭh-han*, a little waste food, x, 5.

hanā, a small quantity, x, 5 ; dim. suff. (f. unless otherwis stated) *āba-hanā*, a little water, x, 5 ; *bata-hanā*, a little cooke rice, x, 3 (masc.) ; *dŏba-hanā*, a small hole or pit, viii, 7 (masc.) *kashĕna-hanā*, a little scratching, a small amount of scratching, xii, 16, 17 ; *pāri-hanā*, a small hut, xii, 2 ; *ratshi-hanā*, a ver little (of something), v, 6.

hani-hani, in small pieces, in fragments, viii, 6.

hūn^{u}, m. a dog, viii, 9 (sexies), 10 (quater) ; sg. dat. *hūnis* viii, 9, 10 (ter) ; pl. nom. *hūn*^{i}, viii, 4 (bis), 12 (bis).

hond^{u}, postpos. of gen.

A. Added to fem. sg. nouns ; m. sg. nom. *gadöyīyĕ-hond*^{u} of beggary, x, 2 ; *kōrĕ-hond*^{u}, of the daughter, v, 2, 9 *kathi-hond*^{u}, of a word, iii, 5 ; *mājĕ-hond*^{u}, of a mother, xii, 15 ; *miskīnī-hond*^{u}, of beggary, x, 4 (bis) ; *nayĕ-hond*^{u} of a reed flute, vii, 1 ; *phakīriyĕ-hond*^{u}, of faqīrhood, x, 9 *pātashöhī-hond*^{u}, of royalty, x, 2, 9 ; *röts*^{ü}*-hondu*, of night iii, 1 ; dat. *bĕñĕ-handis*, of the sister, x, 3 (bis), 10 ; *bāyĕ-handis*, of the wife, viii, 6, 13 ; *dārĕ-handis*, of the window v, 4 ; *khôtūni-handis*, of the lady, x, 7 ; *shĕmshēri-handis* of the sword, viii, 13 ; *zanāni-handis*, of the wife, x, 5 ; abl *gŏḍañicĕ-handi-khŏta*, than the first, xii, 10 ; *khôtūni-handi* of the lady, x, 7 (bis) ; fem. sg. nom. *bĕñĕ-hünz*^{ü}, of the sister x, 3 ; *nayĕ-hünz*^{ü}, of the reed flute, vii, 1 ; *shĕmshēri-hünz*^{ü} of a sword, iii, 5, 6.

B. Added to plural nouns ; m. sg. nom. *sōdāgāran-hond*^{u}, of merchants, viii, 9 ; *wŏranĕcivĕn-hond*^{u}, of step-sons, viii, 3 ; *hatan-hond*^{u}, of hundreds, v, 1 ; *jānāwāran-hond*^{u}, of birds, viii, 1 ; *lālan-hond*^{u}, of rubies, xii, 5 (ter) ; abl. *dŏn-handi-khŏta*, than two, xii, 9 ; pl. nom. *athan-hȧnd*^{i}, of hands, v, 6 f. sg. nom. *gurĕn-hünz*^{ü}, of horses, xii, 3 ; *nĕcivĕn-hünz*^{ü}, o sons, viii, 3, 11 ; *yihünz*^{ü}, of these, viii, 1 ; pl. nom. *dŏn* *hanza*, of two, viii, 4; *pātashāhzādan-hanza*, of princes, viii, 4; *tihanza*, their, viii, 3.

C. Added to an adverb; *yuri-hond*^{u}, hither, v, 5.

hanga ta manga, adv. unexpectedly, iii, 6.

hönz^{ū}, m. a boatman; with suff. of indef. art. *hānzāh*, i, 4.

hāputh, m. a bear, ii, 10, 1 (ter), 2; *hāpath-gān*, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. *hāpatas*, ii, 10, 1; ag. *hāpatan*, ix, 4.

har 1, every; *har wati*, on every path (fem.), ii, 2.

har 2, m. cream; sg. gen. *dŏda-haraȧk*^{i}, (cups) of milk-cream, ii, 3.

hȧr^{i} *hȧr*^{i}, the cry used in driving a cow, xi, 8. Cf. *chuh* 1.

harud, m. autumn; *har*^{a}*da-vizi*, in autumn time, ix, 8.

hargāh, if; *hargāh drās-na*, if it do not issue from it, xii, 3 (bis); *hargāh-ay wuchihē*, if he had seen, viii, 10; *hargāh kiy cĕyihē*, if he had drunk, viii, 7; *hargāh kiy karihē*, if he had done, viii, 13.

h^{a}*run*, to remain over and above; 2 past m. sg. 3, *h*^{a}*ryōv*, x, 12; f. sg. 3, with suff. 3 pers. pl. dat. *h*^{a}*ryēyĕkh*, x, 5.

harun, to drop; pres. sg. 3 *māz chum harān*, my flesh is dropping, vii, 24; pl. 3 *lāl chih harān*, rubies are dropping (from her mouth), xii, 9 (bis).

hasa, interj. sir! ii, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

hōsh, m. sense, i, 5.

hushyār, awake; —*gaʦhun*, to awake (intrans.), v, 5 (ter).

host^{u}, m. an elephant, vi, 16 (ter).

hata, interj.; *hata-sa*, O sirs! x, 5; *hatay*, hullo! (a mother speaking to her daughter), xii, 15.

hatō, interj.; *hatō kōdyau*, ho prisoner! x, 5.

hot^{u}, smitten; *ʦakhi-hoṭ*^{u}, smitten by rage, full of rage, vii, 14.

hoṭ^{u}, m. the throat; — *ʦaṭun*, to cut the throat, v, 7; sg. dat. *haṭis*, viii, 1.

hath, a hundred; *gāḍa-hath*, a hundred fish, i, 8; *hath waīsi*, a hundred (years) in age, ii, 12; *rŏpayĕ-hath*, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); *rŏpayĕs pānʦ hath*, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. *gāḍa-hatas*, for the hundred fish, i, 9; *mŏhara-hatas* (*akis*) *rosh*^{u}, a necklace of one hundred mohars, v, 10, 12; pl. dat. *tsāṭas* (sic) *bāhan hatan-hond*^{u}, of twelve hundred pupils, v, 1; *hata-bọ̆d*^{u}, hundreds, ix, 9; *hatabŏd*^{i}*-khôr*^{u}, weighing hundreds of kharwārs, ix, 7.

hots^{u}, m. the forearm, xii, 12 (bis), 15; sg. gen. *hatsyuk*^{u}, xii, 15.

hātsh, f. an accusation; with suff. of indef. art. *hātshā*, vi, 9.

hav, interj. O (addressed by a woman to her husband), v, 4; xi, 11. Cf. *hay*.

hawā, m. air, atmosphere; *hawā-yi-asmān*, the air of heaven, ii, 6.

hawāh, f. Eve, vii, 7.

hawāla, m. deposit, consignment, charge, v, 10; *hawāla-y-Khŏdā*, in the care of God, x, 7; *hawāla karun*, to put in so and so's (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); xii, 22.

hāwun, to show, make manifest; *kasam hāwun*, to make oath, swear, v, 9; impve. sg. 2 *hāv*, xii, 14; pol. with suff. 1st pers. sg. dat. *hāvtam*, please show to me, v, 9; fut. sg. 1, with suff. 2nd pers. sg. dat. *hāway*, I will show to thee, iii, 8; 3, *hāvi* v, 9; pl. 3, with suff. 1st pers. sg. dat. *hāwanam*, they will show to me, iv, 7; 1 past m. sg. with suff. 2nd pers. sg. ag. *hôwuth*, thou showedst, vi, 5; with suff. 3rd pers. sg. ag. *hôwun*, vi, 16; xii, 15; ditto, with suff. 1st pers. sg. dat. *hôw*^{u}*nam*, she showed to me, v, 4; ditto, with suff. 2nd pers. sg. dat. *hôw*^{u}*nay*, she showed to thee, v, 4; ditto, with suff. 3rd pers. pl. dat. *hôw*^{u}*nakh*, he showed to them, xii, 18; with suff. 3rd pers. sg. dat. *hôwus*, showed to him, v, 4; past cond. sg. 1 *hāwahö*, vii, 21.

hay, interj. O! (addressed by a man to his wife), v, 4 (passim); xi, 14, 6, 9; (addressed by woman to woman), v, 2; ix, 7, 9.

hāy, interj., as exclamation, O! v, 7.

hyuh^{u}, adj. like; m. sg. nom. *lālas hyuh*^{u}, like a ruby, xii, 4 (bis); *tath*^{i} *hyuh*^{u}, exactly like that, xii, 4; *yinsān hyuh*^{u}, like a human being, x, 7 (bis); dat. *baḍis hihis*, to the elder (prince), viii, 13; *ziṭhis hihis*, to the elder (prince), viii, 5; ag. *lŏk*^{ə}*ṭ*^{i} *hih*^{i}, by the youngest, xii, 1; f. sg. nom. *yinsān hish*$^{\bar{u}}$, like a man, x, 7.

hyol^{u}, an ear (of corn, etc.); pl. nom. *hĕl*^{i}, vi, 15; pl. dat. *hĕlĕn*, vi, 15.

hyon^{u}, to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, *hyotun cyon*^{u}, he began to drink, viii, 7 (ter); *hyotun nērun*, he began to go forth, ii, 3; *hyotukh pakun*, they began to go, x, 1; *hĕts*^{ü}*n wŏṭh tshunüñ*^{ü}, she began to leap, iii, 4; *hĕts*^{ü}*nas yiñ*^{ü} *nĕnd*^{a}*r*, sleep began to come to him, v, 6. The conj. part. *hĕth*, having taken, may often be translated "with", as in *vir hĕth*, with the fine, v, 7; *drāv sōdā hĕth*, he went off with merchandize, viii, 9; *wazīr hĕth*, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; *pātashāh-kūr*^{ü} *hĕth tsalān*, running away with the princess, xii, 25.

danḍa hyon^{u}, to take in compensation, v, 11; *khabar hĕñ*^{ü}, to bring news, xii, 24; *mŏl*^{i} *hyon*^{u}, to buy, x, 14; *rukhsath hyon*^{u}, to take leave, depart, xii, 10, 3; *tsåp*^{i} *hĕn*^{i}, to take bites, to bite, x, 7; *yād hyon*^{u}, to keep in memory, xii, 17; *zima hyon*^{u}, to take responsibility (for), to admit, xii, 15.

hĕth gatshun (Hindī *lē jānā*), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *hĕth yun*^{u} (Hindī *lē ānā*), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. *hyon*^{u}, xii, 5; conj. part. *hĕth*, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, *hĕh*, xi, 12; with suff. 3rd pers. abl. *hĕs*, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. *hĕmay*, I will take from thee, v, 11; pres. m. sg. 3, *chuh hĕwān*, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chĕsna hĕwān zima*, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. *hyotun*, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. *hyotus*, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. *hyotukh*, x, 1; f. sg. with suff. 3rd pers. sg. ag. *hĕts*^{ü}*n*, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. *hĕts*^{ü}*nas*, v, 6; pl. with suff. 3rd pers. pl. ag. *hĕtsan*, v, 7; ditto, with suff. 3rd pers. sg. gen. *hĕtsanas*, viii, 7; perf. part. f. pl. *hĕtsamatsa*, x, 14.

hyor^u, adj. upwards; — *khasun*, to go upstairs, iii, 2, 9; *-pahān khasun*, to go a short way up stream, xii, 6.

hàz^i, as a title of respect, holy, v, 9.

huzūrī nōkar m. a personal servant, viii, 5.

hazrath, a title of respect, saint; *hazrat-i-Ādam*, Saint Adam, iv, 2; *hazrat-i-Nōh*, Saint Noah, iv, 3; *hazrat-i-Yīsāh*, Saint Jesus, iv, 4; *hazrat-i-Musāy*, Saint Moses, iv, 5; *hazrat-i-Yibrāhim*, Saint Abraham, iv, 6; *hazrat-i-Yūsūph*, Saint Joseph, vi, 8, 10, 14, etc.; *hazrat-i-Sulaymān*, Saint Solomon, xii, 17.

judāh, apart; *gayĕ judāh*, she went apart, she became separated, vii, 16.

judöyī, fem. separation, vii, 16.

jāh, a place, in *gay yĕg-jāh*, they went together, ii, 4; *khĕyĕv yĕkh-jāh*, (you) ate together, x, 12. Cf. *jāy*.

jĕl, i.q. *jĕl*^{a}*d*, quickly, vi, 16.

jĕl^a*d* or *jĕl* (q.v.), adv. quickly, xii, 15, 23, 4.

jalwa, m. glory; — *dyun*^{u}, to give forth glory; — *dith*, giving forth glory, in all His glory (of God), vi, 7; with emph. *y*, *jalŏy hôwun*, he manifested glory, vi, 16.

jalŏy, see *jalwa*.

jāma, m. a coat, x, 9.

jumala, m. entirety; *jumala ālam*, (He who is the source of) the whole world, God, i, 13.

jān, adj. good, vii, 27; xi, 17, 8.

jĕṇḍa, m. a flag; — *lāgun*, to set up a flag, to insist on a claim, v, 11.

jĕnath, m. heaven; sg. dat. *jĕnatas* (for *jĕnatas-manz*), xii, 19; *jĕnatas-manz*, in heaven, xii, 20, 3, 4; sg. gen. m. *jĕnatuk*^{u}, of heaven, xi, 13; xii, 21, 2; fem. pl. *jĕnatacĕ jāyĕ*, places of heaven, iii, 7.

jānāwār, m. a winged creature, a bird, ix, 1, 3, 5; pl. gen. *jānāwāran-hond*^{u}, viii, 1.

jāv, for Hindī *jāō*, go ye, xi, 4.

jāwō, for Hindī *jāō*, go ye, xi, 4.

jĕwāb, m. an answer, reply, iii, 4; xii, 17.

jāy, f. a place (cf. *jāh*), ix, 6; xi, 12; sg. dat. *panañĕ jāyĕ*, (seated) in his own place, x, 5; *ath jāyĕ gav buñul*^{u}, there occurred an earthquake in that place, xii, 15; *wôt^u tath jāyĕ*, he arrived at that place, xiii, 15; *wôt^u jāyĕ akis*, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; *tsônukh akis jāyĕ-manz*, they led him into a certain place, iii, 7; *jāyĕ akis . . . jāyĕ akis*, in one place . . . in another place, i, 3, 4; pl. nom. *jāyĕ*, iii, 7.

jyāday, more; *kam yā jyāday*, (a hundred) less or more, ii, 12.

kĕ, see *kyāh*, 1.

kabar, f. a grave, a tomb; sg. dat. *kabari wālun*, to cause to descend into a grave, to inter, iv, 7.

köd, m. prison; — *karun*, to imprison, v, 7, 9 (bis); x, 5, 12; — *lagun*, to become imprisoned, v, 8; vi, 11; *köd-khān* (not -*khāna*), a prison, v, 8; pl. dat. -*khānan*, v, 7, 8.

kūḍ^ü, see *kūr^ü*.

köd^i, m. a prisoner, a person imprisoned, v, 8; sg. dat. *ködis*, x, 5 (bis); ag. *köd^i*, x, 5; voc. *ködyau*, x, 12; *hatō ködyau*, x, 5; pl. nom. (and acc.) *köd^i*, v, 8, 9; ag. *ködyau*, v, 7, vi, 11.

kadam, m. a step; — *dyun^u*, to set forth, x, 11, 12; — *trāwun* to step forward, iv, 5.

kaḍun, or (iv, 2; viii, 3) *karun*, to extract, pull out, viii, 4, 11, 2; to drag forth (e.g. a person from his house), x, 13; to bring forth, bring out, lead forth, iii, 4, 8 (ter); xii, 1; to take out (of a receptacle), viii, 7, 10; xii, 17 (bis); to bring forth, produce, exhibit, x, 2, 12; xii, 15; to tear out or off, dislocate, viii, 7; to take off (from something to which the object is attached), viii, 10; to expel, banish, iv, 2; viii, 11; to take off clothes, v, 9 (bis); xii, 6, 7; to draw (a sword), viii, 13; x, 7; to pass a (period of time), viii, 3, 11; x, 11; xii, 4, 5, 11; to while away the time (on a journey), x, 1; *kaḍith tshunun*, to drive out, viii, 10; to take off, doff (clothes) x, 9.

fut. pass. part. sg. m. *gatshi kaḍun*, he should be expelled, viii, 11; conj. part. *kaḍith*, viii, 10; x, 9; xii, 6, 7. Impve. sg. 2 with suff. 3rd pers. sg. acc. *kaḍun*, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *kaḍōn*, x, 1; pl. 3 *kaḍan*, viii, 11; pres. masc. sg. 3 *chuh kaḍān*, viii, 13; xii, 4, 11, 17; pl. 3 *chih* *karān*, viii, 3 ; *chih kaḍān*, viii, 11 ; past sg. m. *koḍ*^{u}, xii, 15, 7 ; with suff. 3 pers. sg. ag. *koḍun*, iii, 8 ; v, 9 ; viii, 7, 10, 3 ; with ditto and suff. 1 pers. sg. dat. *kor*^{u}*nam*, iv, 2 ; with ditto and suff. 3rd pers. sg. dat. *koḍ*^{u}*nas*, viii, 10 ; with suff. 3rd pers. pl. ag. *koḍukh*, iii, 4 ; pl. *kȧḍ*^{i}, x, 2 ; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. *kȧḍ*^{i}*nas*, viii, 7 ; with suff. 3rd pers. pl. ag. *kȧḍikh*, viii, 4, 12 ; x, 12 ; xii, 1 ; f. sg. with suff. 3rd pers. sg. ag. *küḍ*^{ü}*n*, x, 7 ; xii, 5 ; with suff. 3rd pers. pl. ag. *küḍ*^{ü}*kh*, x, 11.

kāh, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

kĕ̃h, anything, something ; m. sg. nom. *kā̃h*, anyone, i, 2 ; vi, 10 ; xii, 22 ; *kā̃h-ti*, even anyone, vii, 23 ; *kaĩsi*, to anyone, iii, 3 ; by anyone, ii, 8 ; *kö̆si*, by anyone, v, 9 ; *kĕ̃h*, anything, i, 6 ; ii, 5 ; iv, 4, 6 ; v, 8 ; viii, 2 ; ix, 6 ; xi, 15 ; xii, 6, 7, 15 (bis) ; *biyĕ kĕ̃h*, something more, iii, 8 ; anything else, xii, 8 ; *na kĕ̃h*, not at all, ii, 5 ; v, 5 (bis) ; xii, 2.

As adj. *kā̃h köd*^{i}, any prisoner, v, 8 ; *kā̃h-ti hōsh*, any sense at all, i, 5 ; *kĕ̃h*^{i} *prön*^{i}, some old (prisoners), vi, 11 ; *kĕ̃h*, any (inanimate thing), vi, 16 ; viii, 1 ; x, 1, 7 ; xii, 5 ; some women, xi, 7 ; *kĕ̃h kālā(h)*, some little time, v, 10 ; viii, 2 ; *kĕ̃h-ti*, any (sound) at all, viii, 9.

kĕ-hŏ, see *kyāh* 1.

kīh, m. loose hair (from the head), combings, v, 4 (ter).

kŏh, *kōh*, m. a mountain ; *kōh-i-tōra*, Mount Sinai, iv, 5 ; *kŏha-kŏhai*, on every mountain, ix, 2.

khāb, m. a dream, sg. dat. *khābas*, vi, 14 ; abl. *khāba*, vi, 12 ; gen. *khābuk*^{u} *tŏbīr*, the interpretation of a dream, vi, 14 ; *khāb ḍēshun*, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

khūb, adv. well, thoroughly, vi, 10.

khabar, f. information ; news, tidings, xi, 20 ; notice, care, heed, xii, 2 (ter) ; *bē-khabar*, an untaught person, vii, 28 ; —*anūñ*^{u}, to bring news, xii, 19, 20 (bis) ; (*tas*) *chĕ̃h khabar*, there is information (to him), (he) knows (all about it), iii, 3 ; there is heed (to him), (he) believes, (he) is under the impression (that), xii, 2 (ter); *chyā khabar*, is there news? hence, (I) don't know, how am (I) to know? how can (I) know? v, 7; xii, 20; *khabar diñ*^{u}, to give news, x, 14; *tas khabar gayĕ*, news went to him, information was given to him, iii, 1; *khabar hĕth yun*^{u}, to bring news, xii, 24; *khabar kar*, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — *niñ*^{ü}, to bring news or information, ii, 16; x, 7, 8; xii, 23; *khabarāh*, a piece of news, ii, 6.

khabardār, m. an informer, spy, scout, newsman; pl. ag. *khabardārav*, ii, 1, 6; x, 7, 8; xii, 23.

khōbsūrath, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

khŏḍ, a pit; x, 13; sg. dat. *khŏḍas*, x, 13.

Khŏdā, m. God, vi, 5, 6, 7; x, 7; *Khŏdāy*, verily God, God alone, x, 8; *az Khŏdā*, from God, vi, 10; *bā-Khŏdā*, one who believes in God, a true believer, xii, 20; *wāda-y-Khŏdā*, a promise of God, an oath by God, xii, 7, 15 (bis); *hakh-i-Khŏdāy*, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. *Khŏdāyĕs*, vii, 4; x, 5; ag. *Khŏdāyĕn*, xii, 15; gen. *Khŏdāyĕ-sond*^{u}*-chuy kasam*, (I) adjure thee by God, xii, 7; voc. *Khŏdāyĕ*, O God! iv, 1; *bar Khŏdāyō*, O Great God! v, 7; *Khŏdā-Söb*, God the Master, God, sg. dat.*-söbas*, x, 5; ag. *-söban*, iii, 8 (ter).

khöj^{ü}*nas*, see *khālun*.

khal, m. a threshing floor; sg. dat. *khalas karun*, to put (crops) on the threshing floor, ix, 9.

khālun, caus. of *khasun*, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; *zima khālun*, to cause responsibility to mount, to prove responsible, x, 12; impve. pl. 2, with suff. 3rd pers. sg. acc. *khölyūn*, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *khôl*^{u}*nas*, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *khöj*^{ü}*nas*, vii, 19.

khalās, adj. free; — *gatshun*, to die, iii, 4.

khalath, m. a robe of honour; *khal*^{a}*t-ĕ-shōhī*, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

khām, adj. raw, unripe, green, vi, 15; of small value, cheap; *khām pŏsa*, the pice formerly current in Kashmīr, of small value compared to the British pice worth about a farthing, now becoming current ; vii, 25, 6.

khumār, m. intoxication ; languor of love, languishment ; *pūr*^{u}*-khumār*, full of languishment, one who intoxicates another with love, v, 2.

khān, a certain title, used as part of a proper name in *Bạh*^{a}*dūr Khān* = Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

khāna, m. a house, sg. dat. *khānas*, vi, 4 ; *köd-khāna*, a prison, sg. nom (m.c.) *köd-khān*, vi, 10 ; pl. dat. *köd-khānan*, v, 7, 8 ; *mahala-khāna*, a palace, xii, 19.

khĕn, m. food, xii, 16, 17.

khŏn, f. the haunch ; sg. dat. *khŏni-kĕth*, (carrying) on the haunch, xi, 13.

khanun, to dig ; fut. pass. part. m. sg. *gatshi dŏb khanun*^{u}, you must dig a pit, xii, 6.

khananāwun, to cause to be dug ; past m. sg. with suff. 3rd pers. sg. ag. *khananôwun*, x, 13.

khar, m. an ass ; iii, 8, 9 ; v, 7 (bis) ; sg. dat. *khot*^{u} *kharas*, he mounted the ass, iii, 8.

khār, m. a blacksmith ; sg. voc. *khāra*, ii, 12 ; vi, 17 ; pl. ag. *khārav*, xi, 17 ; *Wahab Khār*, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

khŏr (v, 5) or *khōr* (v, 9), m. the foot ; sg. dat. *khōran*, v, 9 ; *shānda karun khŏr*, to go from the pillow to the foot of the bed, v, 5 ; *khŏra karun shānd*, to go from the foot of the bed to the pillow, v, 5.

khör, m. welfare ; *dwā-yi-khör*, a prayer for welfare, a blessing, i, 3.

khôr^{u}, a thing which weighs a *khār* or *kharwār*, i.e. an ass's load ; sg. dat. *hatabŏd*^{i}*-khöris drāy*, they turned out (i.e. amounted) to hundreds of *kharwārs*, ix, 9.

khar^{a}*c* (viii, 10) or *khar*^{a}*j* (xii, 4, etc.), m. expenditure ; expenses, money to be spent for any purpose ; xii, 4 (bis), 5 (bis), 11, 20 ; *khar*^{a}*c gōm*, expenditure has occurred by me, I have spent, viii, 10.

khörāth, m. alms, v, 9.

khrāv, m. the clog, patten, or wooden soles worn by Kāshmīrīs in winter ; nom. (acc.) plur. *khrāv*, v, 9.

Y

khāsa, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; *dukhtar-ĕ-khāsa*, thine own daughter, v, 11.

khôsᵘ, m. a kind of metal cup; pl. nom. *khösⁱ*, ii, 3.

khash, m. a cut; — *dyunᵘ*, to cut, v, 4 (bis), 6.

khŏsh, adj. pleased, happy; — *gatshun*, to become happy, to become pleased, viii, 1, 9; xii, 9; — *gōsay*, I became pleased about thee, xi, 18; *gōs* —, he became pleased with him, xii, 12; *gōkh*, —, he became pleased with them, viii, 14; *gös* —, they became pleasing to him, i.e. he loved them, viii, 11; *yih pātashĕhas* — *kari*, that which will make the king pleased, whatever will please the king, xii, 3.

khashĕm, m. anger, wrath; *yimau amis phakīras* — *korᵘ*, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.

khasun (1 p.p. *khotᵘ* or *khothᵘ*), to rise, arise; to rise, come up (out of water), i, 6, 8; xii, 11, 2; to rise, go up, go upstairs, iii, 2, 9; x, 8 (bis); xii, 7; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without *pĕṭh*), iii, 7; v, 5, 6, (bis) 9; x, 7 (bis); xii, 21, 4; to mount (a horse, etc., *guris* or *guris-pĕṭh*), ii, 6, 11; iii, 8 (quater); to ride (a horse), (*gurᵘ chus khasunᵘ*, he has a horse on which to ride), x, 3; *carkas khütsᵘ*, she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20; *kŏli kŏli khasun*, to go up stream, xii, 6; *kaīsi chuna khasān zima*, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3; *kötyāh khàtis mār*, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; *pātashĕhas khotᵘ zahar*, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. *khasunᵘ*, x, 3; xii, 5 (*gatshi khasunᵘ*, you must go up); impve. sg. 2 *khas*, iii, 8 (bis); fut. sg. 2 *khasakh*, v, 6; 3 with suff. 2nd pers. sg. dat. *khasiy*, xii, 11 (there will arise before you); pres. m. sg. 3 neg. *chuna khasān*, iii, 3; imperf. sg. m. 3 with suff. 3rd pers. sg. dat. neg. *ôsus-na khasān*, i, 6; 1 past sg. m. 3 *khotᵘ*, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; *khothᵘ*, ii, 6; x, 7; pl. 1 *khàtⁱ*, v, 9 (we, i.e. one m. and one f.);

3 *khȧt*^{i}, x, 8 ; with suff. 3rd pers. sg. dat. *khȧtis*, ix, 5 ; f. sg. 3 *khüts*^{u}, iii, 2 ; vii, 20 ; xii, 7.

khŏta, postpos. than ; *dŏn-handi khŏta*, (more beautiful) than the two, xii, 19 ; *gŏḍañicĕ-handi khŏta*, (more beautiful) than the first (girl), xii, 10. In *ami khŏta hāway bŏh*, iii, 8, I will show thee more than that, the word " more " is not expressed.

khọ̆ṭ^u, adj. false, base, counterfeit ; (of a jewel) flawed, xii, 3.

khath, m. a letter, a document, xii, 22, 3 (ter) ; *möl*^{i}*-sandi daskhata khath*, a letter signed by (my) father, xii, 21.

khaṭun, to conceal ; conj. part. *khaṭith*, having concealed (sc. yourself), secretly, xii, 6.

khôtūna, f. a noble woman, a lady, x, 12 ; xii, 18, 9 (bis), 20, 5 ; with suff. of indef. art. *khôtūnā akh*, a certain lady, v, 11 ; xii, 15 ; sg. dat. *khôtūni*, x, 7 (bis) ; xii, 15 ; ag. *khôtūni*, xii, 15 (quater), 8, 22 ; gen. *khôtūni-handis shikamas-manz* (x, 7) or *khôtūni-shikamas-manz* (x, 7), in the lady's belly ; *khôtūni-handi shikama-manza*, from in the lady's belly, x, 7 (bis).

khötir, m. carnal desire, viii, 3.

khāwand, m. a master, a lord, viii, 10 (of a dog) ; a woman's husband, iii, 1, 2, 3, 4 ; v, 1, 8, 10, 1, 2 ; x, 5 (bis), 12 ; xi, 11 ; xii, 18 ; sg. dat. *khāwandas*, iii, 4 ; v, 8, 10, 2 ; xi, 11 ; xii, 18 ; *khāwandas nishin*, (go) to (your) master, viii, 10 ; sg. gen. fem. *khāwanda-sünz*^{u}, iii, 2.

khôwur^u, adj. left (not right) ; — *atha*, the left hand, viii, 7.

khyon^u, to eat ; to consume unlawfully, misappropriate, x, 2.

inf. obl. *wȧth*^{i} *khĕni*, they got down (in order) to eat, x, 5 ; fut. pass. part. m. sg. *tih cyôn*^{u} *khyon*^{u} *gatshi-na*, you must not eat that, xii, 16 ; pres. part. *chuh bihith khĕwān*, he is seated eating, xii, 4 ; impve. sg. 2, *khĕh*, iii, 1 ; (dial.) *khyuh*, x, 5 ; (dial.) *khyō*, x, 12 ; pol. sg. 2, with suff. 1st pers. sg dat. *khĕtam*, eat for my sake, iii, 1 ; fut. sg. 2, *khĕzi*, xii 16 (bis).

fut. sg. 1 *khĕma*, viii, 11 ; with suff. 2nd pers. sg. dat. *khĕmay*, I will eat for thy sake, iii, 1 ; do. with neg. *khĕmay-na*, I will not eat for thy sake, iii, 1 ; 2, with neg. interrog. *khĕkh-nā*, wilt thou not eat ? ii, 3 ; vi, 2 ; 3, *khĕyi*, xii, 15.

pres. m. sg. 3 *chuh khĕwān*, xii, 6, 17 ; imperf. m. sg. 3, with neg. *khĕwān ôs^{u}-na*, he used not to eat, vi, 16.

1 past m. sg. *khyauv*, x, 12 ; *khĕv*, ii, 2 ; with suff. 3rd pers. sg. ag. *khyōn*, vi, 16 (bis) ; x, 5 ; pl. (dial. for *khyēy*) *khĕy*, x, 2 ; f. sg. with suff. 2nd pers. pl. ag. (dial. for *khĕyĕwa*) *khĕyĕv*, x, 12.

khazmath (xii, 3) or *khizmath* (ii, 3), f. service ; *gurĕn-hünz^{ü} khazmath karakh*, I will do service of horses for them, i.e. I will do groom's work, xii, 3.

kākad, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22 ; — *likhun*, to write a paper, xii, 11 ; sg. dat. *kākadas*, xii, 16, 7 ; cf. *kākaz*.

kākañ, f. the wife of the eldest son in a Hindū family ; *böy^{i}-kākañ*, an elder brother's wife, v, 10.

kŏkur, m. a fowl ; *kŏkar-gām*, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

kākaz, m. paper, viii, 10. Cf. *kākad*.

kāl, time ; with suff. indef. art. *kĕĥ kālā gav* (v, 10) or *kĕh kālāh gav* (viii, 2), some short time passed ; *wārayāh kālāh gav*, a very long time passed, viii, 2 ; *wārayāh kāl*, for a very long time, viii, 2 ; sg. dat. *wārayāhas kālas*, for (during) a long time, iii, 1.

kala, the head, iii, 1, 5, 9 ; *kala tsaṭun*, to behead, iii, 2 ; viii, 6 ; abl. *kala-kȧn^{i}*, in the direction of the head, at the head end (of an animal), xi, 9 ; *kala-pĕṭh^{i} tshunüñ^{ü} wŏṭh*, to leap over (so and so's) head, ii, 9.

kŏl, f. a small river, a stream ; sg. dat. *kŏli-manz*, in the stream, xii, 2 ; *gayĕ kŏli akis pĕṭh*, she went to the bank of a stream, xii, 2 ; abl. *kŏli kŏli khasun*, to go up along the stream, to go up stream, xii, 4 ; *kŏli-manza*, from in the stream, xii, 4.

kôl^{u}, adj. of or belonging to time ; *yüts^{ü}-kôl^{u}*, of or belonging to a long time ago, ii, 4.

kul^{u}, m. a tree ; abl. *kuli-dadari-manz*, in the tree-hole, in the hole in the tree, ii, 10.

kālacĕn, adv. in the evening, at eventide, v, 5 ; viii, 3.

kalam, m. a pen ; *kalama sötin likhun*, to write with a pen, ix, 12.

kuluph, m. a lock. — *thāwun*, to open a lock, to unlock a door, iii, 8 (bis).

kŏlay, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. *kŏlayi*, v, 9.

kam 1, adj. less, deficient, iv, 4, 6; *kamyā jyāday*, less or more, more or less, ii, 12.

kam 2, *kȧm*^{i}, *kami*, see *kyāh* 1.

köm$^{\ddot{u}}$, f. a thing done, a deed; a business; *köm*$^{\ddot{u}}$ *chĕh pakawüñ*$^{\ddot{u}}$, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, *kür*$^{\ddot{u}}$ *köm*$^{\ddot{u}}$, he, she, or they, did a deed, is equivalent to the English, "what do you think he, she, or they did," "what did he do but," ii, 5, 7; viii, 4; x, 7 (bis), 12, 4; xii, 22; so, with suff. of indef. art. *kür*$^{\ddot{u}}$*n* (x, 2) or *kür*$^{\ddot{u}}$ (x, 3) *köm*$^{\ddot{u}}$*āh*.

kŏmbakh, m. help, aid, assistance, the reinforcement (of an army); sg. dat. *barāyĕ kŏmbakas*, in order to help, by way of help, as a reinforcement, xi, 7.

kamyuk^{u}, see *kyāh* 1

kan, m. the ear; — *thawun* (ii, 7) or — *thāwun* (viii, 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively; sg. dat. *kanas kür*$^{\ddot{u}}$*nas thaph*, he seized him by the ear, iii, 9; abl. *kana-ḍōlī diñ*$^{\ddot{u}}$ (poet.), to give ear-closing, to refuse to listen, v, 2; *kana raṭith*, holding (a goat) by the ear, iii, 5; pl. dat. with emph. *y*, *kananạy*, vii, 11.

kȧn^{i}, postpos. signifying—

(*a*) direction, as in *kala-kȧn*^{i}, in the direction of the head, at the head end (of an animal), xi, 9; *laṭi-kȧn*^{i}, at the tail end, xi, 9.

(*b*) route, as in *dāri-kȧn*^{i}, (cast) out through the window, v, 4 (bis).

(*c*) direction from, as in *yĕs-kȧn*^{i}, from whom (it will escape), ii, 8.

Cf. *kani*, *kun*, *kāñ*, and *kiñ*.

kani, postpos. signifying—

(*a*) locality, as in *bŏna-kani*, (he is standing) below, downstairs, iii, 2; *bōnṭha-kani*, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *ath*^{i}-*pĕṭha-kani*, on the top of it verily, viii, 1.

(*b*) direction towards, as in *ōra-kani*, in that direction, v, 2.

(*c*) direction from, as in *tālawa-kani*, (down) from the ceiling, viii, 6; *ösa-kani*, issuing from the mouth, viii, 7.

(*d*) other miscellaneous relations as in *thür*^{ü}*-kani* (v, 4) or *thüḍ*^{ü}*-kani* (v, 4 bis), (turning) backwards (from there); *pata-kani*, afterwards, x, 1; *kuni-kani*, in any way, xii, 13; *āmpa-kani*, by means of beak-to-beak feeding, viii, 1; *tami-pĕṭh*^{i}*-kani*, in addition to that, iii, 8.

Cf. *kàn*^{i}, *kun*, *kāñ*, and *kiñ*.

kina, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

kōna, adv. why not? viii, 1 (why is there no chirping?).

kun, postpos. governing dat., meaning—

(*a*) towards, viii, 6, 11; x, 3, 5, 12; similarly *ō-kun*, in that direction, xii, 23; *mustākh kun*, enamoured of, yearning for, iii, 7; vii, 3; *biyĕ-kun*, (he does not go) anywhere else, xii, 4.

(*b*) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(*c*) in, at, *bōnṭh-kun*, i, 8, (came) before (the king); *wôt*^{u} *shĕharas and-kun*, he arrived at the outskirts of the city, x, 5; *andas-kun*, at the end, xii, 6.

(*d*) other meanings, *nāgas akith kun*, on one side of the spring, xii, 14; *asĕ-kun hôwuth*, thou showedst before us, vi, 5; *path-kun*, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) *yāra-sond*^{u} *kun*, (he set out) in the direction of his friend's abode, x, 11.

Cf. *kàn*^{i}, *kani*, *kāñ*, and *kiñ*.

kuni, adv. at all, in any respect, v, 6; viii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; *kuni-kani*, in any way, xii, 13.

kun^{u}, num. adj., only one; with emph. *y*, One only (of God), vi, 7; vii, 2; x, 8; *kunuy zon*^{u}, only one person, all alone, viii, 7; fem. *küñ*^{ü}*y züñ*^{ü}, xii, 15.

kōnda, f. a potter's kiln; sg. abl. *kōndi wālun*, to put (unbaked pots) into a kiln for baking, xi, 11.

konḍ^{u}, m. a thorn, viii, 1 (bis).

kangañ, f. a comb ; *chĕs wālān kangañ*, I am combing (my hair), v, 4.

kŏng-wör$^{\ddot{u}}$, f. a saffron-garden or -field ; sg. dat. (for loc.), *kŏng-wāri*, or (m.c.) *kŏng-wārī*, v, 7.

k^{a}*nun*, to sell ; inf. abl. *āv k*^{a}*nani*, he came (in order) to sell, xii, 3 ; *āyĕ k*^{a}*nana* (pass.), she was sold, vii, 26 ; fut. sg. 1 with suff. 3rd pers. sg. acc. *k*^{a}*nan*, I will sell it, viii, 9 ; 2, with same suff. *mā k*^{a}*nahan*, I wonder if thou wilt sell it, viii, 9 ; pres. sg. 3, with suff. 1st pers. sg. acc. *chum k*^{a}*nān*, he is selling me, vii, 17.

kĕntsāh (vii, 20) or (usually) *kĕntshāh*, indef. pron. something, vii, 20, 6 ; x, 3 ; xii, 18 (bis) ; — *karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 ; *yih-kĕntshāh*, whatever, iii, 1, 8 (ter) ; v, 8.

As adj. some, xii, 4, 19 (bis) ; any, xii, 19.

kĕnz$^{\ddot{u}}$, f. a kind of cup with a foot to it ; Musalmān women eat their rice out of it. Sg. dat. *kĕnzĕ*, x, 3.

kunz, f. a key, iii, 8 (bis).

kāñ, postpos. by means of ; *āb-dawa-kāñ*, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. *kȧn*^{i}, *kani*, *kiñ*, and *kun*.

kiñ (for *kin*^{i}), postpos. in *apör*^{i}*-kiñ*, from that direction, v, 7.

Cf. *kȧn*^{i}, *kani*, *kun*, and *kāñ*.

küñ$^{\ddot{u}}$, f. a stone ; sg. dat. *kañĕ-manz*, in a stone, iv, 7 ; *kañĕ-küñ*$^{\ddot{u}}$, punishment of death by stoning, lapidation, x, 13 ; abl. *kañi-phol*^{u}, a pebble, xii, 15 (bis).

kaññĕkh, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc., xi, 9.

kañuw^{u}, adj. made of stone ; m. pl. nom. *kañiv*^{i}, v, 4.

kuphār, m. pl. infidels, non-Muslims (for *kuffār*, Ar. pl. of *kāfir*), iv, 3.

kar, adv. when ? ii, 4.

kār, m. an action, a deed, a work, xi, 2 ; pl. nom. *kār*, v, 12 ; xi, 10.

kara, m. a pea, pease, xii, 16 (ter), 7.

kāra, in *wāra-kāra*, safe and sound, x, 8.

kōr, adv. where? ii, 2.

kor^u, m. a bracelet, xii, 11, 2, 3 (ter); *raṭ^{a}na-kor^u*, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; *kåŕ^i-han*, f. a little bracelet, xii, 12; sg. dat. *raṭ^{a}na-karis-söty*, xii, 15; pl. nom. *raṭ^{a}na-kåŕ^i*, xii, 20.

kūr^ū, or (v, 5, 12) *kūḍ^ū*, f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; *pātashāh-kūr^ū*, (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or *pātashāh-kūḍ^ū* (v, 5); or *pātashĕh-kūr^ū* (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. *kōḍĕ*, v, 12; *kōrĕ*, xii, 4, 5; *pātashāh-kōrĕ*, v, 2, 9 (ter); xii, 2, 10, 13; *pātashĕh-kōrĕ*, xii, 10; *kōrĕ-kyut^u*, for the daughter, v, 1 (bis); *kōrĕ-söty*, with the daughter, v, 10; *pātashāh-kōrĕ-söty*, with the princess, xii, 1; gen. *kōrĕ-hond^u*, v, 2; *pātashāh-kōrĕ-hond^u*, v, 9; ag. *kōri*, xii, 4, 5; *pātashāh-kōri*, v, 1; xii, 2; abl. *kōri-halamas manz*, in the lap-cloth of the daughter, v, 4; voc. *kūr^i*, v, 2; *kūr^{i}yĕy*, v, 2; *kōriy*, xii, 15 (all addressed by an elder woman to a younger woman).

kārdār, m. the Hindū overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain; sg. ag. *kārdāran*, ix, 1.

kröj^ū, f. a potter's wife; cf. *krāl*; sg. ag. *krāji*, xi, 11.

krēkh, f. an outcry; — *diñ^ū*, to raise an outcry, to cry out, v, 7; xii, 7; — *wŏthüñ^ū*, an outcry to arise, iii, 3.

krāl, m. a potter; cf. *kröj^ū*; sg. ag. *krālan*, xi, 10; voc. *krālau* (addressed by a woman to her husband), xi, 11.

karun 1; to do, ii, 4, 11 (bis); iii, 8; v, 4, 5, 7 (bis), 12; viii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2; ix, 4; x, 3, 5, 8 (bis); xi, 2, 19 (bis); xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis); to make, i, 1, 3, 7; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2; iii, 1, 4, 8; iv, 2, 3, 6; v, 2, 5 (bis), 6, 9, 10; vi, 9, 11 (bis); vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter); viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater); ix, 3, 4 (bis); x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis); xi, 5, 8 (bis), 10 (bis), 7, 9 (bis); xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5; to make something out of something else, to turn one thing into another, *pŏshākus kür^{ū}n shĕkal yinsān hish^ū*, he made the shape of a man out of his clothes, he folded them up to look like a man, x, 7 (bis); *kȧñ^{i}-phol^{u} kor^{u}nas*, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (*wŏrüz$^{\ddot{u}}$ zanāna*, or some such words, being understood), viii, 1 (bis), 2; *khalas karun*, to put (crops) on the threshing floor, ix, 9; *karith dyun^{u}* (= Hindī *kar dēnā*), to complete, finish, x, 12.

Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list: *ālav karun*, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; *arām karun*, to repose, rest, sleep, v, 9; *band k.*, to tie up, x, 2; *dīdār k.*, to do seeing, to see (gen. of obj.), iv, 5; *driy kasam k.*, to swear, to take an oath, viii, 1; *gañĕ karañĕ*, to make into pieces, to cut flesh into gobbets, x, 7; *gath karüñ$^{\ddot{u}}$*, (of a widow) to perform the *satī* ceremony, to become suttee. iii, 4; *gawöy^{i} karüñ$^{\ddot{u}}$*, to give evidence, x, 12; *hawāla karun*, to make over (to so and so, dat.) for safe custody, to put into so and so's charge, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); *köd karun*, to imprison, v, 7, 9 (bis); x, 5, 12; *khŏsh karun*, to please, gratify (dat. of person), xii, 3; *khizmath* (ii, 3) or *khazmath* (xii, 3) *karun*, to do service, to act as a servant; *köm$^{\ddot{u}}$ karüñ$^{\ddot{u}}$*, to do a deed (for the special meaning of this compound, see *köm$^{\ddot{u}}$*), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; *kĕntshāh karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); *kashĕna-hanā karüñ$^{\ddot{u}}$*, to do a little scratching, to scratch a person (at his request), xii, 16; *kasam karun*, to make oath, to swear, v, 9; viii, 1; *katha karañĕ*, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; *langūṭ^{i} karüñ$^{\ddot{u}}$*, to put on a loin-cloth; *lār karüñ$^{\ddot{u}}$*, to run after, pursue (dat. of obj.), ii, 8; *mŏhar karüñ$^{\ddot{u}}$*, to seal (dat. of obj.), x, 3 (bis), 10; *mŏl karun*, to fix a price, agree to a price, viii, 9 (bis), 10; *putalĕn korun nakār*, he prohibited idols, iv, 6; *nȧs^{i}yĕth karüñ$^{\ddot{u}}$*, to give instructions, xii, 16; *nēth^{a}r karun*, to make preparations for a marriage, to marry (*amis söty*, him), viii, 2; xii, 15; *nazar karüñ$^{\ddot{u}}$*, to look, x, 7, 8 (bis); xii, 23; *pöda karun*, to create, iii, 8 (bis); xii, 7; *pardā karun*, to veil, cover with a veil (dat. of obj.), vi, 4; *pasand karun*, to approve (acc. of obj.), v, 1; xii, 4 (bis); *rājy karun*, to do ruling, to rule, x, 14; *rawāna karun*, to dispatch, x, 3; *maris karun rēza*, he cut the corpse to pieces, ii, 7; *salām karüñ*^{ü}, to make a salaam, to bow, xii, 4, 5, 9, 12, 3, 6, 7; *sara karun*, to inquire into, test, prove the truth about, investigate concerning, viii, 1, 3; x, 2, 6 (ter), 14; *saragī karüñ*^{ü}, id., viii, 7 (bis), 8, 10; x, 7; *srāṇ karun*, to bathe, xii, 6 (bis), 7 (bis); *thaph karüñ*^{ü}, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; *ṭukara karàn*^{i}, to make pieces, to cut to pieces (dat. of obj.), viii, 6; *tay karun*, to do authority, to exercise sway, xi, 3; *tayār karun*, to make ready, to make and have ready, to make, xii, 22; *tshŏpa karith*, silently, in silence, xii, 4; *wuchunāh karun*, to do a seeing, to take a glance at (dat. of obj.), viii, 3; *wŏrüz*^{ü} *zanāna karüñ*^{ü}, to take a second wife, (of a man) to make a second marriage, viii, 11; *zulm karun*, to exercise tyranny, ix, 1; *gur*^{u} *zīn karith*, a horse ready saddled, iii, 8; *zōr karun*, to make force, to show force, to insist, xii, 15; *zāra-pār karun*, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; *ziyāphath karüñ*^{ü}, to make a feast, x, 11.

inf. *tamis tog*^{u}*-na karun*, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, *karani*, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. *karun*^{u}, it is to be made, it must be made, xi, 8; *gatshi karun*^{u}, viii, 2, 8; x, 3; xii, 3; *gotsh*^{u} *karun*^{u}, v, 7; *wāti karun*^{u}, viii, 6, 8, 11; f. sg. *karüñ*^{ü}, it is to be done, please do, xii, 16; *gatshi karüñ*^{ü}, v, 9; viii, 7, 8, 10; x, 3; conj. part. *karith*, iii, 8 (bis); vi, 9 (bis); viii, 11, 3; x, 7, 12; xi, 19; xii, 4, 23; *zānakh karith*, thou wilt know how to make, x, 12; in adjectival sense, *zīn karith*, (a horse) ready saddled, iii, 8; *chuh karith thaph*, he holds, v, 6; viii, 7; irreg. conj. part. *kàr*^{i}*than*, xi, 10; freq. part. *kàr*^{i} *kàr*^{i}, vii, 24.

impve. sg. 2 *kar*, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. *ma kar*, xii, 7; with suff. 3rd pers. sg. gen. *karus*, viii, 9;

with suff. 3rd pers. pl. acc. (irreg.) *karuhukh*, make thou them, xii, 19 ; 3, with suff. 1st pers. sg. dat. *karinam*, let her make for me, v, 9 ; pl. 2 *kariv*, viii, 11 ; xii, 17 ; with suff. 3rd pers. pl. acc. *karyūkh*, make ye them, viii, 4 ; pol. impve. sg. 2 *karta*, xii, 4, 5, 10, 3, 9 ; pl. 2 with suff. 3rd pers. sg. dat. *kàr*^{i}*tōs*, please make ye for him, ii, 10 ; impve. fut. *kàr*^{i}*zi*, xii, 11 ; neg. *kàr*^{i}*zi-na*, viii, 1 (bis) ; xii, 6.

fut. sg. 1 *kara*, ii, 4 ; iv, 5 ; viii, 10 ; ix, 4 ; xii, 1 (bis), 3, 15, 20 ; with suff. 2nd pers. sg. dat. *karay*, ii, 3 ; xii, 1 ; with suff. 3rd pers. sg. dat. and neg. *karas-na*, xii, 15 ; 2 *karakh*, xii, 1, 3 ; neg. *karakh-na*, viii, 13 ; with suff. 3rd pers. pl. dat. *karahakh*, thou wilt make to them, xii, 16 ; 3, *kari*, viii, 1 ; xi, 2, 19 ; xii, 3, 19 ; with suff. 1st pers. sg. dat. *karĕm*, ix, 4 ; pl. 1 *karav*, x, 1, 5 ; xi, 19 ; with suff. 3rd pers. sg. dat. *karōs*, ix, 1 ; 2 *kariv*, xii, 1 ; pres. subj. sg. 3 *kari*, viii, 6, 8, 11.

pres. m. sg. 3 *karān*, he (is) making, ii, 5 ; *chuh karān*, viii, 12, 3 ; x, 14 ; xii, 24 ; *karān chuh*, x, 8 ; neg. *chuna karān*, viii, 2 ; with suff. 1st pers. sg. gen. or dat. *chum karān*, vii, 15 (dat.), 24 (gen.) ; pl. 3 *chih karān*, viii, 3 ; xii, 3, 23 ; with suff. 3rd pers. sg. dat. *chis karān*, ii, 3 ; x, 12 ; f. sg. 1, *chĕs karān*, vii, 15 ; 3 *chĕh karān*, iii, 4 ; with suff. 3rd pers. sg. dat. *chĕs karān*, v, 5 (bis) ; pl. 3 *chĕh karān*, v, 12.

imperf. m. sg. 1, *ôsus karān*, x, 14 ; sg. 3 *ôs*^{u} *karān*, i, 1 ; pl. 3 *ös*^{i} *karān*, i, 3 ; *karān ös*^{i}, xi, 8 ; f. sg. 3 *ös*^{ü} *karān*, xii, 20 ; emph. *ös*^{ü}*y karān*, vii, 16 ; pl. 3 *āsa karān*, xi, 19.

past m. sg. *kor*^{u}, ii, 2, 3, 4 ; iii, 8 (bis) ; iv, 6 ; v, 9 ; viii, 1, 9, 10, 2 ; xi, 3 ; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. *koruy*, x, 12 ; ag. *koruth*, v, 4, 5 ; viii, 3 ; with do. and suff. 1st pers. sg. nom. *kor*^{u}*thas*, x, 12 ; with do. and suff. 1st pers. sg. dat. *kor*^{u}*tham*, ii, 11.

With suff. 3rd pers. sg. dat. *korus*, xii, 7 ; ag. *korun*, ii, 4, 7 ; iv, 6 ; v, 7 ; vi, 11 (bis) ; vii, 4, 6 (bis) ; viii, 2, 10 ; ix, 3 ; x, 3, 5, 7 ; xii, 18, 22 (ter) ; emph. *kor*^{u}*nay*, iv, 3 ; and with suff. 1st pers. sg. dat. *kor*^{u}*nam*, ix, 4 ; and with suff. 3rd pers.

sg. dat. *kor^{u}nas*, v, 10 ; viii, 9 ; xii, 15 (ter) ; and with suff. 3rd pers. pl. dat. *kor^{u}nakh*, vi, 4 ; viii, 3.

With suff. 2nd pers. pl. ag. *kor^{u}wa*, x, 12 (bis).

With suff. 3rd pers. pl. ag. *korukh*, viii, 1 ; x, 5 (bis) ; xii, 7, 18 ; and with suff. 2nd pers. sg. dat. *kor^{u}hay*, iv, 2 ; and with suff. 3rd pers. sg. dat. *kor^{u}has*, viii, 2 ; x, 5 ; and with suff. 3rd pers. pl. dat. *kor^{u}hakh*, xi, 17.

pl. with suff. 1st pers. sg. ag. *kȧrim*, v, 9 ; ix, 9 ; with suff. 2nd pers. sg. ag. *kȧrith*, v, 7 ; with suff. 3rd pers. sg. ag. *kȧrin*, v, 7, 9 ; viii, 5 ; x, 2 ; and suff. 3rd pers. sg. gen. *kȧr^{i}nas*, viii, 6 ; and suff. 3rd pers. pl. dat. *kȧr^{i}nakh*, x, 12.

f. sg. *kür^ü*, ii, 1, 5, 7 ; viii, 3, 4, 11 ; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4 ; xii, 15, 9, 22, 3 ; with suff. 1st pers. sg. dat. and neg. *kür^{ü}m-na*, v, 9 ; with suff. 3rd pers. sg. dat. *kür^{ü}s*, iii, 1, 9 ; and neg. *kür^{ü}sna*, v, 1 ; ag. *kür^{ü}n*, v, 12 (bis) ; vii, 8 ; viii, 11 ; x, 2, 7 (bis) ; xii, 12, 3, 7, 20, 3 ; and suff. 3rd pers. sg. dat. *kür^{ü}nas*, iii, 4, 9 ; viii, 9 ; x, 3, 4 ; xii, 4, 5, 9, 16 ; with suff. 2nd pers. pl. ag. *kür^{ü}wa*, x, 12 ; with suff. 3rd pers. pl. ag. *kür^{ü}kh*, ii, 8 ; and suff. 3rd pers. sg. dat. *kür^{ü}hay*, xi, 5.

pl. *karĕ*, iii, 1 ; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) *karĕmav*, x, 6 ; suff. 2nd pers. sg. ag. *karĕth*, x, 6 ; with suff. 3rd pers. sg. ag. *karĕn*, x, 6, 7 (bis) ; and suff. 1st pers. sg. dat. *karĕnam*, iv, 5 ; and with suff. 3rd pers. sg. gen. *karĕnas*, x, 7 ; with suff. 3rd pers. pl. ag. *karĕkh*, xi, 10 ; xii, 25.

perf. m. sg. *chuh kor^{u}mot^u*, x, 12 ; f. sg. with suff. 3rd pers. sg. dat. for ag. *chĕy kür^{ü}müts^ü*, x, 8.

plup. m. sg. *kor^{u}mot^u*, iii, 8 ; *ôs^u kor^{u}mot^u*, ii, 1 ; *kor^{u}mot^u ôs^u*, x, 7 ; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. *ôs^{u}than kor^{u}mot^u*, thou hadst made him, x, 12 ; with suff. 3rd pers. sg. dat. *ôsus kor^{u}mot^u*, ix, 1 ; with suff. 3rd pers., pl. ag. *ôsukh kor^{u}mot^u*, viii, 2 ; f. sg. *kür^{ü}müts^ü*, viii, 1 ; with suff. 3rd pers. sg. dat. *ös^{ü}s kür^{ü}muts^ü*, x, 10.

cond. past sg. 1, *karahö*, ii, 11 ; v, 6 ; viii, 11 ; x, 5 ; 3, *karihē*, v, 9 ; viii, 7, 13.

karun 2, see *kaḍun*.

krüṇḍ^{ü}, f. a basket, v, 9; *kranjĕ ladun*, to put into a basket, v, 7.

karanāwun, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. *karanôwun*, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as *karanöv*^{ü}*n*, x, 13.

kaī̃si, *kō̃si*, see *kē̃h*.

kus, *kusa*, *kusuy*, see *kyāh* 1.

kosh^{u}, a honeycomb; pl. nom. *kȧsh*^{i}, ix, 5.

Kashmīr (Hindī, not Kāshmīrī), Kashmīr, xi, 4. The Kāshmīrī word is *Kashīr*^{ü}. Cf. *kôshyur*^{u}.

kashun, to scratch; inf. abl. *kashĕna-hanā kariüñ*^{ü}, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

kôshyur^{u}, m. (f. *köshir*^{ü}), an inhabitant of Kashīr^{a}, or Kashmīr; pl. nom. *köshir*^{i}, xi, 6.

kasam or (xii, 2, *kas*^{a}*m*), m. an oath; a charm, an incantation; *Khŏdāyĕ-sond*^{u} *chuy kasam*, there is an oath to thee of God, I adjure thee by God, xii, 7; — *karun*, to take an oath, to swear, v, 9 (bis); *driy kasam karun*, to take an oath, to swear, viii, 1 (bis), 2; — *hāwun*, to take an oath, swear by, v, 9; *muslas dyut*^{u} *kas*^{a}*m*, he uttered a charm over the skin (cf. *shāph*), xii, 22.

kāsun, to expel, i, 12; vi, 6; to shave (hair); *mast kāsun*, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

inf. obl. (inf. of purpose) *kāsani*, xii, 4, 5, 19; fut. pass. part. with emph. *y*, *muhim tagiy kāsunuy*, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12; conj. part. *kösith*, xii, 10, 3; *mast mŏkalôw*^{u}*nas kösith*, he finished shaving him, xii, 5.

impve. sg. 2, *kās*, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (*amis*) *kôsun mast*, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. *mast kôs*^{u}*nas*, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. *kôsus mast*, shaved him, xii, 10.

kusūr, m. a fault; *gōm suy kusūr*, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

kāsawun^{u}, one who expels, i, 11.

kati, adv. where? (*kȧt*^{i} of the grammars), vii, 20; x, 12 (ter); xi, 17;

from where ? whence ? (*kati* of the grammars), x, 4 ; xi, 17 ; xii, 4, 5, 11, 5 ; *kati-pĕṭha*, from where ? whence ? ii, 2.

kot^{u}, adv. where ? xi, 5.

koṭ^{u}, a son, esp. a clever son ; *ôkhun-koṭ*^{u}, the son of a doctor of divinity, xii, 25.

kūt^{u}, pron. adj. how much ? pl. how many ? m. sg. nom. *kūt*^{u}, vii, 22 ; *kōtāh*, vii, 24 ; pl. nom. *kūt*^{i}, vii, 25 ; *kaityāh*, ix, 5, 11 ; *kötyāh*, vii, 31 ; x, 7, 8 ; xii, 20 ; f. sg. nom. *köʦ*^{ū}, vii, 15 ; ag. *kāʦa*, i, 12 ; pl. nom. *kaʦa*, x, 6.

kitāb, f. a book ; *söhib-i-kitāb*, a master of books, a celebrated writer, x, 13.

kath, f. (this word is the equivalent of the Hindī *bāt*), a word, an uttered word, ix, 7 ; xii, 9 ; a word, a statement, iv, 5 ; x, 4, 6 (many times), 14 ; a matter, circumstance, affair, iii, 5 ; xii, 1 ; a story, tale, narrative, v (title) ; vii, 1 ; viii, 1 ; x, 1 (many times), 2 (many times) ; *katha-bātha*, pl. conversations, xii, 25 ; *katha-karañĕ*, to converse, iii, 1 ; x, 7 (ter) ; xii, 3 ; to say (such and such) words, xii, 23 ; *kōri söty kath karüñ*^{ū}, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1 ff., the point of the story consists in a misunderstanding of the word *kath*, one person of the company means " a statement ", the others mean " a tale ".

sg. nom. *kath*, v, 1 ; vii, 1 ; viii, 1 ; x, 6 (bis) ; xii, 1 (bis) ; gen. *kathi-hond*^{u}, iii, 5 ; pl. nom. *katha*, iii, 1 ; iv, 5 ; x, 1 (many times) ; 2 (many times), 4, 6 (many times), 7 (ter), 14 ; xii, 3, 23, 5 ; dat. *kathan*, x, 1 ; xii, 9 ; abl. *kathan*, ix, 7.

kathō, see *kyāh* 1

kĕth, postpos. governing dat. in, on ; *athas kĕth*, in the hand, ii, 7 ; v, 4 ; x, 7 ; xii, 22, 3 (bis) ; *khŏni-kĕth*, on the haunch, xi, 13 ; *rumāli kĕth*, in a kerchief, iii, 2.

kĕtha, adv. ; *kĕtha-pöth*^{i}, how ? in what manner ? iii, 9 ; v, 8 ; viii, 5 ; x, 8 ; xii, 3, 24.

kōtāh, see *kūt*^{u}.

kuṭh^{u}, m. a room, viii, 3 ; with suff. of indef. art. *kuṭh*^{u}*āh*, ix, 4 ; sg dat. *kuṭhis*, iii, 8 (bis) ; x, 7, 8 (bis) ; pl. nom. *kuṭh*^{i}, vi, 3.

katikō, adj. of or belonging to where ? ii, 2 (poet.). Cf. *kati*.

katarun, to cut to pieces ; pres. m. sg. 3, *chuh katarān*, x, 7.

kuṭ^{a}wāl, m. a chief of police, a *kōṭwāl*, v, 7, 9 (bis), 10 ; sg. ag. *kuṭ^{a}wālan*, v, 7, 8, 9 ; *kuṭ^{a}wāl-gānas* (sg. dat.), to the wretch of a police captain, v, 9 (see *gān*).

katawañ, f. the wages of spinning ; — *karüñ^{ü}*, to earn money by spinning, xi, 19.

kaityāh, kötyāh, see *kūt^u*.

katsa, kātsa, see *kūt^u*.

kits^{ü}, see *kyut^u*.

köts^{ü}, see *kūt^u*.

kuwa, adv. how ? v, 9.

kiy, in *hargāh-kiy*, if, viii, 7, 13. See *hargāh*.

kyā, see *kyāh*, 1 and 4.

kyāh 1 or *kyā* 1, interrog. pron. who ? what ?

As subst. an. m. sg. nom. *kus*, who ? xi, 2 ; xii, 1 ; *kusuy*, who verily ? xi, 19 ; ag. *kàm^i*, by whom ? iii, 3 (bis) ; x, 12 ; pl. nom. *kam*, who ? xii, 1.

subst. inan. *kyā*, what ? vi, 5 ; *kyāh*, what ? ii, 2, 4, 11 ; iii, 4 (quater), 8, 9 (bis) ; iv, 7 ; v, 9 (bis) ; vi, 15 ; vii, 20, 2, 4, 6, 30 ; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater) ; ix, 4 (bis) ; x, 2, 5, 6, 8 ; xii, 1, 7, 20.

kĕ-hŏ, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5 ; dat. *kath* ; poet. colloquial, *kathō-kit^i* (pots) for what ? xi, 11 ; abl. *kami-bāpath*, for what ? why ? on what account ? ix, 1 ; x, 12 ; *kami-mŏkha*, on what account ? x, 4 ; gen. *kamyuk^u*, of what ? vi, 13, 4.

kyāh sabab chuwa, what is your reason ? viii, 5 ; *kyāh gatshiy anun^u nishāna*, what is to be brought to thee as a token ? xii, 21.

adj. f. inan. nom. *kusa kusa*, which (of several) ? x, 6 (bis). *mĕ kyāh zulm chuh gŏmot^u*, (hear) what tyranny has happened to me, ix, 6.

an. masc. *kus-tāñ wŏpar*, some one else, v, 4 ; inan. *kyāh-tāñ takhsīr*, some fault of other, viii, 10.

kyāh 2, adv. why ? x, 14 (bis) ; how ? vii, 8, 27, 8.

kyāh 3, an expletive implying interrogation, vii, 27, 8.

kyāh 4 or *kyā* 2 (v, 9 ; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English " why ! ", " of course," " certainly," " verily," " you see," or something of the sort, v, 8, 9 (many times) ; viii, 1 ; ix, 10 ; x, 3 (ter), 12 ; xi, 18 ; xii, 15 (bis), 23 ; *yit*^{i} *kyāh*, " here, in fact," or " here, you see," x, 12 (bis) ; *yit*^{i} *kyāh* . . . *ȧt*^{i} *kyāh*, here on the one hand you see . . . there on the other hand you see, viii, 13 ; *ada-kyāh*, then of course, of course, certainly, viii, 11 ; xii, 4.

kyāh 5, conj., or, iv, 7.

kyom^{u}, m. a worm, xii, 3 (ter), 4.

kyut^{u}, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus : m. sg. nom. *bāg zananan-kyut*^{u}, a garden for the women, ii, 1 ; *guris-kyut*^{u} *gāsa*, grass for the horse, x, 5 ; *rĕtas-kyut*^{u} *kharj*, expenditure for a month, xii, 4 ; *trĕn rĕtan-kyut*^{u} *kharj*, expenditure for three months, xii, 5, 11 ; *tath-kyut*^{u} *shĕstruw*^{u} *panja*, an iron claw for that, xii, 16 ; *zyun*^{u} *mĕ-kyut*^{u}, firewood for me, xii, 24. With a special adverbial meaning indicating time, *rāth-kyut*^{u}, by night, iii, 1.

m. pl. nom. *wasth pātashĕha-sanzĕ kōrĕ-kit*^{i}, articles for the king's daughter, v, 1 ; *kathō-kit*^{i}, (pots) for what ? xi, 11.

f. sg. nom. *wōj*$^{\ddot{u}}$ *pātashāha-sanzĕ kōrĕ-kits*$^{\ddot{u}}$, a ring for the king's daughter, v, 1 ; *ziyāphath pātishōhiyĕn-kits*$^{\ddot{u}}$, a feast for the kingdoms, x, 11 ; *gōv*$^{\ddot{u}}$ *kits*$^{\ddot{u}}$ *jāy*, a place for the cow, xi, 12.

kyuth^{u}, adv. how ? ii, 5.

kyāzi, adv. why ? iii, 1 ; v, 8 ; viii, 1, 3, 11 ; ix, 1 ; xii, 4, 5 ; *ti-kyāzi*, because, viii, 2.

lā, in *Lā-makān*, without a dwelling-place, an epithet of the Deity, vii, 29.

labun, to take ; fut. sg. 2, *labakh*, ii, 9 ; past m. sg. with suff. 3rd pers. sg. ag. *lobun*, ii, 10.

lach, m. a hundred thousand, a *lākh* ; *lachĕ-nôw*^{u}, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

lich$^{\ddot{u}}$*n*, see *likhun*.

ladun, to send, iv, 2 ; vii, 7 ; x, 3 (many times) ; xii, 15 ; to put or place (into or on a receptacle, such as a basket or tray), v, 7 ; viii, 4, 12 ; to fill (a cup with water, *pyālas āb ladun*), viii, 7 ; to place or impose (a burden), ii, 5 ; *maṭi rāh ladun*, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. *gatshĕm ladun*^{u} *kĕntshāh*, you must send me something, xii, 15 ; impve. sg. 2, *lad*, xii, 15 ; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. *ladaham-ay*, if thou wilt send to me, x, 3 ; past m. sg. with suff. 3rd pers. sg. ag. *lodun*, ii, 5 ; vii, 7 ; viii, 7 ; x, 3 ; ditto and with suff. 1st pers. sg. dat. *lod*^{u}*nam*, iv, 2 ; v, 9 ; xii, 15 ; f. sg. with suff. 3rd pers. sg. ag. *lüz*^{ü}*n*, x, 3 ; ditto and with suff. 3rd pers. sg. dat. *lüz*^{ü}*nas*, x, 3 (bis) ; pl. with 3rd pers. sg. ag. *lazan*, v, 7 ; with suff. 3rd pers. pl. ag. *lazakh*, viii, 4, 12.

lāḍun 1 and 2, see *lārun* 1 and 2.

laḍöy^{i}, f. fighting ; *milüv*^{ü}*kh laḍöy*^{i}, fighting was joined by them, i.e. they began to quarrel, x, 1.

lagun, to be joined (to), connected (with) ; to be felt, experienced, (*amār lagun*, desire to be felt, v, 2 ; *bŏchĕ lagüñ*^{ü}, hunger to be felt, vi, 16 ; *trēsh lagüñ*^{ü}, thirst to be felt, viii, 7 ; in all these cases the person is put in the dat.) ; to come into existence (*mang lüj*^{ü}, a demand was made, xi, 16) ; to occur, happen, become (*rāth lagüñ*^{ü}, night to come on, viii, 9) ; to become liable to, to incur (*köd lagun*, to incur imprisonment, to be imprisoned, v, 8 ; vi, 11) ; to be experienced (*grāy lagüñ*^{ü}, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing) ; to be attached (to), find oneself in a certain condition (*lagun wŏbāli*, to find oneself in blameworthiness, to incur guilt, viii, 5) ; to be caught (*wālawāshi lagun*, to be caught in a net, v, 2) ; to arrive at (a place), viii, 5 ; xi, 5 ; (conversely), (of a place), to be reached, to be arrived at, xi, 5 ; (of a work) to be allotted (to so and so), viii, 5 ; to begin.

In the meaning " to begin ", this verb is used with the oblique infinitive in *-ni* of another verb to form inceptive compounds. Thus, *atsani lagun*, to begin to enter, x, 7 ;

nērani l., to begin to issue, x, 7 ; *phŏlani l.*, (of the dawn) to begin to break, v, 5, 7 ; xii, 2 ; *wanani l.*, to begin to say, x, 1 ; *wasani l.*, to begin to descend, viii, 6 ; *wŏtharani l.*, to begin to wipe, viii, 6 ; *wātani l.*, to begin to arrive, viii, 6 ; *yini l.*, to begin to come, x, 8. In all these cases, the verb *lagun* is in the past tense.

fut. sg. 2, *lagakh*, v, 2 ; with prohibitive neg. repeated as a suff. *mā lagah-a-m*, mayst thou not find thyself, v, 2 ; 3, *lagi*, with suff. 3rd pers. pl. dat. *lagĕkh*, ix, 12 ; pres. m. sg. 3, *chuh lagān*, viii, 5.

past m. sg. *log*^{u}, v, 5, 7 ; vi, 11 ; viii, 6 (ter), 7 (bis), 8 ; xi, 5 ; xii, 2 ; with suff. 1st pers. sg. dat. and emph. *y*, *log*^{u}*m*$^{\ddot{u}}$*y*, v, 2 ; pl. *lȧg*^{i}, x, 1 ; xi, 5 ; f. sg. *lüj*$^{\ddot{u}}$, xi, 16 ; with suff. 3rd pers. sg. dat. *lüj*$^{\ddot{u}}$*s*, vi, 16 ; viii, 7, 9 ; perf. m. pl. 2, *chiwa lȧg*^{i}*mȧt*^{i}, viii, 5.

cond. past sg. 1, *lagahö*, v, 8.

lāgun, to apply ; to fix (*jĕṇḍa lāgun*), to fix a flag, set up a flag, insist on a claim, v, 11) ; to assume the character of (so and so), make oneself look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so), i, 2 ; v, 9, 10, 1 (ter) ; x, 7, 12 (bis), 4 ; to cause to come into existence, to be carried on (*lög*^{i}*mȧt*^{i} *nagma*, dances were being carried on, iii, 7).

conj. part. *lögith*, i, 2 ; v, 11 ; x, 12 (bis) ; impve. sg. 2, *lāg*, v, 9, 11 ; past m. sg. with suff. 3rd pers. sg. ag. *lôgun*, v, 10, 1 (bis) ; x, 7 ; perf. m. pl. (auxiliary omitted), *lög*^{i}*mȧt*^{i}, iii, 7 ; plup. m. sg with suff. 1st pers. sg. ag. *ôsum lôg*^{u}*mot*^{u}, x, 14.

lāgar, adj. lean, thin ; f. pl. nom. *lāgar*, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).

lŏhlür$^{\ddot{u}}$, f. longing, eager desire ; sg. abl. *lŏhlari*, vi, 3.

lĕj$^{\ddot{u}}$, f. a cooking pot ; pl. nom. *lĕjĕ*, xi, 10.

lüj$^{\ddot{u}}$, *lüj*$^{\ddot{u}}$*s*, see *lagun*.

lĕkh, f. indecent language, immoral proposals made to a woman ; pl. dat. *lĕkan*, viii, 3, 11.

lōkh, m. pl. people ; pl. nom. ii, 11 ; dat. *lōkan*, ii, 11 ; xi, 13. According to the Kaśmīraśabdâmṛta (II, i, 66), in standard Kāshmīrī this word is *lūkh*, and retains the long *ū* throughout all its cases.

likhun, to write ; impve. sg. 2, *likh*, xii, 15 ; fut. pl. 3, *likhan*, ix, 12 ; pres. m. sg. 3, *chuh likhān*, x, 13 ; f. sg. 3, *likhān chĕh*, xii, 11 ; part. m. sg. *lyukh*^{u}, xii, 15 ; with suff. 3rd pers. sg. ag. *lyukhun*, xii, 22 (bis) ; ditto and with suff. 3rd pers. sg. dat. *lyukh*^{u}*nas*, xii, 15 (bis), 6 ; with suff. 3rd pers. sg. dat. *lyukhus*, xii, 17 ; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. *lyukh*^{u}*has*, xii, 17 ; f. sg. with suff. 3rd pers. sg. ag. *lich*^{ü}*n*, viii, 10 ; perf. (auxiliary omitted) m. sg. *lyukh*^{u}*mot*^{u}, viii, 10 ; xii, 15, 23.

lākam, m. a bridle, xi, 9.

lŏkuṭ^{u}, adj. small ; *lŏkuṭ*^{u} *hyuh*^{u}, the younger of one or more brothers, sg. ag. *lŏk*$^{\dot{a}}$*ṭ*^{i} *hih*^{i}, xii, 1.

lāl 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6 ; sg. dat. *tath lālas hyuh*^{u}, like that ruby, xii, 4 (bis) ; pl. nom *lāl*, i, 9 ; x, 2 ; 5, 12 (ter) ; xii, 3, 5, 9 ; dat. *lālan-pĕṭh*, on the rubies, x, 5 ; gen. *lālan-hond*^{u}, xii, 5 (ter) ; abl. *lālau*, viii, 3, 11 ; *lāl-pharōsh*, m. a ruby-seller, a jeweller, xii, 3 ; *lāl-shĕnākh*, m. a ruby-tester, a lapidary, xii, 4, 5, etc. ; sg. dat. *lāl-shĕnākas*, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. *lāl-shĕnāka-sond*^{u}, xii, 8, 25 ; ag. *-shĕnākan*, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

lāl 2, f. spittle, saliva, viii, 7.

Lālmāl, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.

Lāla-Malikh, N.P. m. ; sg. gen. *Lāla-Malikun*^{u}, iv, title ; dat. *Lāla-Malikas*, iv, 7.

lalawun, to caress ; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6 ; pres. m. sg. 3, *chuh lalawān*, v, 6.

lamun, to pull, drag ; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus lamān*, he is pulling him, viii, 9.

lôn^{u}, m. fate ; *lön*^{i}*-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London ; sg. abl. *Landana-pĕṭha*, xi, 3.

langūṭ^{i}, f. a loin-cloth ; — *karith*, wearing only a loin-cloth, xii, 23.

lōnun, to reap ; pres. sg. 3, *chuh lōnān*, x, 5.

lar, f. the side (of the body) ; sg. abl. *lari*, vii, 18 ; *lari-tala*, from under the side (of Eve's birth from Adam), vii, 7.

lār, f. running, pursuit; running away, fleeing; — *karüñ*$^{\ddot{u}}$, t pursue, ii, 8; *lār tsānüñ*$^{\ddot{u}}$, to pursue, ix, 2.

lür$^{\ddot{u}}$, f. a house; dat. *larĕ*, vi, 3.

lārun 1 or (iii, 5; vi, 8) *lāḍun* 1, to run; *pata lārun*, to run after to pursue (ii, 9; vi, 8; xi, 18).

pres. part. *lārān*, vi, 8; viii, 6; xi, 12; pres. m. pl. 3 *chih lārān*, ii, 9; with suff. 3rd pers. pl. dat. *chikh lārān* xi, 18; imperf. m. pl. 3, *ös*^{i} *lārān*, x, 5; 1 past m. pl. wit suff. 3rd pers. sg. dat. *löris*, ii, 9; III past m. sg. *lāryāv*, ii, 10 *lāḍyāv*, iii, 5; f. sg. with suff. 3rd pers. sg. dat. *lāḍyēyĕs*, vi, 8

lārun 2 or *lāḍun* 2, to be brought into contact with, to touch (o oil or other liquid dirtying a person); perf. *lāryōmot* (Gōvind Kaul) or *lāḍyōmot*^{u} (Hātim), viii, 6 (*amis zahar l.* the poison has touched her).

lashkar, f. an army, x, 11; sg. dat. *lashkari*, ii, 7; x, 9, 13; *lashkari-manz*, in the army, ii, 6, 8.

lasun, to survive (a danger); fut. sg. 3, *lasi*, x, 7.

lŏṭ^{u}, adj. light, gentle; *lŏt*^{i}*-pöṭh*^{i}, gently, xii, 5.

loṭ^{u}, the tail of an animal, v, 7; abl. *laṭi-kån*^{i}, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

lath, f. a foot; pl. dat. *roṭun latan tal*, he held it under his feet, i.e. he stood upon it, viii, 7.

laṭh, f. an occasion, time, turn; sg. dat. *dŏyi laṭi*, on two occasions, twice, viii, 7; *trĕyimi laṭi*, on the third occasion, viii, 7.

lit$^{\ddot{u}}$*r*$^{\ddot{u}}$, f. a saw; abl. *litri-söty*, with (by means of) a saw, vii, 19.

lôw^{u}, m. in *gāsa-lôw*^{u}, a bundle of grass, xi, 12.

lyukh^{u}, etc., see *likhun*.

löyikh, adj. fit, worthy; *mĕ löyikh*, worthy of me, xii, 10, 9; *löyik-ĕ-pātashāh*, worthy of a king, x, 4; *löyik-i-wazīr*, worthy of a vizier, xii, 10, 19; *löyik-i-pātashāh*, worthy of a king, xii, 19.

lāyilā, the Musalmān creed, a corruption of the Arabic *lā ilāha illa-llāhu*, there is no god, but *the* God, vi, 17.

lāyun, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (*amis lôyukh*, they beat him, *bhāvē prayōga*); (*shĕmshēri-hünz*$^{\ddot{u}}$ *tsünḍ*$^{\ddot{u}}$ *lāyüñ*$^{\ddot{u}}$, to strike a blow with a sword, iii, 5, 6; *thaph dāmānas lāyüñ*$^{\ddot{u}}$, to strike a grasp to a skirt, to seize the skirt, v, 9; *bandūkh lāyun*, to aim and fire a gun, ii, 11; viii, 10); to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) *lāyĕni*, ix, 8; fut. pass. part. m. pl. *hĕch lāyàn*^{i} *rīnz*^{i}, learn to throw balls, v, 3; impve. 2, *lāy*, i, 7; with suff. 3rd pers. sg. dat. *lāyus*, iii, 5; fut. sg. 3, *lāyi*, iii, 9; pres. m. sg. 3, *lāyān chuh*, v, 4; imperf. m. sg. 3, *ôs*^{u} *lāyān*, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. *lôyun*, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. *lôy*^{u}*nas*, viii, 10; with suff. 3rd pers. pl. ag. *lôyukh*, x, 1; ditto and suff. 3rd pers. sg. dat. *lôy*^{u}*has*, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. *löy*^{i}*mas*, v, 4; with suff. 3rd pers. sg. ag. *löyin*, v, 4; f. sg. with suff. 3rd pers. sg. ag. *löy*^{ü}*n*, viii, 6, ditto and suff. 1st pers. sg. dat. *löy*^{ü}*nam*, v. 9; ditto and suff. 3rd pers. sg. dat. *löy*^{ü}*nas*, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *lāyānas*, he had thrown a long time ago to her, v, 5.

lüz^{ü}, see *ladun*.

ma or (poet. v, 2) *may*, prohibitive adv., used with impve. *ma kar*, do not make, xii, 7. Cf. *mā* 1.

mā 1, or (poet. v, 11) *mōv*, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of *m*, as a suffix to the verb, *mā lagaham* (*lagakh*+*a*+*m*, in which the *a* is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in *hargāh-ay wuchihē* . . . *mā mārihē*, if he had seen . . . he would not have killed, viii, 10 (but cf. *mārihē-na*, viii, 7); *hargāh-kiy sara karihē* . . . *mā diyihē hukum*, if he had investigated, . . . he would not have given the order, viii, 13. Cf. *ma* and *na*.

mā 2, or (poet. v, 9) *māh*, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that ?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

mĕ, see *bŏh*.

mŏbārakh, adj. blessed; — *karun*, to congratulate, x, 8.

mā̆ch-t^{a}*l*^{ü}*r*^{ü}, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. *mā̆ch-t*^{a}*l*^{a}*ri*, ix, 1, 6.

macāma, m. N. of a certain dainty, a kind of rice pudding, cooked with *ghī* and spices, and coloured, ii, 3.

mad, m. pride, vii, 15.

mŏdā, f. (Ar. *mudda'ā*), meaning, object, vi, 7.

moḍu, see *mor*^{u}.

mūd^{u}, see *marun*.

mödān, m. an open field, plain, x, 1 (quater); with suff. of indef. art. *gāsa-mödānā*, a certain grass plain, x, 5; sg. dat. *mödānas*, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) *pōshĕ-mödān*, the flower-meadows, xi, 3.

mŏdur^{u}, adj. sweet, vii, 31 (wine); pl. abl. *mŏdaryiv kathau*, with sweet words, ix, 7.

māh, see *mā* 2.

mahabath, m. affection, love; sg. abl. *mahabata-söty*, through affection, x, 4.

mahkam, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

mahala-khān, or (xii, 19) *-khāna*, m. the private apartments of a palace, the harem, viii, 3, 11; *dŏkhil-i-mahalakhāna*, (of a woman) brought into the harem, xii, 19.

muhim, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. *muhima-sötin*, through (i.e. owing to) poverty, i, 4, 5 (bis); *muhim-zad*, poverty stricken, x, 4.

Mahmad, m. N.P. Muḥammad, iv, 6; vii, 4.

Mahmōd, m. N.P. Maḥmūd; — *-i-Gaznavī*, Maḥmūd of G̲h̲aznī, i, 1.

mahanyuv^{u}, m. a man, x, 4; pl. nom. *mahaniv*^{i}, x, 1.

mŏhar, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; *mŏhar karüñ*$^{\bar{u}}$, to seal, x, 3 (bis), 10; *mŏhara-dyār*, wealth of mohurs, much money, i, 9; *mŏhar-hatas rosh*^{u}, a necklace worth a hundred mohurs, v, 10, 12.

māhrāj, m. (a Hindī word), the Mahārāja of Kashmīr, xi, 4.

mah^{a}*ram*, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

möj$^{\bar{u}}$, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. *mājĕ*, viii, 3 (bis); gen. *mājĕ-hond*^{u}, xii, 15; ag. *māji*, v, 6 ; xii, 15, 8 ; voc. *mājiy*, xii, 15 (bis) ; *mājĕ-zamīn*, mother-earth, ix, 9 ; *wŏra-möj*^{ü}, a stepmother, viii, 1.

mōjub, m. a reason ; *amiy mōjub*, for this reason, viii, 6.

mējĕr, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13 ; sg. dat. *mējĕras*, x, 5 (ter), 12 (bis) ; ag. *mējĕran*, x, 12.

mukadam, m. a certain revenue official, the village headman, ix, 10 ; sg. ag. *mukadaman*, ix, 1.

makh, m. an axe ; *makh dyun*^{u}, to apply, or wield, an axe (dat. of obj.), vii, 14.

mŏkh, m. the face ; *mŏkh raṭun*, to seize the face, gaze on the face, v, 9 ; abl. *mŏkha*, on account of ; *tami mŏkha*, on that account, viii, 9 ; *kami mŏkha*, on what account, x, 4.

mạkh^{a}*ra*, m. coquetry ; *mạkh*^{a}*r-i-zan*, a woman's coquetry, woman's wiles, x, 13.

mŏkalun, to be completed, finished, viii, 6, 8 ; to be released, to escape, v, 8 ; vi, 10, 1 ; *mŏkalan pāy*, a device for escape, a way of salvation, ix, 11

inf. obl. abl. *mŏkalan* (poet. for *mŏkalana*), ix, 11 ; fut. sg. 3, *mŏkali*, v, 8 ; vi, 10 ; 1 past m. pl. with emph. *y*, *mŏkȧliy*, vi, 11 ; 3 past m. sg. *mŏkalyāv*, viii, 6, 8.

mŏkalāwun, to finish, to complete, vi, 16 ; ix, 6 ; x, 1 ; xii, 5 ; to release, set free, v, 8.

wanith mŏkalāwun, to finish speaking, vi, 16 ; ix, 6 ; *kösith m.*, to finish shaving, xii, 5.

fut. pass. part. f. sg. *tagiyĕ mŏkalāwüñ*^{ü}, do you know how to get her released ? v, 8 ; fut. pl. 1, with suff. 3rd pers. sg. acc. *mŏkalāwahun*, we shall complete it, x, 1 ; 1 past m. sg. *mŏkalôw*^{u}, vi, 16 ; ix, 6 ; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *mŏkalôw*^{u}*nas*, he finished (shaving) him, xii, 5.

makān, m. a dwelling-place, see *lā*.

mŏkta, m. a pearl ; pl. nom. with emph. *y*, *mŏktay*, pearls verily, i, 9. This word is elsewhere usually spelt *mŏkhta*.

māl, m. goods, property, i, 9 ; iii, 1 ; viii, 9 (quater).

mala, m. a Musalmān priest, a Mullah ; pl. dat. *malan*, vi, 13.

mŏl, m. the price (of anything), viii, 9 ; — *karun*, to fix the price, viii, 9 (bis).

môl^{u}, m. a father, viii, 13; *wŏra-möj$^{\ddot{u}}$ yā môl^{u}*, a stepmother or (step)father, viii, 1; sg. dat. *mölis*, xii, 4, 5, 10 (bis), 3; gen. *möl^{i}-sond^{u}*, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. *möl^{i}*, v, 6.

Malikh, N.P. See *Lāla-Malikh*.

malakh, m. an angel; pl. ag. *malakav* (for *malakau*), iv, 2.

mulkh, m. a country, district; pl. dat. *mulkan*, i, 1.

mȧl^{i}köñ$^{\ddot{u}}$, f. a queen, esp. Queen Victoria of England; sg. ag. *mȧl^{i}kāñi*, xi, 2.

milawun, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. *milüv$^{\ddot{u}}$kh laḍöy^{i}*, fighting was joined by them, they began to fight among themselves, x, 1.

mumot^{u}, see *marun*.

man, f. the mind; sg. abl. *mani*, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (*panañē*, for *panañi*, m.c.) in agreement with it.

mānĕ, m. meaning, purport, iii, 4, 5; vii, 27, 8; *khābas mānĕ tsārun*, to tell the meaning of a dream, vi, 14.

mang, f. a request; — *ladüñ$^{\ddot{u}}$*, to make a request, make a demand, xi, 16.

manga, see *hanga ta manga*.

mangun, to ask for, demand; fut. pass. part. m. sg. *mangun^{u}*, it is to be demanded, you must demand, xii, 18; with *gatshi*, xii, 13, 8; impve. sg. 2, *mang*, xii, 5, 10, 1; with suff. 1st pers. sg. dat. *mangum*, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. *mȧng^{i}zĕs-na*, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. *mangay*, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. *mangahas*, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. *chim mangān*, they are asking from me, xi, 14.

manganāwun, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. *manganôwun*, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix *ay*, *gur^{i} manganöv^{i}hay*, they actually sent for horses, xi, 8.

manōsh, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) *manōshĕs*, xii, 15.

manz, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in; on (in special cases only); into.

in, *ath-manz*, in it, xii, 3, 15; *athⁱ-m.*, in it verily, viii, 1; xii, 2, 22; *bāgas-m.*, in the garden, ii, 1, 7; *chus manz*, he is inside it, xii, 3; *dŏbas-m.*, in the pit, xii, 6, 7; *dadari-m.*, in the hollow, ii, 10; *dilas-m.*, in the heart, ii, 5; *hāpatas-m.*, in the bear, ii, 11; *janatas-m.*, in heaven, xii, 20, 3; *kŏli-m.*, in the stream, xii, 2; *kañĕ-m.*, in a stone, vi, 7; *maris-m.*, in the body, ii, 6; *pātashŏhī-m.*, in the kingdom, xii, 19; *sūras-m.*, in the ashes, xii, 23; *tōtaṣ-m.*, in the parrot, ii, 8; *wörⁱvis-m.*, in the father-in-law's house, x, 3; *yĕs-m.*, in whom, ii, 9.

on, *athas-m.*, (a bracelet) on the hand (arm), xii, 12; *mödānas-m.*, on the plain, xii, 20; *ṭŏkis-m.*, (jewels) on a tray, viii, 12; *tathⁱ-m.*, (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), *amis-m.*, (put) into this (bear), ii, 4; *bāgas-m.*, (went, entered, arrived) into the garden, ii, 1 (bis); iii, 7; v, 4, 5, 6, 9 (bis); *dunⁱyāhas-m.*, (go) into the world, xii, 18 (bis); *halamas-m.*, (throw, etc.) into the lap-skirt, v, 4 (bis), 5; *hāpatas-m.*, (entered) into the bear, ii, 10; *janatas-m.*, (arrive, etc.) into heaven, xii, 24 (bis); *jāyĕ-m.*, (enter) into a place, iii, 7; *kuṭhis-m.*, (ascend) into the room, x, 7, 8 (bis); *laskari-m.*, (go, etc.) into the army, ii, 6, 9; *mödānas-m.*, (arrived) on to a plain, iii, 1; viii, 9; *maḍ(r)is-m.*, (enter) into a body, ii, 5, 6, 7, 11; *nāgas-m.*, (descend, throw) into a spring, iii, 5, 9; xii, 7, 12; *nāras-m.*, (leap) into the fire, iii, 4; *pŏshākas-m.*, (entered) into the garment, x, 7 (bis); *shĕharas-m.*, (entered, arrived) into the city, v, 9, 11; x, 14; xii, 2; *shikamas-m.*, (entered) into the belly, x, 7 (bis); *tathⁱ-m.*, (throw) into it verily, xii, 11; *tōtas-m.*, (entered) into the parrot, ii, 5; *wanas-m.*, (arrived) into a forest, ix, 1.

manza, postpos. governing abl. from in; *ami-manza*, from in it, xii, 4; *bagala-m.*, from in (i.e. from under) the armpit, viii, 7; *cĕnda-m.*, from in (i.e. out of) the pocket, xii, 15; *dŏba-m.*, from in the pit, xii, 7; *kŏli-m.*, from in the stream, xii, 4, 6;

rakhi-m., (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); *shĕhara-m.*, from in (i.e. from) the city, viii, 11; *shikama-m.*, from in the belly, x, 7 (bis); *sūra-m.*, from in the ashes, xii, 23; *satav-m.*, from in (i.e. from among) the seven, x, 12; *wana-m.*, from in the forest, ix, 4; *yĕmi-m.*, from in which, xii, 11.

mónzūr, approved, accepted, i, 12.

munazāth (= *munazzat*), pure (of God), vii, 1.

miñĕ-mür$^{\ddot{u}}$, f. a hind, ii, 8; dat. *-marĕ*, ii, 9; ag. *-mari*, ii, 9.

mār, m. killing, slaughter; *māra gatshun*, to die a violent death, x, 7, 8, 13.

mor^{u}, or (ii, 5, 9) *moḍ*^{u}, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. *maris*, ii, 7; *maris-manz*, ii, 6, 7, 11; *maḍis-manz*, ii, 5.

mür$^{\ddot{u}}$, f. see *miñĕ-mür*$^{\ddot{u}}$.

mard, m. a man; *marda-zan*, man or woman, vii, 23.

murdamāzörī, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian *mardum āzārī*. In that language *mardum āzār*, a tormenter of men, is colloquially used to mean "a lovely woman". Hence *mardum āzārī* would mean lit. "the conduct of a man with a lovely woman", i.e. "amorous sport."

marhabā, interj. welcome! hail! God bless you!; with suff. of indef. art. *kár*^{i}*tōs marhabāh*, make ye a God bless you for him, wish him good luck, ii, 10.

māraka (= *ma'raka*), m. an assembly; pl. dat. *mārakan*, (in) the assemblies, vii, 23.

murkhas (= *murakhkhas*), dismissed, allowed to depart; — *karun*, to dismiss (a court), viii, 11.

marun, irreg. to die; conj. part. *marith*, having died, i.e. after death, iv, 7; *marith gatshun* (= Hindī *mar jāna*), to die, vi, 16.

fut. sg. 1, *bŏy mara-y*, if I shall die, viii, 1 (bis); 3, *mari*, x, 7; xii, 19; imperf. *ós*^{u} *marān*, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.

past sg. m. 3, *mūd*^{u}, ii, 3, 6; sg. f. 3, *mŏyĕ*, viii, 2, 11.

perf. part. m. sg. *mumot*^{u}, dead, ii, 3 (bis), 4 (bis), 10; dat. *kötyāh warihy gamàt*^{i} *mumatis*, how many years have passed for him dead, i.e. how many years it is since he died, xii, 20; pl. *mumat*^{i}, viii, 1; perf. m. pl. 3, *chih mumat*^{i}, they have died, viii, 1; fut. perf. *āsi mumot*^{u}, he is probably dead, x, 8 (bis).

cond. past sg. 3, *marihē*, viii, 7.

mārun, to kill; to strike, wound (v, 6).

inf. dat. *māranas*, for killing, (a decision) to kill, ii, 7; abl. *mārana-bāpath*, (given) for killing, x, 12; *ām mārani*, he came to kill me, viii, 13; fut. pass. part. *gatshi mārun*^{u}, he must be killed, x, 5 (bis), 12, 5; conj. part. *mörith trāwun* (= Hindī *mār ḍālnā*), to kill, slay, x, 8.

impve. pl. 2, with suff. 3rd pers. sg. acc. *möryūn*, ii, 16; with suff. 3rd pers. pl. acc. or dat. *möryūkh*, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. *mārath*, ii, 11; 3, *mārē* (m.c. for *māri*), v, 7; with emph. *y*, *māriy*, vi, 11; with suff. 2nd pers. pl. gen. *yus māriwa*, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. *māranakh*, viii, 4.

past m. sg. *môr*^{u}, iii, 3 (ter); vi, 11; neg. *môr*^{u}*-na*, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. *môr*^{u}*thas*, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. *môrun*, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. *môr*^{u}*ham*, they killed him for me (dat. ethicus), iii, 3; pl. *mör*^{i}, viii, 12; with suff. 3rd pers. pl. sg. *mörikh* viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg *mārahath-na*; 3, neg. *mā mārihē*, he would not have killed viii, 10; *mārihē-na*, he would not have killed, viii, 7; both being in apodosis of a cond. sentence.

martsa-wāgun, m. red pepper; *martsa-wāgan ratshi-hanā*, a little red pepper, a small amount of red pepper, v, 6.

māra-wātul, m. an executioner; pl. nom. (for acc.) *mārawātal*, x, 12; dat. *mārawātalan*, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. *mārawātalau*, viii, 12; x, 12; Cf. *wātul*.

Marāz, m. N. of the south-east end of the Valley of Kashmīr; *Marāz-i-pargan*, the Pargana, or fiscal division, of Marāz, xi, 5.

mas, m. wine, vii, 31.

Musā, Moses ; sg. ag. *musāy*, iv, 5.

mashhūr, celebrated, renowned, xi, 3.

mashun, to be forgotten ; (with subj. in dat.) to forget ; conj. part. *kath gayĕs mashith*, he forgot the statement, x, 6 ; past part. m. sg. *amis moṭh*^{u}, he forgot, v, 7 ; f. sg. 1 with suff. 3rd pers. pl. dat. *müṭh*^{ü}*kh*, (love, fem.) was forgotten to them, they forgot (love), ix, 8.

mushtākh, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis) ; *m. ath*^{i} *tamāshĕs-kun*, enamoured of that spectacle, iii, 7 ; *m. tath*^{i}*-söty*, entranced with that also, iii, 8 ; *pānas*^{ü}*y-kun mushtākh*, (God has) yearnings only for Himself ; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3 ; *mushtākh gatshun*, to become entranced, etc., iii, 1, 7, 8.

mashīyĕth, f. a wish, vii, 7.

miskīn, m. a beggar, one who is poverty-stricken, x, 10 ; pl. nom. *miskīn*, ix, 11.

miskīnī, f. poverty, beggary ; sg. gen. *-hond*^{u}, x, 4 (bis).

musla, m. a piece of skin, xii, 18 (bis) ; dim. *musla-han*, f. a piece of skin, xii, 21 ; sg. dat. *muslas*, xii, 22.

mạslahath, f. consultation ; — *karüñ*^{ü}, to consult together, viii, 3 ; xi, 19.

masnavī, f. a rhymed poem, vii, 30.

Misar, see Azīz-i-Misar.

mast, m. hair ; *mast kāsun* (personal obj. in dat.), to shave, xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

mas^a*th*, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., *mastan*, vi, 15.

mot^u, adj. mad, v, 2 ; subst. m. a mad man ; sg. dat. *nĕmis matis siwāh*, except this madman, v, 9 ; ag. *màt*^{i}, v, 9.

moṭ^u, the space between the shoulders, the upper part of the back, sg. abl. *maṭi*, v, 9 ; xi, 10.

mōth, m. death ; Death personified, hence sg. gen. f. *mōtüñ*^{a}, (a prison-house) of Death, ix, 4.

mathun, to rub ; conj. part. *mathith*, having rubbed (butter on something), ix, 4 ; impve. sg. 2, *math*, rub (ashes on the body), v, 9.

mŏtasū̆t^{i} (for *mutaṣaddī*), m. an accountant ; pl. nom. *mŏtasū̆t*^{i}, ix, 7.

matsh, f. the arm ; sg. abl. *matshi*, x, 5.

mŏ̃tsh, m. a contemptuous term used by demons or the like for a man ; sg. abl. *mŏ̃tsha-bŏy*, f. the smell of a man, xii, 15.

mutsarun, to open ; — a door (viii, 3) ; — a letter (viii, 10 ; xii, 23) ; — the eyes (xii, 22) ; *sīna* —, to open the bosom, to declare one's inmost thoughts and sorrows (vii, 21).

conj. part. *mutsarith*, vii, 21 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *mutsaray*, viii, 3 ; past sg. m. with suff. 3rd pers. sg. ag. *mutsorun*, viii, 10 ; xii, 23 ; f. pl. with same suff. *mutsarĕn*, xii, 22.

mĕwa, m. a fruit, xii, 21, 2.

mōv, poet. for *mā* 1 (v, 11), q.v.

may, poet. for *ma* (v, 2), q.v.

mŏyĕ, see *marun*.

myôn^{u}, possess. pron. my, i, 10 ; vii, 27, 8 ; x, 4, 5, 12 (bis), 4 ; xii, 15 ; with emph. *y*, *myônuy*, vii, 9 ; m. sg. dat. *myönis*, xii, 19, 20 (bis), 1 ; abl. *myāni*, i, 2 ; pl. nom. *myön*^{i}, vii, 20 ; x, 5 ; xii, 15 (bis) ; dat. *myānĕn*, ii, 7 ; f. sg. nom. *myöñ*$^{\breve{u}}$, iii, 2, 4, 8, 9 ; v, 10 ; xii, 14 (bis), 5, 8 ; with emph. *y*, *myöñ*$^{\bar{u}}$*y*, x, 10.

myūṭh^{u}, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

māz, m. flesh, vii, 24 ; sg. dat. *māzas*, vii, 14.

mizmān, m. a guest, vii, 4.

na, adv. neg. not. It is not used with the simple or with the polite impve. (see *ma*, *mā* 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in *môr*^{u}*-na*, did not kill, and if the verb has pronominal suffixes it follows them, as in *mārahath-na*, I should not have killed thee. Before it the suffix *kh* does not become *h*, as in *chukh-na*, not *chuhana*, thou art not. It is used in this way, suffixed to a verb in i, 6 ; ii, 1, 4, 8, 9, 11 ; iii, 1, 2, 3 ; iv, 4, 6 ; v, 6 (ter), 9 (bis) ; vi, 10, 6 (bis) ; viii, 1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3 ; x, 1 (ter), 4 (bis), 6, 7, 12, 4 ; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impve., we have *dàp*^{i}*zĕm-na*, you must not say to me, v, 8 ; *kàr*^{i}*zi-na*, you must not make, viii, 1 ; xii, 6 ; *wàs*^{i}*zi-na,* you must not descend, xii, 11 ; *màng*^{i}*zĕs-na*, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in *na rūd*^{u}*mot*^{u}, there was not remaining, i, 5 ; *wuchun ati na khar*, he did not see the ass there, iii, 9 ; *wuchun ta māl na kuni*, he saw that there was no property, viii, 9 ; *wuchun ati na pŏshākh*, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in *yĕli na bani*, when it is not possible, x, 3 ; *yĕsa na pānas-söty chĕh*, (the woman) who is not with you, x, 6 ; *yĕli na yinsān ôs*^{u}, when it was not a man, x, 7 ; *yim na zānan*, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in *na-āsanas*, for non-existence, x, 1, 6.

With emph. *y*, it becomes *nay* 1, as in *sa nay kĕ̃n āyĕm*, she did not come at all to me, v, 5 ; *yōr nay rōzani āy*, we did not come here to stay, ix, 6, 8, 10, 2 ; *yith nay lāgĕkh grāy*, so that they may not be at all shaken, ix, 12 ; *bŏ-nay sara zāh*, I shall never remember, xi, 14 ; *kĕ̃h nay chim bōzān*, they do not listen to me at all, xi, 15. This word should not be confused with *nay* 2, q.v.

nā, negative interrogative suffix in *āsi-nā*, will there not be ? viii, 7 ; *āyĕ-nā*, did there not come ? ix, 3 ; *bani-nā*, will there not be ? vi, 13 ; *bōzakh-nā*, wilt thou not hear ? vi, 1, etc. ; *khĕkh-nā*, wilt thou not eat ? ii, 3 ; vi, 2 ; *chukh-nā parzanāwān*, dost thou not recognize ? x, 12 ; *tagĕm-nā*, will it not be within my power ? i.e. of course it will be, x, 5 ; *wada-nā*, shall I not weep ? vii, 25 ; *yikh-nā*, wilt thou not come ? vi, 2 ; *zāna-nā*, shall I not know ? x, 12.

nau, i.q. *na* (poet.) ; *nau kāh-ti*, no one at all, vii, 23 ; *nau zānav*, we do not know, xi, 15.

nu, adv. neg. in *nu chuh gatshān pātashĕhas*, *nu chuh gatshān biyĕ-kun*, he goes neither to the king not does he go anywhere else, xii, 4.

nĕbar, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. *shĕharas nĕbar*, (he was taken) outside the city, x, 5.

nĕchi, see *nĕṭhü*.

nĕcyuvu, m. a son, iii, 9 (bis); with suff. of indef. art. *zargar-nĕcyuvāh*, a goldsmith's son, v, 2; sg. dat. (for acc.) *nĕcivis*, iii, 9; pl. nom. *nĕcivi*, viii, 11; xii, 1; dat. *nĕcivĕn-pĕṭh*, on the sons, viii, 13; gen. *nĕcivĕn-hünzü*, viii, 3, 11.

nād, m. a call, a summons; *nād dyunu*, to summon, i, 10; x, 12; xii, 17.

nādān, m. a fool; sg. dat. *nādānas*, ii, 5; voc. *nādāna*, xi, 11.

nāg, a spring (of water) (usually looked upon as sacred, where it issues from a mountain side), xii, 6; sg. dat. *nāgas*, v, 9; xii, 6; *nāgas-manz*, (descended, etc.) into the spring, iii, 5, 9; xii, 7, 12; *nāgas-pĕṭh*, (went, etc.) up to, or on to the bank of, a stream (a common idiom), iii, 4 (bis), 5, 9; xii, 6 (bis), 11, 2, 4; *nāgas akith kun*, on one side of the spring, xii, 14.

sg. abl. *kasam nāga-pĕṭha*, an oath from by the stream, an oath made on the bank of the spring, calling the spring to witness, v, 9; voc. *nāga*, v, 9; pl. nom. *nāg*, vi, 15; dat. (for acc.) *nāgan*, vi, 15.

nagma, m. a melody, song; in Kāshmīrī, a dance of women; pl. nom., id., iii, 7.

nigīn, m. a jewel; pl. nom. id., i, 9; ag. *nigīnau*, (a tray filled) with jewels, viii, 3, 11.

Nōh, m. Noah, iv, 3.

nahīth tshunun, to cancel, make void, xii, 4.

nakha, adv. near, ii, 9.

nŏkhta (xii, 19) or *nŏkta* (xii, 4), m. a point; hence a particular on which one can condemn a person; *tamis raṭh-ta kĕntshāh nŏkhta*, seize some point (in) him, bring a charge of some fault against him, get up something against him, catch him tripping, xii, 19; so *kar-ta kĕntshāh nŏktāh* (with suff. of indef. art.), xii, 4.

nakār, m. prohibition; — *karun*, to prohibit (dat. of obj. prohibited), iv, 6.

nōkar, m. a servant; *nōkar bĕhun*, to sit down as a servant, to take service, xii, 3; pl. nom. *huzūrī-nokar bĕhån*^{i}, to sit down as personal servants, to be employed as such, viii, 5.

nōkarī, f. service; *kyāh nōkarī karakh*, what service wilt thou do? what employment dost thou want? xii, 3; *bĕhiv mĕ-nish nōkarī*, be employed (in) my service, take service with me, viii, 5.

nŏkta, see *nŏkhta*.

nāl 1, m. a horse-shoe; pl. nom. *nāl*, xi, 17.

nāl 2, m. the neck; sg. dat. *nālas*, vi, 9; abl. *nāla*, v, 9; viii, 10. Cf. *nöl*^{i}.

nāla, f. pl. cries, lamentation; nom. (acc.) *nāla diñĕ*, to utter cries, to lament, vii, 22, 3.

nālē, postpos. (Hindī), with, xi, 4.

nöl^{i}, adv. on the neck (cf. *nāl* 2), viii, 10 (ter); — *tshunun*, to put round the neck, viii, 10; *amis ôs*^{u} *pŏshākh nöl*^{i}, he had garments on his neck, i.e. he was wearing garments, x, 4; *pŏshākh tshon*^{u} *ami nöl*^{i}, she put the garment on her neck, i.e. she dressed herself, xii, 7.

nam, a nail (of the finger or toe); pl. nom. *nam*, v, 6.

namun, to bow; fut. sg. 3, *nami*, vi, 16; 2 past m. sg. 3, *namyōv*, vi, 16.

nĕmis, see *nŏth*.

nāmurād, adj. unsuccessful; in Kāshmīrī, without hope, without expectation, i, 10.

non^{u}, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. *y*, *nonuy*, vi, 7; f. sg. nom. *nüñ*^{ü}, viii, 6.

nun, m. salt; sg. abl. *nuna-tshi-hanā*, a little salt, v, 6. (Elsewhere the word is written *nūn*.)

nĕnd^{a}*r*, f. sleep; — *karüñ*^{ü}, to sleep, v, 6; — *pĕñ*^{ü}, sleep to fall, v, 5, 7; — *yiñ*^{ü}, sleep to come, v, 6 (ter); *yiyiy nĕnd*^{a}*r shĕh*^{ü}*j*^{ü}, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis).

ningalun, to swallow; pres. part. *ningalān*, vi, 15 (bis).

nān-gār, m. a menial cultivator, xi, 10.

nanun, to become manifest; pres. m. sg. 3, *chuh nanān*, vii, 1.

naphts, m. the belly ; sg. dat. *naphtsas*, x, 3.

nar, m. a male ; (of a bird) a cock, viii, 1 ; sg. abl. *naran*, viii, 1.

nār, m. fire ; *zinis nār dyun*^{u}, to set fire to the firewood, xii, 21, 2, 4 ; *nār gŏmot*^{u} *tshĕṭa*, the fire (had) become extinguished, xii, 23 ; sg. dat. *nāras-manz*, (leap) into the fire, iii, 4 ; abl. *nāra-han zölith*, having kindled a little fire, iii, 1.

nūr, m. light, brilliancy, glory ; sg. abl. *nūra*, vii, 6.

nür^ü, f. the arm (from shoulder to wrist), xii, 15.

narm, adj. smooth, vii, 24.

nērun, irreg. to go forth, come forth, issue, emerge ; to issue, turn out, happen (as the result of something), vi, 11 ; to be issued (of an order), xi, 4 ; *hatabŏd*^{i}*-khöris drāy*, they turned out (i.e. amounted to) hundreds of *kharwārs*, ix, 9 ; *nīrith gatshun*, to issue forth and be gone (Hindī *nikal jānā*), ii, 3 ; xii, 15 ; *nīrith yun*^{u}, to come forth (Hindī *nikal ānā*), xii, 12.

inf. *hyotun nērun*, he began to go forth, ii, 3 ; *log*^{u} *nērani*, began to issue, x, 7 ; conj. part. *nīrith*, ii, 3 ; xii, 12, 5 ; pres. part. *nērān*, viii, 7 ; impve. sg. 2, *nēr*, ii, 9 ; pl. 1, *nērav*, xi, 12 ; 2, *nīriv*, ii, 7 ; xii, 1 (bis) ; *nīriv-sa*, go ye forth, sirs, x, 9 ; indic. fut. pl. 1, *nērav*, xii, 18 ; imperf. *nērān*, xii, 1 ; m. sg. 3, *ôs*^{u} *nērān*, viii, 1.

1 past m. sg. 3, *drāv*, ii, 8 ; iii, 1, 3, 4 (bis) ; v, 1, 4, 5, 6, 9 ; vi, 7, 11 ; viii, 9 (bis) ; x, 2, 3, 4 (bis), 5 (bis), 7 (bis), 9, 14 (bis) ; xi, 4, 13 ; xii, 4, 5 (bis), 10, 1, 3, 5, 7, 8, 9, 20, 3 ; with suff. 3rd pers. sg. dat. *drās*, issued from it, xii, 3 ; *drās-na*, did not issue from it, (if it does not) issue from it, xii, 3 ; pl. 3, *drāy*, ix, 9 ; x, 11 ; f. sg. 3, *drāyĕ*, iii, 1, 2 ; v, 7 (bis) (*drāyĕ bāzar*, she went forth to the bazaar), 9 ; with suff. 3rd pers. sg. dat. *drāyĕs*, she issued from his (side), vii, 7.

nērawun^u, n. ag. one who goes forth ; as adv. as I go forth, v, 8.

nāsh, m. destruction, see *öl*^{i}*-nāsh*, ix, 3.

nish, near, the equivalent of the Hindī *pās*, and governing the dative ; *mĕ-nish*, near me, by me, viii, 5 ; forming datives of possession, *tsĕ-nish*, in thy possession, x, 14 ; *tŏhĕ-nish*, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means " to ". Thus :

ôkhun-zādas nish, (brought it) to the teacher's son, xii, 2; *böyis-nish,* (go) to the brother, v, 10; *lāl-shĕnākas-n.*, (came) to the lapidary, xii, 25; *mĕ-n.*, (came) to me, xii, 22; *mējĕras-n.*, (brought him) to the master of the horse, x, 5; *phakīras-n.*, (came) to the mendicant, iii, 2; *pātashāhas-n.*, (brought him) to the king, ii, 11; *pātashĕhas-n.*, (came, etc.) to the king, viii, 5, 13; x, 1, 2, 3, 5; *wazīras-n.*, (came) to the Vizier, xii, 5, 10, 3; *yiman-n.*, (she came) to these (persons), v, 8; *yāras-n.*, (came) to the friend, x, 4, 11; *zanāni-n.*, (came) to the woman, xii, 4. Cf. *nishĕ* 1 and *nishin.*

nishĕ 1, i.q. *nish,* q.v.; *phakīras-nishĕ,* (he was) near (i.e. with) the mendicant, ii, 9; *tŏrka-chānas-nishĕ,* near (i.e. in the house of) the cabinet maker, vii, 20; *mĕ-nishĕ,* in my possession, x, 14; governing dat. of person and following a verb of motion, *mĕ-nishĕ,* (came) to me, xii, 22; *phakīras-nishĕ,* came to the mendicant, ii, 7; *wazīras-nishĕ,* (he came) to the vizier, xii, 19; governing inan. noun, *palangas-nishĕ,* he came near the bed, x, 7; Cf. *nish* and *nishin.*

nishĕ 2, postpos. governing abl. (= Hindī *pās-sē*), from near, from; *khāba-nishĕ abtar,* terrified from (i.e. at) the dream, vi, 12; *tsakhi-nishĕ byonuy,* distinct from (i.e. absolutely without) anger, vii, 2.

nishāna, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.

nishin, postpos. governing dat, i.q. *nish* and *nishĕ* 1; *phakīras-nishin,* (he was) near (i.e. with) the mendicant, ii, 8; *khāwandas-nishin,* (go) to (your) master, viii, 10; *pātashāh-zādan-nishin,* (came) to the princes, viii, 4. Cf. *nish* and *nishĕ* 1.

nȧs^{i}yĕth (xii, 16, 7) or *nasīyĕth,* f. admonition, advice (xii, 1), instruction; — *karüñ^{u},* to advise, give instruction, xii, 16; *nasīyĕth karay akh kath,* I will give thee one piece of instruction (xii, 1).

nata, conj. (if) not then, (if so and so does) not (happen) then, otherwise, v, 7.

noṭ^{u}, m. a jar, a pitcher, iii, 5 (ter), 9; *dŏda-noṭ^{u},* a milk-jar, xi, 13; sg. dat. *naṭis-pĕṭh,* on the jar, iii, 5, 9.

nĕth see *nŏth*.

nĕṭh$^{\ddot{u}}$, f. a thumb-ring ; sg. abl. *nĕchi*, vi, 16.

nŏth or *nĕth*, pronoun defective, said to be used mainly by villagers, as the equivalent of *yih* 1, this. It has no nominative, and *nĕth* is the inan. sg. dat. In declension it runs parallel to *ath*, q.v.

As a substantive we have m. pl. dat. (for acc.) *nŏman*, (look at) these, viii, 1.

As adjective we have m. sg. dat. *nĕmis matis siwāh*, excepting this madman, v, 9 ; *nĕmis manōshĕs*, to this man, xii, 15 ; m. pl. nom. *nŏm lāl*, these rubies, x, 5 ; f. pl. nom. *nŏma wölinjĕ*, these hearts, viii, 4 ; dat. *nŏman mārawātalan*, to these executioners, x, 12 ; *nŏman zanĕn*, to these persons, x, 12 ; ag. *nŏmav ṭahalyav*, by these grooms, x, 12.

nĕth^{a}*r*, m. a marriage-arrangement ; — *karun*, to make a marriage, to marry (so and so, *amis söty*, xii, 15), viii, 2 (bis) ; xii, 15.

nôtuwān, adj. feeble, i, 2.

nav, card. nine ; pl. abl. *nawav asmānav-pĕṭh*^{i}, above the nine heavens, iii, 8.

nāv, m. a name, ii, 1 ; xii, 4 (bis) ; *amis chuh nāv*, her name is, xii, 8 ; *tath chuh nāv*, its name is, xii, 18.

now^{u}, adj. new, i, 11.

nôw^{u}, see *Lachĕ-nôw*^{u}, s.v. *lach*.

nay 1, see *na*.

nay 2, f. a reed-flute, vii, passim ; gen. m. *nayĕ-hond*^{u}, vii, 1 ; f. *nayĕ-hüñz*$^{\ddot{u}}$, vii, 1.

nöyid, m. a barber, xi, 18 ; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5 ; *nöyid-sabakh*, a barber-lesson, instruction in barber's work, v, 6 ; sg. ag. *nöyidan*, xii, 19, 25. Cf. *nāyĕz*$^{\ddot{u}}$.

nyun^{u}, irreg. to take, v, 12 ; vi, 9 ; viii, 9 (ter), 11 ; x, 1, 5 (bis) ; xi, 18 ; xii, 19, 25 ; to bring (news), ii, 1, 6 ; x, 7, 8 ; xii, 23 ; *raṭith nyun*^{u}, to arrest, capture (a prisoner), v, 7, 9 ; x, 5 ; *tulith nyun*^{u}, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impve. sg. 2, with suff. 3rd pers. sg. acc. *nin*, xii, 25 ; pl. 2, with same suff., *niyūn*, x, 5 ; indic. fut. pl. 1 *nimav*, xii, 19.

1 past m. sg. *nyūv*, viii, 9 ; *nĕv*, iii, 7 ; with suff. 3rd

pers. sg. ag. *nyūn*, vi, 9; with suff. 3rd pers. pl. ag. *nyūkh*, x, 5 (bis); xi, 18; with ditto, and also suff. 3rd pers. sg. gen. *nyūhas*, viii, 9; pl. *niy*, v, 9; with suff. 2nd pers. sg. ag. *nīth*, x, 1; with suff. 3rd pers. sg. ag. *nīn*, v, 7.

f. sg. *niyĕ*, ii, 1, 6; x, 7, 8; xii, 23; with suff. 3rd pers. sg. ag. *niyĕn*, v, 12; with suff. 3rd pers. pl. ag. *niyĕkh*, viii, 11.

plup. m. sg. *ôs*^{u} *nyūmot*^{u}, viii, 9.

nayistān, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. *nayistānas-kun*, (saying) to the cane-brake, vii, 26; gen. m. *nayistānuk*^{u}, vii, 26; f. *nayistāniic*^{u}, vii, 29.

nyāwun, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. *nyôw*^{u}. In xi, 6, this is given a pleonastic suffix *ku*, forming *nyôw*^{u}*-k*^{u}, of which the m. pl. nom. is *nyöv*^{i}*-k*^{i}.

nāyëz^ü, f. a barber's wife, xi, 19. Cf. *nöyid*.

nāz, m. blandishment, coaxing; pl. dat. *nāzan*, ii, 7 (applied by a man to soldiers).

nēza, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. *nēza*, v, 4.

nazdīkh, postpos. near; *sōdāgāras-n.*, (he arrived) near (i.e. came to) the merchant, viii, 10.

nīzīkh, adv. near, viii, 6 (bis); x, 4; *gōs n.*, he went near it, viii, 10; postpos. governing dat., near, *badanas-n.*, (came) near the body, viii, 6; *shĕharas-n.*, (he came) near the city, x, 3.

nazar, f. look, regard, glance; observation, inspection, watching; — *chĕs bātsan-kun*, his sight is (i.e. eyes are) directed towards the married pair, viii, 6; — *chĕkh ō-kun*, their eyes were directed thither, xii, 23; *nazarāh*, a single glance; *nazarāh karüñ*^{ü}, to take one look at a person, viii, 11; *nazar karüñ*^{ü}, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. *byūṭh*^{u} *nazari*, he sat for looking, he sat in watch, x, 7; *nazari tàm*^{i}*-sanzi söty*, owing to his looking at (me), vii, 13.

nazarbāz, m. a watcher, a watchman, a detective; pl. ag. *nazarbāzav*, ii, 1; x, 7, 8; xii, 23.

pīchē (Hindī), adv. afterwards, xi, 4.

pöda, adj. born, created; manifest, manifested; — *karun*, to create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; — *gatshun*, to become manifest, to become visible, to come into sight, ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

pagāh, adv. to-morrow, iii, 4; vi, 16; on the following day, next day, vi, 16; xii, 10.

phahi in *phahi dyun*^{u}, to impale, v, 10.

phaharawāv, m. a file, a rasp, v, 4.

phakh, m. an evil smell, a stink, ii, 4.

phakīr, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — *lāgun*, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. *phakīrāh*, ii, 1 (bis); *phakīrā akh*, x, 7; sg. dat. *phakīras*, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. *phakīran*, iii, 1; x, 7, 8, 12; gen. *phakīra-sond*^{u}, x, 12; f. — *sünz*$^{\ddot{u}}$, x, 8, 14; voc. *phakīra*, ii, 3; x, 8; *phakīrō*, ii, 2; pl. dat. *phakīran* (for gen.), vi, 13; ag. *phakīrav*, v, 8.

phakīrī, f. the condition or state of a religious mendicant, faqīr-hood, x, 14; sg. gen. *phakīriyĕ-hond*^{u}, x, 9.

phikir$^{\ddot{u}}$, f. thought, consideration, reflection; concern, solicitude, anxiety; *kĕ̃h chĕna phikir*$^{\ddot{u}}$ (xii, 5) or *kĕ̃tshāh chĕna phikir*$^{\ddot{u}}$ (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. *phikirāh karüñ*$^{\ddot{u}}$, to do a thinking, to consider, reflect, xii, 19, 24; *phikiri gatshun*, to go into anxiety, to become anxious, viii. 10; xii, 4.

phal 1, m. a fruit; pl. nom. *phal*, ix, 9.

phal 2, f. a small piece, a splinter; pl. nom. (for acc.) *phala*, vii, 14.

phol^{u}, m. a grain, hence any small round object, such as a pearl. etc.; *kañi-phol*^{u}, a pebble, xii, 15 (bis).

phŏlun, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. *phŏlani logun*, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, *chuh phŏlān*, xii, 2; past m. sg. 3, *phọ̆l*^{u}, iii, 3; viii, 9.

phamb, m. cotton-wool, viii, 6, 13.

pahān, a dim. suff. *drāv dūr-pahān*, he went forth a little distance, x, 7; *byūṭh*^{u} *dūri-pahān*, he sat down at a little distance, x, 7; *khasun hyor*^{u}*-pahān*, to go a little distance up-stream, xii, 6.

pahar, m. a division of time consisting of three hours, an eighth part of a day, a watch, viii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3; *röts^{ü}-hond^{u} pahar*, a watch of the night, iii, 1; sg. abl. *patimi pahara*, at the last watch (of the night), v, 8; pl. nom. *pahar*, viii, 5.

phardā, adv. to-morrow, on the morrow, vi, 11.

pharun, to cause loss, to be a plunderer or robber; past m. sg. 3, *phor^{u} tas Yiblīs*, Satan caused loss to him, plundered him, ruined him, iv, 2.

phērun, to go round, wander about, i, 2; ii, 8; to return, go back; to feel regret, be grieved, viii, 1, 7, 10 (bis), (all with dat. of subject); *thüḍ^{ü}-kani phērun*, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. *phīrith*, having returned; with or without *pot^{u}*, very common in the meaning "back again", as in *phīrith yun^{u}*, to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 1, 4; so *phīrith nērun* (x, 14) or *phīrith pot^{u} nērun* (xii, 19), to go forth back again; *phīrith wasun*, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, *phīrith dapun*, to say in answer, to reply, iii, 1, 8; v, 4, 5, 6, 8, 11 (bis); viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so *phīrith wanun*, to reply, v, 2, 4; *wanun pot^{u} phīrith*, id., x, 7; *phīrith ladun*, to send (a message) in reply, x, 3 (bis); with *wŏthun*, to arise, we have *wọ̆thus phīrith*, he up and replied to him, viii, 6; x, 2; *wọ̆thus pot^{u} phīrith*, id., x, 6; *wŏtsh^{ü}s phīrith*, she up and answered him, xii, 11. With *gatshun*, we have *phīrith gatshun*, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, *chuh phērān*, ii, 5; imperf. m. sg. 3, *ôs^{u} phērān*, i, 2.

past m. sg. 3, *phyūr^{u}*, viii, 1; with suff. 3rd pers. sg. dat. *phyūrus*, viii, 7, 10 (bis).

phirun, to turn something round; freq. part. *phir^{i} phir^{i}*, turning (me) round and round, vii, 18; conj. part. *phirith tshunun*. to turn upside down, iii, 5.

pharōsh, m. a seller; *lāl-pharōsh*, a ruby-seller, a jeweller, xii, 3.

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Phōrsaṭ, m. N.P., Sir Douglas Forsyth, xi, 2.

phursath, f. leisure, freedom from duties, xii, 17.

paharawôl^{u}, m. a man who keeps a watch, a watchman, sentry; sg. dat. *-wölis*, viii, 8.

phàr^{i}*yād*, m. a lamentation, cry for help or redress, complaint; — *dyun*^{u}, to lay a complaint, cry for redress, vii, 22; x, 2.

phāsh, m. abusive language reflecting on a woman's chastity; *mĕ ma kar sīras phāsh*, do not accuse my secret (parts) of unchastity, do not disgrace me by letting me remain naked, xii, 7.

phaṭun, to be broken; past f. sg. 3, *phüṭ*^{ü}. ii, 5; with suff. 2nd pers. pl. dat. *phüṭ*^{ü}*wa*, x, 12.

phuṭ^{a}*run*, to break (trans.); impve. pl. 2 with suff. 3rd pers. sg. acc. *phuṭ*^{a}*ryūn*, xii, 3; past m. sg. with suff. 3rd pers. pl. ag. *phuṭ*^{o}*rukh*, xii, 4; ditto and 3rd pers. sg. dat. *phuṭ*^{o}*r*^{u}*has*, ii, 11.

photuwāh, m. a decree, order, ii, 7. This word has here the suff. of the indef. art. added.

phyūr^{u}, etc., see *phērun*.

pakh, f. a wing; pl. nom. *pakha*, viii, 7.

pākh, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.

pŏkhta, adj. ripe; as subst. pl. dat. (for acc.) *pŏkhtan*, vi, 15.

pakun, to walk, to go, to go along; inf. *hyotukh pakun*, they began to go, x, 1; neg. conj. part. *mödān chuh wuñĕ pakanay*, the plain is still not having been walked, i.e. we have not yet passed over it, x, 1; pres. part. *pakān*, going, i.e. as I go, v, 7; impve. pl. 2, *pakiv-sa*, go ye, sirs, x, 1; pres. m. sg. 3, *chuh pakān*, iii, 11; *pakān chuh*, viii, 7; xii, 7; pl. 3, *chih pakān*, xii, 2; *pakān chih*, x, 4; f. sg. 3, *chĕh pakān*, iii, 2; xii, 7; imperf. m. sg. 3, *ôs*^{u} *pakān*, v, 7; pl. 3, *ös*^{i} *pakān*, x, 1.

pakanāwun, to cause to go, to set on the march (xi, 14); to drive an animal (xi, 8); pres. (aux. omitted) m. pl. 3, *pakanāwān*, xi, 4; imperf. m. pl. 3, *ös*^{i} *pakanāwān*, xi, 8.

pakawun^{u}, n. ag., f. sg. nom. *pakawüñ*^{ü}, one who marches, xi, 11.

pal, m. a rock, xii, 14 (bis), 15; sg. dat. *palas*, xii, 15.

pŏlāduw^{u}, adj. made of steel; m. pl. nom. *pŏlādàv*^{i}, v, 4.

pālun, to protect; *salām pālüñ*^{u}, to make a bow, to salute reverently (xii, 16); conj. part. *pölith*, xii, 16.

palang, m. a bedstead, cot, bed, iii, 7; v, 5, 9; x, 7; sg. dat. *palangas*, v, 5, 6 (ter); viii, 13 (bis); x, 5, 7 (quater), 8 (bis), 12 (bis); *palangas tür*^{u}, the tenon of the bedstead, x, 5, 12.

pŏlāv, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2; pl. nom. *pŏlāv*, ii, 3.

pām, f. a reproach; pl. nom. *mĕ rōzan pāma*, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

pān, m. the body, the human body, iii, 4 (ter); *bāla-pān*, a youthful body, a youthful condition, vii, 11, 5; sg. dat. *pānas*, vii, 24, 5.

pāna, reflex. pron. self; myself, vii, 15; thyself, xii, 11, 25; himself, i, 1; ii, 5; vi, 4; vii, 1, 2, 3; x, 2, 7 (bis), 8; xii, 5, 12, 21, 4; herself, v, 9, 10, 1; vii, 1; xii, 7; oneself (indef.), x, 1, 6,; themselves, iii, 8; viii, 3, 8; x, 12. This word is equivalent to the Hindī *āp*.

sg. nom. *pāna*, i, 1; v, 10, 1; x, 7 (bis), 8; xii, 7, 11, 21, 4; with emph. *y*, sg. nom. *pānay*, vii, 1; pl. nom. *pānay*, x, 12.

dat. (sg. unless otherwise stated), ii, 5; iii, 8 (pl.); v, 9; vi, 4; vii, 1, 2, 15; viii, 3 (pl.), 8 (pl.); x, 1, 6; xii, 5, 12, 25 (bis); with emph. *y*, *pānas*^{ü}*y*, vii, 3; *had pānas chĕs karān*, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. *pāna*, x, 2.

gen. *panuṇ*^{u}, q.v., s.v.

The dat. *pānas* is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in *pānas gatshun*, to go away on one's own business, to go away, to go home, iii, 8; v, 9; viii, 3; *pānas nērun*, to go forth on one's own business, xii, 5; *pānas yun*^{u}, to set out home, xii, 12; so *gay pānas bīṭh*^{i}, they sat down free from duty, they rested after finishing their turn of duty, viii, 8 ; *gay pānas pānas*, they went away each on his own business, or each to his own home, v, 9.

pinhān, adj. secret, hidden, concealed.

panja, a claw, xii, 16, 7 ; sg. abl. *panja-sötiy*, only by using the claw, xii, 16.

panun^{u}, poss. adj. reflex. (usually considered as the genitive of *pāna*) own, the equivalent of the Hindī *apnā*. My own, iii, 1 ; iv, 7 ; vii, 21 (bis), 2, 6 ; x, 12 ; xii, 22 ; thine own, ii, 9, 11 ; iii, 2, 9 (bis) ; v, 1, 10 ; vi, 6 ; viii, 10 ; x, 1, 3, 8 (bis) ; xii, 16, 25 ; his own, ii, 5, 7, 11 ; iii, 1, 3 (bis), 9 ; v, 1, 4 (bis), 5 (ter), 10, 2 ; viii, 3, 9 (bis), 10, 3 ; x, 5, 6, 9, 10, 3 (bis), 4 (ter) ; xii, 4 (quater), 5 (quater), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5 ; her own, iii, 2, 4 ; v, 5, 8, 9 (bis), 10 (bis), 2 ; vii, 20, 6 ; viii, 11 ; ix, 6 ; x, 3 (bis), 5 ; xii, 4, 5, 10, 3, 4, 5 (ter), 8 ; one's own (indef.), x, 6 ; our own, x, 12 ; your own, x, 1 ; their own, v, 10 ; viii, 1, 5, 11 ; x, 5 ; xii, 18 ; *panun*^{u} *panun*^{u}, each his own, xi, 10.

m. sg. nom. *panun*^{u}, ii, 5, 9, 11 ; iii, 1 (bis), 2, 3 (bis), 9 (ter) ; v, 1 (bis), 4, 5 (bis), 9, 10 ; vii, 21, 6 ; viii, 3, 5, 9 ; ix, 6 ; x, 5, 6, 8, 9 ; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5 ; with emph. *y*, *panunuy*, x, 1 ; dat. *pananis*, ii, 7 ; iii, 2, 4 ; v, 8, 10, 2 ; viii, 9, 10 ; x, 5, 12, 4 ; xii, 4, 5, 10, 3, 5, 8 ; abl. *panani*, v, 10 ; vii, 21, 2, 6 ; xii, 4, 5 ; pl. nom. *panàn*^{i}, vii, 20 ; x, 14 ; *panàn*^{i} *panàn*^{i}, xi, 10 ; *panin* (m.c. for *panàn*^{i}), iv, 7 ; dat. *pananĕn*, viii, 10, 3, 4.

f. sg. nom. *panüñ*$^{\bar{u}}$, v, 5 ; viii, 1, 11 (bis) ; x, 1, 3 (bis), 6, 8, 10, 3 ; xii, 14, 25 ; dat. *panañĕ*, v, 4, 10, 2 ; x, 5 ; xii, 4 ; ag. *panañi*, v, 5 ; x, 12 ; abl. *panañi*, x, 3, 13 ; *panañē* (m.c. for *panañi*), vi, 6.

pānts, card. five ; *katha pānts* (f. pl. nom.) five statements, x, 1 (several times), 14 ; *pānts katha*, x, 6 ; *rŏpayĕs pānts hath*, five hundred rupees, viii, 10 (bis) ; x, 1, 2 (bis) ; pl. dat. *pāntsan kathan*, for five statements, x, 1 ; *pāntsan zanĕn*, to the five men, x, 6.

pöntsyum^{u}, ord. fifth, x, 1 ; f. sg. nom. *pöntsim*$^{\bar{u}}$, x, 6 (bis).

pānawöñ or *pānawüñ*, adv. mutually ; *pānawöñ*, viii, 1, 2 ; xi, 19 ;

xii, 25; *pānawūñ*, x, 1. This word is equivalent to the Hindī *āpas-mē̃*.

papun, to ripen; conj. part. *papith yun*^{u}, to become ripe, ix, 9.

par, m. a foot; pl. dat. *paran*, (we fall) at (his) feet, ix, 1.

pāra, see *zāra-pāra*, s.v. *zār*.

parī, f. a fairy, xii, 7, 8, 11 (bis), 4, 20, 5; sg. ag. *par*^{i}*yi*, xii, 15; pl. nom. *par*^{i}*yĕ*, iii, 7, 8.

pīr, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) *pīran*, vi, 13; ag. *pīrav*, v, 8.

pör^{ü}, f. a hut; dim. f. sg. nom. *pāri-hanā*, a hovel, a small hut, xii, 2.

pūr^{u}, adj. full, in *pūr*^{u}*-khumār*, full of languishment, v, 2.

parda, m. a veil; with suff. of indef. art. *pardā kor*^{u}*nakh*, she put a veil over them, she hid them under a veil, vi, 4.

pargan, m. a certain fiscal division, a parish, a "pargana", xi, 5.

prôn^{u}, adj. old, of former times; m. pl. nom. *prön*^{i}, vi, 11; viii, 5.

parun, to read, xii, 18, 23; to read, study, viii, 3, 4; to recite (a holy name, or a charm, etc.), vi, 17 (bis); vii, 4; xii, 1 (bis).

pres. part. *parān gatshun*, to go reciting, i.e. to recite continually, vi, 17; vii, 4; impve. sg. 2, *par*, vi, 17; indic. fut. sg. 1, *para*, xii, 1 (bis); imperf. m. pl. 3, *ös*^{i} *parān*, viii, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. *porun*, xii, 23; with suff. 3rd pers. pl. ag. *porukh*, xii, 18.

pārun, to prepare, make ready (a bed); conj. part. (in sense of past part.) *palang pörith*, a bed prepared, iii, 7.

pörun, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10; past m. sg. with suff. 3rd pers. sg. *pūrun*, x, 2, 9; f. sg. with same suff. *pör*^{ü}*n*, v, 10; *pūrith*, having put on (a saddle to a horse), xi, 9.

prang, m. a bed, a couch; *wutsha-prang*, a flying couch, = the magic carpet of our fairy tales, xii, 18.

prārun, to wait for (a person), v, 6, 11; to watch (for an opportunity), ii, 10; pres. part. *prārān*, v, 11; pres. m. sg. 3, *chuh prārān*, v, 6; 2 past m. sg. 3, *prāryāv*, ii, 10.

prath, a distributive preposition, as in *prath-dŏha*, on each day, every day, viii, 1 (bis).

pritshun, to ask ; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. *timan*$^{\bar{u}}$*y pryutshun*, he asked them, xii, 1.

partawa, m. the sound of a footstep, a footfall, xii, 15 (*pyauv*, fell).

pöravī, f. following ; hence (in Kāshmīrī) protection ; — ***karüñ***$^{\bar{u}}$, to protect, i, 1.

Parwardigār, m. the Cherisher, the Provider, Providence, an epithet of the Deity, i, 11.

parzanāwun, to recognize ; pres. m. sg. 2 neg. interrog. *chukh-nā parzanāwān*, dost thou not recognize ? x, 12 ; past m. sg. *parzanôw*^{u}, x, 5 ; xii, 2 ; with suff. 1 sg. nom. *parzanôwus*, I was recognized, x, 12 ; with suff. 3rd pers. sg. ag. *parzanôwun*, viii, 9, 10; plup. f. sg. 3, *ös*$^{\bar{u}}$ *parzanöv*$^{\bar{u}}$*müts*$^{\bar{u}}$, x, 5.

pō̃sa, m. N. of a small copper coin, a pice ; *khām pō̃sa*, see *khām*. pl. dat. *pösan*, vii, 25, 26.

pēsh, adv. and prep., in front, before ; *gay pēsh-ĕ-pātashāh*, they went before the king, they were taken into the king's presence, vi, 9 ; *amis pēsh anun*, to bring before him, to cause him to experience (trouble), xii, 25.

pōsh, m. a flower ; *pōshĕ-gọ̆nd*^{u}, a bunch of flowers, a nosegay, v, 4 (ter) ; *pōshĕ-mödān*, a flower-meadow, a field of flowers, xi, 3 ; *pōshĕ-thür*$^{\bar{u}}$, a flower-shrub, ii, 3.

pŏshākh, m. a robe, a garment, v, 9 (bis) ; x, 2 (bis), 4 (ter), 9 ; xii, 6 (bis), 7 (several times) ; — *trāwun*, to put off a garment, disrobe oneself ; sg. dat. *ath pŏshākas kür*$^{\bar{u}}$*n shĕkal yinsān-hyuh*^{u} or *ath pŏshākas korun yinsān-hyuh*^{u}, he made the garment into the shape of a man, x, 7 ; *pŏshākas-manz*, (entered) into the garment, x, 7 ; *ȧm*^{i} *kür*$^{\bar{u}}$*nas pŏshākas thaph*, he (the dog) caught hold of his coat, viii, 9.

pēshkār, m. a certain high official ; in vi, 11, a chief clerk.

pasand, adj. approved ; — *karun*, to approve of, v, 1 ; xii, 4 (bis).

pata, adv. after, afterwards, viii, 7 ; xi, 18 ; xii, 6, 25 ; with emph. *y*, *patay*, xii, 10 ; *pata-kani*, afterwards, x, 1 ; with verbs of motion, *pata pata*, (to go along) after, to follow, iii, 1, 2 ; viii, 9 ; xii, 7. Cf. *brūh brūh*, s.v. *brūh*.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects. It also governs pron. suffixes in the dative. Thus :—

A. Animate dative. *miñĕ-marĕ pata lārān*, running after the hind, ii, 9 ; *yiman pata*, after these (women came another), xii, 7.

B. Inanimate ablative. *ami pata*, after this, viii, 13 ; xii, 17 ; *tami pata*, after that, x, 12 ; xii, 16.

C. Governing suffixes. *löris pata*, they ran after her, ii, 9 ; *pata lāḍyēyĕs*, she ran after him, vi, 8 ; *yimawa pata*, I will come after you, I will follow you, xii, 1 ; *pata chikh lārān*, they are running after them, xi, 18.

pot^{u}, backwards, back again ; — *yun*^{u}, to come back, return, v, 1 ; — *phērun*, id., xii, 19 ; — *phīrith*, common as adv., back again, in return, in reverse, esp. common with verbs of saying, to say back again, to say in reply, x, 3, 6 (bis), 7.

pūt^{u}, the young of any animal or insect, esp. a dear child ; pl. dat. *pōtĕn*, ix, 3 (young ones of a bee).

path, adv. behind ; *path rōzun*, to remain behind, remain over and above, xii, 23 ; *path-kun*, afterwards, iii, 5 ; v, 5 ; in the rear, v, 8.

prep. governing dat. *path wanan*, at the back of the forests, deep in the forest, vii, 10.

pĕṭh, postpos. governing dat., on, upon, in various shades of meaning.. Thus :—

on, upon, *asmānan pĕṭh*, on the heavens, iv, 4 ; *palangas-pĕṭh*, (lying) on the bed, viii, 13 ; *wŏḍi-pĕṭh*, (carry) on the crown of the head, iii, 1 ; xi, 12, 6.

on to, upon, *lālan-pĕṭh*, (the hand fell) upon the rubies, x, 5 ; *naṭis-pĕṭh*, (put) upon the jar, iii, 5 ; *cārpāyi-pĕṭh*, (sat down) upon the bed, x, 5, so *ath-pĕṭh*, (sat) on it, xii, 21 ; *ath*^{i}*-pĕṭh*, on it verily, xii, 21 ; *zūnaḍabi-pĕṭh*, (going forth) on to the roof-bungalow, viii, 1.

on to (with verbs of mounting, etc.), *guris-pĕṭh*, (mounted) the horse, ii, 11 ; *ath*^{i} *pĕṭh*, (got up) on to it (a bed), iii, 7 ; so *palangas pĕṭh*, (got up) on to the bed, v, 5, 6 (bis), 9 (*ath*) ; x, 7 (bis) ; *baṭhis-pĕṭh*, (ascended) on to the bank of the river, xii, 7 ; *ath*^{i}*-pĕṭh*, (ascended) on to it (a pyre), xii, 24.

down on to, *baṭhis-pĕṭh*, (put) down on the bank, xii, 6, 7.

With certain words it is used in the sense of "to" after a verb of motion. Thus *adālūts^{ü}-pĕṭh*, (went) to the court of justice, v, 9; *kŏli-akis-pĕṭh*, (went) to (the bank of) a stream, xii, 2; *nāgas-pĕṭh*, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4.

on, close by, *nāgas-pĕṭh chĕh*, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in *khāwand thôwun ḍēras-pĕṭh*, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in *āgas-pĕṭh* (infidelity) to a master, viii, 6, 8, 11; *nĕcivĕn-pĕṭh*, (an order) concerning or against (his) sons, viii, 13.

Forming adv. *ath^{i}-pĕṭh*, thereupon, xii, 7.

pĕṭha, postpos. governing abl. from on, as in *guri-pĕṭha*, (fell) from on (his) horse, fell off his horse, ii, 6; *guryau-pĕṭha*, (dismounted) from (their) horses, xii, 2; *Kōh-i-Tōra-pĕṭha*, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in *kati-pĕṭha*, where from? whence? ii, 2; *Landana-pĕṭha*, from London, xi, 3; *sŏnar-aṭa-pĕṭha*, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like *pĕṭh*, as in *pĕṭha kür^{ü}nas mŏhar*, on it she put a seal, x, 3, in which *pĕṭha* governs the dat. pron. suff. *as*. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in *karin kasam nāga pĕṭha*, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

pĕṭha-kani, on the top of (it = *ath^{i}*), viii, 1.

pĕṭh^{i}, postpos. governing abl., on, above, in various shades of meaning. Thus:—

nawav asmānav pĕṭh^{i}, above the nine heavens, iii, 8.

kala-pĕṭh^{i}, (leaped) over (his) head, ii, 9.

tami-pĕṭh^{i}-kani, in addition to that, iii, 8.

pöṭh^{i} or *pöṭhin*, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put, before *pöṭh^{i}*, into the case of the agent. Thus:—

Added to an adjective, *lŏt^{i}-pöṭh^{i}* (*lọṭ^{u}*), gently, xii, 5; *pȧz^{i}-pöṭh^{i}* (*poz^{u}*), really, truly, x, 6, 10.

Added to an adverb, *kĕtha-pöṭh^{i}*, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; *tithay-pöṭh^{i}*, in that very manner, exactly so, xii, 23; *yĕthay-pöṭh^{i}*, in what very manner, exactly as, xii, 22; *yithay-pöṭhin*, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from *tsūr$^{\bar{u}}$*, theft, we have *tsūri-pöṭh^{i}*, theft-like, i.e. secretly, xii, 6, 7, 17; so *tsūri-pöṭhin*, iii, 1.

pathar, adv. on the flat ground; hence, down, in phrases such as *pathar wasun*, to fall to the ground, ii, 3; *pathar pyon^{u}*, id., ii, 11; *pāwun pathar*, to throw down on the ground, iii, 9.

paṭhwör^{i}, m. a village accountant, ix, 10.

putol^{u}, an idol; pl. dat. *putalĕn*, iv, 6; *putal-khāna*, an idol house, a temple or room in which idols are worshipped, sg. dat. *-khānas*, vi, 4.

pĕtarun, to be responsible for the carrying out of any work; *pyon^{u} pĕtarun*, a load of responsibility to fall on a person, ii, 5.

pātashāh (पातशाह्) or *pātashĕh* (पातशह्) a king. This word is given with either of these spellings almost at random in the stories as written in the *nāgarī* character. I have followed them in this.

sg. nom. *pātashāh*, ii, 8, 10, 1 (bis); iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8; v, 7, 9, 11; vi, 9, 10, 1, 2, 6 (quater); viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis); x, 4, 10 (bis), 2 (bis), 4 (quater); xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5; *-bāy*, a king's wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); *-kūḍ$^{\bar{u}}$* (= *-kūr$^{\bar{u}}$*, bel.), v, 5; *-kūr$^{\bar{u}}$*, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10; xii, 1 (bis), 2 (ter). With suff. of indef. art. *pātashāhā*, viii, 1.

pātashĕh, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; *pātashĕh-kūr$^{\bar{u}}$*, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. *pātashĕhā akh*, viii, 7, 11; *pātashĕhāh*, ii, 1.

sg. dat. *pātashāhas*, iii, 3; viii, 1.

pātashěhas, i, 8 ; ii, 1, 3 (bis), 4, 5, 11 ; iii, 1, 3, 5, 9 ; v, 7 (bis), 9 (ter), 10, 1 ; vi, 16 ; viii, 1, 2, 5 (bis), 7 (bis), 13 ; x, 1, 2, 10, 1, 2 (bis) ; xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. *pātashāhan*, ii, 11 ; vi, 11 ; viii, 5.

pātashěhan, i, 10 ; ii, 1, 4 (bis), 8 ; iii, 1, 8 (bis), 9 ; vi, 15 (bis) ; viii, 6, 11 (ter), 3 (bis) ; x, 2 (ter), 6 (bis), 7, 12 ; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. *pātashāha-sond*^{u}, ii, 10 ; v, 10 ; vi, 11 ; *sȧnd*^{i} (m. pl.), viii, 1, 13 ; *-sünz*^{ū}, v, 7 (bis) ; viii, 1 ; x, 14 ; *-sanzě*, v, 2, 4 ; *-sanzi*, v, 4 ; xii, 4.

pātashěha-sond^{u}, xii, 1, 4 ; *-sandis*, ii, 5, 6, 7 ; v, 11 ; xii, 22 ; *-sandi*, ii, 9 ; *-sanděn*, viii, 1, 6 ; *-sandyau*, viii, 5 ; *-sünz*^{ū}, x, 5 ; xii, 1 ; *-sanzě*, v, 1 (bis) ; xii, 4, 5 ; *-sanzi*, xii, 5.

pātashöhī, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9 ; a kingdom, x, 11 ; xii, 19 ; — *karüñ*^{ū}, to rule, exercise sovereignty, viii, 12 ; x, 4 ; xii, 26 ; sg. loc. *patashöhī-manz*, xii, 19 ; gen. *-hond*^{u} *pŏshākh*, a royal robe, x, 2, 9 ; pl. dat. *pātashöhiyěn-kyut*^{u}, x, 11.

pātashěham, interj. my king ! your Majesty ! ii, 4 ; v, 9 (bis) ; viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3 ; x, 2 (bis), 6, 12 (bis) ; xii, 3 (bis), 19 (bis), 23.

pātashāhzāda, m. a king's son, a prince ; sg. dat. *-zādas*, viii, 5 ; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter) ; dat. *-zādan*, viii, 4 (bis), 11 (bis) ; gen. *-zādan-hond*^{u}, viii, 4.

patyum^{u}, adj. last, final ; m. sg. abl. *patimi pahara*, at the last watch (of the night), v, 8.

pāwun, to cause to fall ; impve. sg. 2, with suff. 3rd pers. sg. acc. *pāwun pathar*, cause him to fall down, iii, 9 ; fut. impve. *ṁě pöv*^{i}*zi yād*, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

pay, m. a clue (for discovering a thief, etc.), iii, 3.

pāy, m. a means ; *mŏkalan pāy*, a means of salvation, ix, 11.

pyāday, m. a messenger ; the messenger of death, x, 12.

pyāla, m. a cup, viii, 7 ; *āba-pyāla*, a water-cup, viii, 7 ; sg. dat. *lodun pyālas āb*, he filled the cup with water, viii, 7 ; *pyālas chuh thaph karith*, he holds the cup, viii, 7.

pyon^{u}, to fall, vii, 19 ; x, 5 ; to fall, throw oneself down (before a person, in humility), ix, 1 ; to fall (into a place), to trespass (into a garden or the like), v, 7 (bis) ; to fall (of sound, on a person's ears), xii, 15 ; to fall to a person's lot, to happen to him, to be felt by him, vii, 30 (love) ; viii, 9 (bis) (poverty), 11 (pity) ; ix, 2 (calamity) ; x, 3 (adversity) ; to fall (of sleep), v, 5, 7 ; to fall (in a person's way), to be encountered, vii, 12.

wasith pyon^{u}, to fall down (= Hindī *gir paṛnā*), ii, 3, 6 ; *pyon*^{u} *pathar*, to fall to the ground, to fall down, ii, 11 ; *bĕmār pyon*^{u}, to fall sick, v, 1 ; *pyon*^{u} *pĕtarun*, a load of responsibility to fall (on a person, dat.), ii, 5 ; *pyōm wanun*, it is fallen to me to speak, I shall have to speak, xii, 10 ; *pyōs nāv*, a name fell to him, he was named (so and so), xii, 4 ; *yād pyon*^{u}, memory to fall to so and so, so and so to remember, iii, 5 ; vii, 20 ; xii, 15 ; *amis dôd*^{u} *ôs*^{u} *pĕmot*^{u} *yād*, she remembered the pain, xii, 15 ; *chus pĕẉān nayistān yād*, she remembers the cane-brake, vii, 26.

impve. sg. 3, *pĕyin*, ix, 2 ; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. *pĕmōs*, ix, 1 ; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus pĕwān*, vii, 26 ; m. pl. 3, *pĕwān*, vii, 20.

past m. sg. 3, *pyauv*, xii, 15 (bis) ; *pĕv*, ii, 3, 5, 6, 11 ; iii, 5 ; v, 1, 7 (bis) ; viii, 9 ; with suff. 1st pers. sg. dat. *pyōm*, vii, 12 ; xii, 10 ; with suff. 3rd pers. sg. dat. *pyōs*, v, 6 ; viii, 11 ; x, 5 ; xii, 4 ; f. sg. 3, with suff. 1st pers. sg. dat. *pĕyĕm*, vii, 19 ; with suff. 3rd pers. sg. dat. *pĕyĕs*, v, 5 ; with suff. 3rd pers. pl. dat. *pĕyĕkh*, v, 7.

perf. m. sg. 3, *chuh pĕmot*^{u}, x, 3 ; plup. m. sg. 3, *ôs*^{u} *pĕmot*^{u}, viii, 9 ; xii, 15 ; fut. subj. f. sg. 3, *āsi pĕmüts*^{ü}, vii, 30.

pyāẉal, adj. (of a woman), fresh from childbirth ; f. pl. *pyāwal*, xi, 7.

pöz, m. a hawk, falcon, vi, 16 (bis) ; viii, 7 (quater) ; sg. dat. (for acc.) *pözas*, viii, 7.

poz^{u}, adj. true, x, 8 ; with emph. *y*, as adv. *pozuy*, x, 6 (ter) ; m. sg. ag. *pȧz*^{i}*-pöṭh*^{i}, really, truly, x, 6, 10 ; see *pöṭh*^{i}.

pazun, to be proper = *gatshun* 1, and used in the same way, the future being used in the sense of the present.

fut. sg. 3, interrog. *yī pazyā*, is this proper ? is this right ? vi, 8.

racĕn, see *raṭun*.

rūd^{i}, *rūd*^{u}, *rūd*^{u}*mot*^{u}, see *rōzun*.

rāh, m. a fault ; *maṭi rāh ladun*, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

rahath (? gender) (= pers. *rāḥat*), rest, repose, ease, tranquillity. *kara rahath*, I will make ease, I shall be at ease, ix, 4.

rājĕ, m. a king (esp. a Hindū king) (the usual form of this word is *rāza*, but in these stories it only occurs in Nos. x and xi, and, there, under the form *rājĕ*), x, 7, 8, 14 (ter) ; sg. dat. *rājĕs*, x, 7, 8 (bis), 14 ; ag. *rājĕn*, x, 8 (bis), 14 ; gen. *rājĕsünz*^{u}, the king's (daughter), x, 7 (bis) ; voc. *rājĕ*, xi, 2 (addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. *rājĕ-sa*, Your Majesty ! x, 8 (bis) ; *rājĕ-söb* (nom. sg.), His Majesty, x, 8 ; voc. *rājĕ-söba*, Your Majesty ! x, 7 ; *rājĕ-bikarmājĕth*, King Vikramāditya, ag. *-bikarmājĕtan*, x, 8 ; gen. f. *-bikarmājĕtüñ*^{u}, x, 6.

rājy, m. ruling (as a king) ; — *karun*, to rule, x, 14.

rājĕzāda, a prince ; pl. nom. *rājĕzāda*, xi, 7.

rakh, f. a plain kept for the pasturage of the king's cattle, x, 5 ; sg. dat. *rakhi*, x, 12 (bis).

rukhsath, m. permission to depart, leave of absence, *congé* ; — *dyun*^{u}, to give a person leave to depart, to dismiss, xii, 25 ; — *hyon*^{u}, to take leave to depart, to take leave, xii, 10, 3.

rumāl, f. a handkerchief, kerchief, towel ; sg. dat. *rumāli-kĕth*, in a kerchief, iii, 2.

rīnz^{i}, see *ryūnz*^{u}.

rapaṭ, m. a report (the English word) ; — *dyun*^{u}, to make a report, v, 9.

rŏpay, m. a rupee ; *rŏpayĕ-hath*, a hundred rupees, viii, 9, 10 ; x, 6 ; *rŏpayĕs tsör hath*, four hundred rupees, x, 1, 2 ; *rŏpayĕs pānts hath*, five hundred rupees, viii, 10 (bis) ; x, 1, 2 (bis).

rasad, f. assembling of provisions, etc., xi, 5 ; share, portion, quota, proportionate division, xi, 10 ; — *karüñ*^{u}, to collect supplies, xi, 5 ; — *kȧr*^{i}*than ȧn*^{i}*hay nān-gār*, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.

rosh^u, m. a necklace, v, 10, 12.

rost^u (f. *rüt͡sh*^{ü}), an adjectival suffix signifying "without"; *banana-rost*^{u}, without what is fated, (no one) escapes from what is fated, vii, 23.

rāth 1, m. night; sg. dat. *rātas*, by night, x, 1, 6; xii, 4; *rātas-rāth*, on this very night, x, 5, 12; sg. gen. m. pl. *rātàk*^{i}, of last night, v, 9.

rāth 2, f. night; — *āyĕ*, night came, x, 5; — *barüñ*^{ü}, to pass the night, i, 10; — *lagüñ*^{ü}, night to come on, viii, 9; — *kaḍüñ*^{ü}, to pass the night, x, 11; xii, 5; — *gayĕ ādā*, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art. *rāthāh*, xii, 5; sg. gen. *röt͡s*^{ü}*-hond*^{u}, iii, 1.

rāth 3, adv. *dŏh ta rāth*, day and night, i.e. always, continually, vii, 3; *rāth-kyut*^{u}, by night. Cf. *rāt͡sas*.

rĕth, m. a month, sg. dat. *rĕtas*, pl. nom. *rĕth*, dat. *rĕtan*, as in the following: *rĕtas-kyut*^{u} *khar*^{a}*j* or *rĕtas khar*^{a}*j*, a month's expenditure, salary for a month, xii, 4; *trĕn rĕtan-kyut*^{u} *khar*^{a}*j*, salary for three months, xii, 5, 11; *rĕth gav ādā*, a month went to completion, a month came to an end, xii, 4; *trih rĕth gay ādā*, three months came to an end, xii, 11; *trih rĕth gay*, three months passed, xii, 6.

rāt^a*li*, adv. by night, viii, 9.

raṭ^a*n*, m. a jewel; *raṭ*^{a}*na-kor*^{u}, a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

raṭun, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, viii, 3, 4 (bis); x, 3, 5, 8, 12; *gŏlām raṭun*, to engage as a servant, viii, 13; *latan tal raṭun*, to hold under the feet, viii, 7; *mŏkh raṭun*, to seize (so and so's) face, to look intently at, v, 9; *kĕ̃t͡shāh nŏkhta raṭun*, to find some fault with (dat.), to get up some charge against, xii, 19; *yād raṭun*, to seize the memory, to keep on the memory, i, 7.

conj. part. *raṭith*, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impve. sg. 2, *raṭh*, i, 7; viii, 4; pol. sg. 2, *raṭhta*, xii, 19; past sg. m. *roṭ*^{u}, x, 5, 12; with suff. 3rd pers. sg. ag. *roṭun*, viii, 7; x, 3;

with suff. 2nd pers. pl. ag. *roṭ^{u}wa*, x, 12 ; pl. *ràṭ^{i}*, v, 7 ; viii, 13 ; f. sg. *rüṭ^{ü}*, x, 8 ; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. *rüt^{u}nakh*, viii, 3 ; pl. with suff. 3rd pers. sg. ag. *racĕn*, viii, 4 ; perf. m. sg. 3, *chuh roṭ^{u}mot^{u}*, x, 12.

rāṭun, to cause to be grasped, to cause to stick ; perf. part. m. sg. *rôṭ^{u}mot^{u}*, viii, 1 (of a thorn).

ratsh, f., a very small amount of (anything) ; *ratshi-han*, v, 6 (bis), or *ratshi-hanā*, v, 6 (bis), id.

rātsas, adv. by night, viii, 5. Cf. *rāth*, 3.

rawāna, adj. dispatched, sent ; — *karun*, to dispatch, x, 3.

riwun, to lament ; pres. f. sg. 1, *chĕs riwān*, vii, 22.

rāy, f. belief, judgment, opinion ; thought, meditation, deliberation ; an intention, viii, 11 ; — *karüñ^{ü}*, to consider, think, xii, 15.

ryūnz^{u}, a ball (such as children play with) ; pl. nom. *rīnz^{i}*, v, 3 (bis), 4 (several times), 5.

raz, f. a rope ; *gāsa-raz*, a grass rope, xi, 9.

rēza, m. a piece, a fragment ; — *karun*, to cut to fragments.

rōzun, to remain, continue, i, 5 ; ii, 9 ; vii, 18, 20 (bis), 3 ; x, 1, 6, 8 ; xii, 1, 15, 8 ; to wait a while, to wait, vii, 9 ; to abide, continue in one place, ix, 6, 8, 10, 2 ; *path rōzun*, to remain behind, to remain over and above, to be all that is left, xii, 23 ; *pāma rōzan*, reproaches will remain, i.e. (I) shall get a bad name, x, 3.

inf. abl. *bĕdār rōzana-sōty*, by means of remaining awake, x, 8 ; forming inf. of purpose, *rōzani āy*, came in order to stay, x, 6, 8, 10, 2 ; freq. part. *rūz^{i} rūz^{i}*, remaining continually, vii, 18 ; pres. part. *rōzān*, vii, 23 ; perf. part. *rūd^{u}mot^{u}*, i, 5 ; xii, 23 ; impve. pol. pl. 2, *rūz^{i}tav*, vii, 9 ; indic. fut. sg. 2 interrog. *rōzakha*, xii, 18 ; 3, *rōzi*, x, 1, 6 ; pl. 3, *rōzan*, x, 3 ; pres. f. sg. 3, with suff. 3rd pers. pl. dat. *nakha rōzān chĕkh-na*, she does not remain near them, ii, 9 ; past m. sg. 3, *rūd^{u}*, xii, 1, 15 ; pl. 3, *rūd^{i}*, vii, 20 (bis).

sa 1, see *tih*.

sa 2, a vocative suff., equivalent to our "sir" or "sirs".

Attached to :—

(*a*) A noun, *rājĕ-sa*, Your Majesty ! x, 8 (bis).

(*b*) Verbs, *an-sa*, bring, sir, xii, 10 ; *anukh-sa*, bring them, sir, x, 12 ; *di-sa*, give, sir, x, 8 ; *gatsh-sa*, go, sir, ii, 9 ; *nin-sa*, take her, sir, xii, 25 ; *nīriv-sa*, go forth, sirs, x, 9 ; *pakiv-sa*, walk, sirs, x, 1 ; *wan-sa*, tell, sir, x, 1 (bis), 2 ; *wanta-sa*, please tell, sir, ii, 4 ; *waniv-sa*, say, sirs, x, 6.

(*c*) A conjunction, *yina-sa*, that not, sir, xii, 1.

(*d*) An interjection, *hata-sa*, O, sirs, x, 5.

söb (= *ṣāḥib*), an honorific suffix ; *rājĕ-söb*, His Majesty, x, 8 ; sg. voc. *rājĕ-söba*, Your Majesty ! x, 7 ; *Khŏdā-Söb*, God ; sg. dat. *Khŏdā-Söbas*, x, v ; ag. *Khŏdā-Söban*, iii, 8 (bis).

sabab, m. a reason, cause, viii, 5.

subuh, m. morning, dawn, x, 8 ; xii, 9 ; *sub*^{a}*han*, adv. in the morning, at dawn, x, 11 ; *sub*^{a}*hanas*, id., xii, 12 ; *sub*^{a}*has*, id., xii, 5.

Subhān, m. N.P., Subḥān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

sabakh, m. a lecture, lesson, reading ; *sabakh dapun*, to teach a lesson, iv, 4 ; v, 5 ; — *parun*, to read a lesson, to study, viii, 3, 4 ; sg. dat. *sabakas*, viii, 3 (bis), 11 ; *sabakas āsun*, to be at a lesson, to be at school, viii, 11 ; *chĕs-na tshuñ*^{ū}-*müts*^{ū} *nöyid sabakas*, I (fem.) was not taught a barber's lesson, I did not learn barber's work, v, 6.

Söbir Tilawôñ^{u}, m. N.P., Ṣābir, the oilseller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yārkand.

sadāh, m. a sound, viii, 9.

sōdā, m. goods, wares, merchandise, viii, 9 ; marketing, bargaining, acting as a merchant, iii, 1 ; v, 10 ; sg. dat. *sōdāhas*, iii, 1 ; v, 10.

sōdāgar [iii, 3 (bis), 4] or *sōdāgār* [iii, 1 (ter), 3 ; v, 11 (bis) ; viii, 9 (bis), 10 (bis)], m. a merchant ; with suff. of indef. art. *sōdāgārā*, viii, 9 ; *sōdāgārā akh*, viii, 9 ; sg. dat. *sōdāgaras*, iii, 2 ; *sōdāgāras*, viii, 9, 10 ; ag. *sōdāgāran*, viii, 9, 10 ; gen. *sōdāgara-sond*^{u}, iii, 1 ; *sōdāgāra-sond*^{u}, iii, 1 ; pl. gen. *sōdāgāran-hond*^{u}, viii, 9.

sōdāgar-bāy, f. a merchant's wife, iii, 1 (bis), 2, 3 ; sg. dat. *-bāyĕ*, iii, 1, 2.

Sŏdurabal, m. N. of a place in Kashmīr ; with emph. *y*, *Sŏdurabalạy*, only in Sŏdurabal, vii, 31.

sŏh, *suh*, see *tih*.

shěch^{i}, f. a message ; — *ladūñ*^{ū}, to send a message, x, 3 (ter).

söhib, m. a possessor, owner, lord, great man ; a European gentleman, xi, 20 (referring to Sir Douglas Forsyth) ; a title of courtesy added to the name of a European gentleman, *Phōrsaṭ söhibun*^{u} (of Mr. Forsyth), xi, title ; God, iv, 4, 5 ; ix, 3 ; *söhib-ĕ āgāh*, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9 ; *söhib-i-kitāb*, a master of books, a famous author, x, 13 ; sg. gen. *Söhiba-sond*^{u}, of God, iv, 4, 5 ; *Phōrsaṭ söhibun*^{u} (treated as part of a proper name), xi, title ; sg. voc. *Söhibō*, O God ! ix, 3.

Bār-Söhib, the Almighty, vii, 2, 3 ; ag. — *Söhiban*, vii, 5.

shūbun, to shine ; to be beautiful, ii, 4, 5 ; vii, 10 ; to be beautiful, to be glorious, vii, 5 ; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. *chis shūbān*, vii, 5 ; imperf. f. sg. 1, *ös*^{ü}*s shūbān*, vii, 10 ; durative past conditional, *āsihē shūbān*, it would have been (i.e. it must have been, it probably was) beautiful, ii, 4 ; (I would see) how beautiful it was, ii, 5 ; past cond. sg. 3, *shūbihĕh*, xii, 4, 5.

shod^{u}, m. news, intelligence, ii, 10.

shāh, *shěh* 1, m. a king ; *shěhan-shāh*, a king of kings, an emperor, i, 1 ; *shāh-i-yūsūph*, King Joseph, vi, 1 ; sg. ag. *shěhan*, i, 7.

shěh 2, card. six. *shěh zañě*, six females, xii, 6, 7 ; pl. dat. *shěn kōd-khānan*, for six prisons, v, 7 ; *shěn zañěn*, for (of) six females, xii, 6.

shöhī, f. royalty ; *khal*^{a}*t-ĕ-shöhī*, a robe of honour of royalty, a royal robe, x, 4 (ter).

shěhul^{u} 1, m. coolness, cold, i, 11.

shěhul^{u} 2, adj. cool ; (of sleep) cold, the reverse of deep, v, 6 ; f. sg. nom. *yiyiy nẹ̄nd*^{a}*r shěh*^{ū}*j*^{ü}, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

shěhmār, m. a great snake, a huge poisonous python, viii, 6 (bis) ; 13 (bis) ; with suff. of indef. art. *shěhmārā*, viii, 7 ; sg. dat. *shěhmāras*, viii, 6, 13 ; gen. *shěhmāra-sond*^{u}, viii, 6, 13 (bis).

shĕhar, m. a city, x, 9; a country, ii, 1; *shĕhar-ĕ-Yirān*, the land of Persia, ii, 1; with suff. of indef. art. *shĕharā*, v, 1.

sg. dat. *shĕharas*, (went) to the city, x, 10; *nīzīkh shĕharas*, (arrived) near the city, x, 3; *shĕharas and-kun*, (arrived) at the outskirts of the city, x, 5; *shĕharas-kun*, (went, etc.) towards the city, set out for the city, x, 3, 5, 12; *shĕharas-manz*, in the city, v, 11; x, 14; into the city, v, 9; *shĕharas akis-manz*, (arrived) at a certain city, xii, 2; *shĕharas nĕbar*, (he was taken) outside the city, x, 5.

gen. *shĕharakis*, (to the king) of the city, xii, 3.

abl. *shĕhara dūr*, far from the city, viii, 11; *shĕhara-manza*, from in the city, viii, 11; *tsaliv yimi shĕhara*, flee ye from this city, xiii, 11.

shāhzāda, a prince; sg. dat. *-zādas*, viii, 13; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

shākh, f. a branch; *shākha-bargau-söty*, (beautiful) with the leaves of (my) branches, vii, 10.

shĕkh, m. anxiety; — *gatshun*, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shĕkh^{a}*ts*, m. a person, an individual; with suff. of indef. art. *shĕkhtsā*, x, 1; *shĕkhtsāh akh*, xii, 3; sg. dat. *shĕkhtsas*, x, 2 (bis); ag. *shĕkhtsan*, x, 2, 6.

shĕkal, f. a form, shape; *pŏshākas kür*^{ū}*n shĕkal yinsān-hish*^{ū}, he folded his clothes into the shape of a man, x, 7.

shikam, m. the belly; sg. dat. *shikamas-manz*, (entered) into (her) belly, x, 7 (bis); abl. *shikama-manza*, (issued) forth from (her) belly, x, 7 (bis).

shikār, m. hunting, sport, the chase; sg. dat. *shikāras*, ii, 4, 8; viii, 7.

shikast, m. weakness, sickness; sg. abl. *shikasta-söty*, owing to (his) weak condition, v, 5.

shōlun, to shine, flame (of a lamp); pres. sg. m. sg. 3, *shōlān chuh*, vi, 6.

shām, m. evening; *shāman-bög*^{i}, at about evening, at eventide, v, 5.

shĕmāh, m. the flame of a lamp, vi, 6; viii, 13; x, 7 (bis).

shumār, f. counting, enumeration; *shumār būz*^{u}, the counting was heard, i.e. the roll-call was heard, the roll was called, xi, 16. Cf. *bĕ-shumār.*

shĕmshēr, f. a sword, viii, 6, 13 ; x, 7 ; — *kaḍüñ*$^{\ddot{u}}$, to draw a sword, viii, 13 ; x, 7 ; — *lāyüñ*$^{\ddot{u}}$, to give a blow with a sword, viii, 6 ; — *tulüñ*$^{\ddot{u}}$, to raise a sword (in order to strike), ii, 7 ; iii, 9 (ter) ; x, 7 ; sg. dat. *kür*$^{\ddot{u}}$*s thaph shĕmshēri,* she seized the sword, iii, 9 ; gen. *shĕmshēri-hond*^{u} *tēg,* the blade of a sword, viii, 6, 13 ; *shĕmshēri-hünz*$^{\ddot{u}}$ *tsünḍ*$^{\ddot{u}}$, a blow of a sword, a sword-cut, iii, 5, 6.

shānd, m. a bed-pillow ; *shānd dyun*^{u}, to put (anything) under one's pillow, x, 7 ; *khōra chĕs karān shānd,* she goes from the foot of the bed to the pillow, v, 5 ; sg. abl. *shānda,* v, 5.

shŏngun, to go to sleep ; past m. sg. 3, *shọ̆ng*^{u}, x, 7. The conj. part. *shŏngith,* having gone to sleep, is used as an adjective, meaning " asleep ", viii, 7.

shĕnākh, m. one who recognizes, in *lāl-shĕnākh,* one who recognizes rubies, a lapidary. See *lāl-shĕnākh,* s.v. *lāl* 1.

shāph, m. a charm, spell, incantation ; *amis shāph dyutun,* she pronounced a spell over him, xii, 15 ; *shāph tul*^{u}*nas,* she took the spell off him, xii, 15. Cf. *kas*^{a}*m.*

shār, m. a poem, xi, title.

shōr, m. in *shōra-gāh,* an outcry, vi, 12, 3.

shur^{u}, m. an infant, a child ; *shur*^{i}*-bāshĕ,* child-talk, infantine babbling, v, 2.

shrākh, f. a knife, x, 13.

shĕrīkh, m. a sharer, partner, i, 10.

shērun, to put in order, to arrange ; conj. part. *shīrith trāwun,* to make ready (for a person), x, 7 ; fut. pl. 1, *shērav,* xi, 12, 7.

shranz, ? m. a blacksmith's tongs, xi, 16.

shĕstruw^{u}, adj. made of iron, xii, 16, 7 ; m. sg. abl. *shĕstravi,* xii, 16 ; pl. nom. *shĕstrăv*^{i}, v, 4 ; fem. sg. nom. *shĕstrüv*$^{\ddot{u}}$, v, 4 ; abl. *shĕstravi,* v, 4.

Shētān, m. Satan, iii, 8 ; sg. ag. *Shētānan,* iii, 8.

shōtsh, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.

sakharun, to prepare to set out, make ready to depart.
II past, m. pl. 3, *sakharyēy,* xii, 18.

sak^{a}th, adj. hard, severe, vii, 13, 18.

sāl, a feast, vi, 2; a wedding feast, v, 9; sg. dat. *sālas*, v, 9; vi, 2.

söl, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. *sölāh*, ii, 2; sg. dat. *sölas*, ii, 4, 8; iii, 1; viii, 7.

sul^{u}, dawn; *suli*, at dawn, xii, 23; *sōli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

salāh, m. advice, viii, 11; *thāviv mĕ-söty salāh*, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.

salām, f. peace (in Arabic formulas), x, 14; xii, 26; a bow, salutation; a complimentary present, viii, 3 (bis), 11; — *karüñ^{ū}*, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — *pālüñ^{ū}*, id., xii, 16; sg. dat. *salāmi*, viii, 3.

sultān, m. a Sultan; *Sultān-i-Mahmōd-i-Gaznavī*, Sultān Maḥmūd of G͟haznī, i, 1.

salay, f. a spike, v, 4; sg. abl. *salayi-söty*, with, or by means of, a spike, v, 4 (bis).

Sulaymān, m. N.P. Solomon, xii, 17.

samā, m. heaven; *arz o samā*, earth and heaven, vii, 26.

sumb^{u}, adj.; adequate (for), sufficient (for); *rĕtas sumb^{u}*, (money) sufficient for a month, xii, 4; m. pl. nom. *lāl traṭis sumb^{i}*, rubies enough for a necklace, sufficient to make a necklace, xii, 5.

sọ̆mb^{a}run, to collect, bring together, amass; fut. pass. part. m. sg. *cyôn^{u} gatshi sọ̆mb^{a}run^{u}*, you must collect, xii, 21; conj. part. *sọ̆mb^{a}rith*, ix, 9; pres. m. pl. 3, *chih sọ̆mb^{a}rān*, xi, 7.

sọ̆mb^{a}rāwun, i.q. *sọ̆mb^{a}run*; fut. pass. part. m. pl. *gatshan sọ̆mb^{a}rāwȧn^{i}*, they must be collected, xii, 24; past m. sg. *sọ̆mbarôw^{u}*, xii, 21, 4; with suff. 2nd pers. sg. ag. *sọ̆mb^{a}rôwuth*, xii, 24.

samakhun, to meet a person, have an interview with, to encounter; past m. sg. with suff. 3rd pers. pl. ag. *samokhukh*, xii, 25.

sāmān, m. requisites, materials, appliances, vii, 5; xi, 9; pomp and circumstance, xi, 20; *sôruy sāmān*, the entire appliance, xi, 9; *bā-sôruy-sāmān*, with all pomp, xi, 20; pl. nom. *sāmān*, vii, 5.

samsār, the world, iv, 1, **etc.** ; **sg. dat.** *samsāras*, for *samsāras-manz*, in the world, ix, 6.

sān, postpos. with ; *gāṭa-sān*, with skill, skilfully, i, 6.

sīna, m. the bosom, vii, 21.

sŏn, m. gold ; sg. gen. *sŏna-sond*^{u}, made of gold ; m. pl. nom. *sŏna-sȧnd*^{i}, v, 3, 4 (bis), 5 ; f. sg. *sŏna-sünz*$^{\ddot{u}}$, v, 1 ; *sŏna-kan*, an ear adorned with golden ears ; pl. dat. with emph. *y*, *sŏna-kananạy*, vii, 11.

sọ̆n^{u}, adj. deep ; — *khash*, a deep cut, v, 6.

sôn^{u}, possess. pron. our, x, 12 ; with emph. *y*, *sônuy*, viii, 13 ; f. sg. nom. *söñ*$^{\ddot{u}}$, viii, 11 ; x, 5.

sond^{u}, postpos. of gen. Added

A. to masc. sg. animate nouns. *gŏlāma-sond*^{u}, of the servant, viii, 6 ; *khŏdāyĕ-sond*^{u}, of God, xii, 7 ; *lāl-shĕnāka-sond*^{u}, of the lapidary, xii, 8, 25 ; *möl*^{i}*-sond*^{u}, of the father, xii, 21, 2 ; *phakīra-sond*^{u}, of the faqīr, x, 12 ; *pātashāha-sond*^{u}, of the king, ii, 10 ; v, 10 ; vi, 11 ; *pātashĕha-sond*^{u}, of the king, xii, 1, 4 ; *sōdāgara-sond*^{u}, of the merchant, iii, 1 ; *sōdāgāra-sond*^{u}, id., iii, 1 ; *Söhiba-sond*^{u}, of the Master (i.e. of God), iv, 4, 5 ; *shĕhmāra-sond*^{u}, of the python, viii, 6, 13 ; *sŏnara-sond*^{u}, of the goldsmith, v, 2 ; *yāra-sond*^{u}, of the friend, x, 4, 11 ; *Yūsūpha-sond*^{u}, of Joseph, vi, 10 ; *zȧn*^{i}*-sond*^{u}, of the person, viii, 11.

hihara-sandis, of the father-in-law, x, 12 ; *pātashĕha-sandis*, of the king, ii, 5, 6, 7 ; v, 11 ; xii, 22.

möli-sandi, of the father, xii, 21 ; *patashĕha-sandi*, of the king, ii, 9 ; *wazīra-sandi*, of the vizier, xii, 4, 5.

pātashāha-sȧnd^{i}, of the king, viii, 1, 13 ; *sŏnara-sȧnd*^{i}, of the goldsmith, v, 10.

pātashĕha-sandĕn, of the king, viii, 1, 6.

pātashĕha-sandyau, of the king, viii, 5.

gŏlāma-sünz$^{\ddot{u}}$, of the servant, viii, 11 ; *khāwanda-sünz*$^{\ddot{u}}$, of the husband, iii, 2 ; *möl*^{i}*-sünz*$^{\ddot{u}}$, of the father, xii, 19, 20 (ter) ; *phakīra-sünz*$^{\ddot{u}}$, of the faqīr, x, 8, 14 ; *pātashāha-sünz*$^{\ddot{u}}$, of the king, v, 7 (bis) ; viii, 1 ; x, 14 ; *pātashĕha-sünz*$^{\ddot{u}}$, of the king, x, 5 ; xii, 1 ; *rājĕ-sünz*$^{\ddot{u}}$, of the king, x, 7 (bis) ; *sŏnara-sünz*$^{\ddot{u}}$, of the goldsmith, v, 1, 3, 10.

pātashāha-sanzĕ, of the king, v, 2, 4; *pātashĕha-sanzĕ*, of the king, v, 1 (bis); xii, 4, 5.

pātashāha-sanzi, of the king, v, 4; xii, 4; *pātashĕha-sanzi*, of the king, xii, 5; *sŏnara-sanzi*, of the goldsmith, v, 7, 9 (bis); *yāra-sanzi*, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. *sŏna-sȧnd*^{i}, made of gold, v, 3, 4 (bis), 5; *sŏna-süñz*$^{\ddot{u}}$, id., v, 1.

C. With sg. an. pron. m. or f. *ȧm*^{i}*-sond*^{u}, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

ȧm^{i}*-sandi*, of her, x, 5; *tȧm*^{i}*-sandi*, of him, i, 3; vii, 6.

ȧm^{i}*-sünz*$^{\ddot{u}}$, of him, iii, 4; xii, 4; *ȧm*^{i}*-sanzi*, of her, xii, 15; *tȧm*^{i}*-sünz*$^{\ddot{u}}$, of her, xii, 15; *nazari tȧm*^{i}*-sanzi-söty*, owing to his seeing (me), vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.

Sŏnamarg, f. N. of a *marg* or mountain plateau in the Sind valley of Kashmīr, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. *Sŏnamargi*, at Sŏnamarg, xi, 3.

sŏnar, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. *sŏnaras*, v, 9; gen. *sŏnara-sond*^{u}, v, 2; *-sȧnd*^{i} (m. pl. nom.), v, 10; *-sünz*$^{\ddot{u}}$ (f. sg. nom.), v, 1, 3, 10; *-sanzi* (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. *sŏnar* (for *sŏnaran*), v, 4.

sŏnar-aṭh, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually *sonur* or *son*^{u}*r*.

saniyās, m. a kind of Hindū ascetic, a *Saṁnyāsin*, v, 10, 11 (quater); sg. dat. *saniyāsas*, v, 12; voc. (poet.) *saniyāsū*, v, 11.

sapadun, *sapanun*, to become.

fut. sg. 2, *sapadakh*, vi, 11; interrog. *sapadakha*, iii, 2; 3, *sapadi*, vi, 16; past m. sg. 3, *sapod*^{u}, iii, 7; *sapod*^{u} *sawār*, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. *sapodum*, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. *sapüz*$^{\ddot{u}}$*kh-na*, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.

sapañĕs z^a*h katha sara*, two statements became tested for him, i.e. he had two statements tested, x, 4.

saphar, m. travelling, a journey, xii, 25; sg. dat. *sapharas*, x, 1, 6 (bis); gen. (poet. for *sapharuk*^{u}) *sapharun*^{u}, xi, 3.

sapañĕs, see *sapadun*.

sar, m. the head; *sar ʦaṭun*, to behead, viii, 11.

sara 1, m. investigation, testing, x, 4; *sara karun*, to test, viii, 13; x, 2, 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in *karĕn ʦōr katha* (f. pl.) *sara*, he tested four statements (x, 6). Similarly *sapañĕs z*^{a}*h katha sara*, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. *saragī*.

sara 2, see *sarun*.

sȧr^i, an old word, now used in compounds such as *sȧr*^{i} *gaʦhun*, to be flooded, to be covered with a flood of water, iv, 3.

sēr, adj. satisfied, contented, i, 3.

sīr, m. a secret, a mystery, ii, 4; *sīr bāwun*, to explain a secret, vii, 21; *mĕ ma kar sīras phāsh*, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.

sôr^u, adj. all. This word is always used with emph. *y*; m. sg. nom. *sôruy*, iii, 1; v, 7, 9; xi, 9; xii, 19; *bā sôruy sāmān*, with all pomp, xi, 20; pl. nom. *söriy*, iii, 4; v, 9; vi, 16.

sūr, m. ashes, xii, 23; *sūr mathun*, to rub ashes over one's body (like a Hindū ascetic), v, 9; *ṭŏka-sūr*, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.

sg. dat. *sūras-manz*, in the ashes, xii, 23; abl. *sūra-manza*, from amid the ashes, xii, 23.

sarda, m. coolness, i, 11.

saragī, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cf. *sara* 1.

srĕh, m. moisture; with suff. of indef. art. *āba-srĕhā*, a water-moisture, a slight trickle of moisture, viii, 7.

srān, m. bathing; — *karun*, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. *srānas*, v, 9.

sarun, to remember; fut. sg. 1, *sara*, xi, 14.

sārun, to carry goods from one place to another, and there to collect them, to pile up; conj. part. *sörith*, ix, 9; pres. part. *sārān*, xi, 10; pres. m. pl. 3, *chih sārān*, xi, 6.

sar^{a}ph, m. a serpent, x, 13.

susurāray, f. a rustling sound, xii, 23.

suti, see *tih*.

sath, card. seven; (preceding noun) *sath kuṭh^i*, seven rooms, vi, 3; *sath hĕl^i*, seven ears of corn, vi, 15; (following noun) *nāg sath*, seven springs, vi, 15; *göv^ü sath*, seven cows, vi, 15 (fem.); *lāl sath*, seven rubies, x, 2, 5, 12 (bis); *dŏha lāl sath sath*, seven rubies each day, xii, 9.

pl. dat. *satan köd-khānan*, to seven prisons, v, 8; *satan hĕlĕn* (for acc.), seven ears of corn, vi, 15; *satan göv^{ü}n* (for acc.) seven cows (fem.), vi, 15; *nāgan satan* (for acc.), seven springs, vi, 15; *lālan satan pĕṭh*, on the seven rubies, x, 5; abl. *satav-manza*, from among the seven, x, 12; *satav zamīnav tål^i*, below the seven worlds, iii, 8.

sāth, m. a particular instant of time, a moment, vii, 8; with suff. of indef. art. *sāthāh*, during a moment of time, for a short time, ii, 4; *sāthā*, id., vi, 3; vii, 9.

sg. abl. *ami sāta*, at that time, iii, 6; xii, 4, 15; with emph. *y*, *yĕmi sātay*, at what time verily, vii, 8.

sõth, m. the season of spring; *sõta*, in the spring time, ix, 7.

sĕṭhāh, adj. very much; *sĕṭhāh yinsāph*, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis); or following it as in *khōbsūrath sĕṭhāh*, very beautiful, xii, 4, 5; but *sĕṭhāh khōbsūrath*, xii, 10, 5; *khŏta sĕṭhāh khōbsūrath*, much more beautiful than, xii, 10. With a verb, *sĕṭhāh gav khŏsh*, became much pleased, viii, 11; xii, 9; so *sĕṭhāh gōkh khŏsh*, viii, 14, but *gōs sĕṭhāh khōsh*, xii, 12; *sĕṭhāh phyūr^u*, they regretted extremely, viii, 1; *phyūrus sĕṭhāh*, he regretted extremely, viii, 10.

sötin, postpos. i.q. *söty*, q.v. governing dat.; *mĕ-sötin*, (share) with me, i, 7.

Governing abl., with, by means of; *drāti-sötin*, (cut) with a sickle, ix, 5; *kalama-sötin*, (write) with a pen, ix, 12; with, by means of, owing to; *muhima-sötin*, owing to poverty, i, 4 (bis).

söty, adv. with, together with ; *söty dyun*^{u}, to give with (a person), to give as a companion, vii, 5 ; x, 14 ; xii, 16 ; *söty hyon*^{u}, to take (a person) with (one), to take as a companion, ii, 1 ; v, 6 ; *söty tulun*, to carry along (with one), xii, 2 ; *söty-söty*, continually in (one's) company, vii, 5.

postpos. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning ; thus,

amis-söty, in company with her, v, 7 ; *khāwandas-söty*, (burnt) together with her (dead) husband, iii, 4 ; *kōrĕ-söty*, (keep her) in (your) daughter's society, v, 10 ; *mĕ-söty*, in company with me, in my company, xii, 2 ; (come) with me, xii, 7 ; (go) with me, x, 9. We have it governing a pronominal suffix in the dat. in *söty ôsus*, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., *mĕ-söty* (intrigue) with me, viii, 3 ; (sin ye) with me, viii, 11 ; *pātashāhzādan-söty*, (sin) with the princes, viii, 11.

Together with, simultaneously with ; *ādamas-söty*, (created) simultaneously with Adam, vii, 6.

Together with, along with ; *karis-söty*, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in *amis-söty*, xii, 15, 8.

(conversation) with (so and so), *amis-söty*, x, 7 (bis) ; *kōrĕ-söty*, xii, 1.

Special meanings are *pānas-söty*, with oneself, under one's own control, x, 1, 6 ; *tath-söty mushtākh*, enamoured of that, iii, 8.

B. Governing abl., with, by means of ; *ami-söty*, (scratches) with it, xii, 17 ; *bår'shi-söty*, (dug) with (his) spear, viii, 7 ; *litri-söty*, (cut) with a saw, vii, 19 ; *bĕdār rōzana-söty* (escaped) by keeping awake, x, 8 ; *salayi-söty*, (scratched) with a spike, v, 4 (bis) ; with emph. *y*, *panja-sötiy*, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16 ; *thạpi-sötiy*, merely by means of the grasp, xii, 12.

With, by means of, owing to ; *ad*^{a}*la söty*, (contented) owing to his justice, i, 3 ; *asara-söty*, owing to the result, vi, 16; *bargau-söty*, owing to the leaves, vii, 10; *mahabata-söty*, owing to affection, x, 4; *nazari-söty*, owing to (his) seeing (me), vii, 13; *shikasta-söty*, (fell asleep) owing to weakness, v, 5; with emph. *y*, *bŏchi sötiy*, owing only to hunger, vi, 16.

satyum^u, ord. seventh; m. sg. dat. *satimis*, v, 7; f. sg. nom. *satim*^{ü}, xii, 7.

sawāb, m. meed, reward (of good works, of faith, etc.), ix, 12.

siwāh, postpos. with the exception of, except, save; *nĕmis matis siwāh*, with the exception of this madman, v, 9.

sawāl, m. asking, questioning; solicitation; a petition, application; — *dyun*^{u}, to present or make a petition, x, 5.

sawār, adj. mounted, riding (on); *sawār sapadun*, to mount, ride, xii, 1.

say, *sŏy*, *suy*, see *tih*.

syod^u, adj. straight; as adv. *yimau syod*^{u}, straight in front of them, viii, 6, 13.

söyīsth, m. a horse-attendant, a groom, syce, xii, 3, 4.

sōzun, to send; fut. pass. part. m. sg. nom. *sōzun*^{u} *gatshi panun*^{u} *khāwand*, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. *sūzun*, x, 4.

ta 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; *et passim*; *ta — biyĕ*, both . . . and, viii, 9.

ta 2, conj. introducing the apodosis of a conditional sentence, as in *yi-y, ta tih kyāh ? ti-y, ta yih kyāh ?* if this, then (*ta*) what (is) that ? if that, then (*ta*) what (is) this ? iii, 4 (bis), 9; so vii, 9; after *yĕli*, when, *yĕli būz*^{u}, *ta tsol*^{u}, when he heard, then he fled, ii, 7; *yĕli môrun, ta ada phyūrus*, when he had killed (the dog), then afterwards he grieved, viii, 10.

ta 3, illative conjunction, hardly translatable, equivalent to the Hindī *tō*. In the following passage translated "verily", but this is merely written for want of a better word, viii, 9.

ti, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in *ȧs*^{i}*-ti*, we also, xii, 1; *mĕ-ti*, me also, vi, 11; ix, 1; xi, 14; *su-ti*, he also, ii, 4; *ti-ti*, that also, viii, 9; x, 6 (ter); *ts*^{a}*-ti*, thou also, ix, 6; *yi-ti*, this one also, x, 8. and, xii, 17.

even ; *kãh-ti*, any even, i, 5 ; anyone even, vii, 23 ; *kĕ̃h-ti*, any at all, viii, 9.

ti . . . ti, both . . . and, iii, 8 ; x, 13 ; xii, 12 ; *tō-ti*, nevertheless, x, 3.

tī, see *tih*.

tō, in *tō-ti*, nevertheless, x, 3.

tab, m. fever, v, 3, 10.

töb^{i}, c.g. an humble servant, a subject ; with suff. of indef. art. *töb*^{i}*yāh*, f. (of a woman), xii, 18.

töbīr, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6 ; — *karun*, to interpret, vi, 11, 16.

tēg, m. the blade (of a sword) ; sg. dat. *tēgas*, viii, 6, 13.

tagun, to be known how to be done, to be possible, used as a quasi-impersonal passive, to make potential compounds. It is generally used to indicate mental possibility, while *hĕkun* (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following :—

fut. sg. 3, *tagi*, it will be possible ; with suff. 1st pers. sg. dat. and interrog. neg. *tagĕm-nā*, will it not be possible for me ? i.e. of course I can, of course I know how, x, 5 ; with suff. 2nd pers. sg. dat. *muhim tagiy kāsunuy*, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15 ; *tsĕ mā tagiy*, I wonder if (*mā*) it will be possible for thee, I wonder if you know how (to make it right), x, 5 ; with the same suffix and the interrogative suffix *tagiyĕ mŏkalāwüñ*$^{\bar{u}}$, will she be possible for thee to be released ? do you know how to release her ? v, 8 ; *tagiyĕ yih pātashāh-kūr*$^{\bar{u}}$ *bacāwüñ*$^{\bar{u}}$, can you save this princess ? v, 9.

past m. sg. *amis tog*^{u} *bōzun dôd*^{u}, to her the pain was possible to be understood, she could understand the pain, v, 3 ; with suff. 3rd pers. sg. dat. and neg. *togus-na* (or *tamis tog*^{u}*-na*) *mŏl karun*, to fix a price was not known how to him, i.e. he did not know how to fix a price, he could not fix a fair price, viii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. ***tih yĕli tagihēm***, if that had been known how to me, i.e. if I had known how, v, 8.

tih, pron. he, she, it, that.

ANIMATE. SUBST. MASC. sg. nom. *suh*, ii, 8, 11 (bis); v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5, 19 (ter), 20. Used idiomatically in introducing the hero of a story, as *suh pātashĕhā akh ôs*^{u}, that king one was, equivalent to "once upon a time there was a king", viii, 7; so viii, 9, 11; *su-ti*, he also, ii, 4; *suy*, he verily, i, 4, 8; iii, 3 (bis); v, 1; vi, 16; viii, 7, 9; x, 12; xii, 25; he only, he alone, vi, 6; vii, 29, 30; x, 1, 6.

dat. *tas*, to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii, 6 (bis), 8, 11 (bis); *tamis*, ii, 7; viii, 9 (bis); *tamis*^{ü}*y*, to him verily, ii, 1; viii, 9; xii, 1.

ag. *tàm*^{i}, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (*tàm*^{i}*-sond*^{u}), his; *tàm*^{i}*-sandi*, i, 3; vii, 6; *-sanzi*, vii, 13.

pl. nom. *tim*, they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11; x, 12 (bis); xi, 5; xii, 16 (ter); *timay*, they verily, v, 9; viii, 4; *tim-hay*, they verily, ix, 8, 9, 10.

dat. *timan*, to them, them, viii, 1; xi, 8; xii, 16, 7; *timan*^{ü}*y*, to them verily, them verily, viii, 11; xii, 1.

ag. *timau*, by them, vi, 11; *timav*, x, 12.

gen. *tihond*^{u}, their, xii, 16; *tihanza*, viii, 3, 11.

FEM. sg. nom. *sa*, she, v, 5 (bis), 9; viii, 11; x, 14; xii, 6, 10, 5, 9, 20, 5; *sŏh*, xii, 5; *say*, she verily, iii, 1, 4; xii, 14.

dat. *tas*, to her, xii, 2 (bis), 15 (bis), 25.

gen. (*tasond*^{u}), her, *tasandĕn*, ix, 3; (*tàm*^{i}*-sond*^{u}), *tàm*^{i}*-sünz*^{ü}, xii, 15.

pl. nom. *tima*, they, them (acc.) (fem.), viii, 11; xi, 9; *timay*, them verily (fem.), x, 14.

dat. *timan*, to them (fem.), xii, 6 (bis), 7.

ag. *timau*, by them (fem.), xii, 7.

ADJ. MASC. sg. nom. *suh*, that, ii, 8, 9 (bis); viii, 7 (bis), 10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; *suy*, that very, xii, 19.

dat. *tas*, to that, that, ii, 7 ; vii, 4 ; viii, 7 ; x, 12 ; xii, 7, 20 ; *tamis*, to that, viii, 9 ; xii, 19.

pl. nom. *tim*, those, viii, 13.

dat. *timan*, to those, x, 6.

Fem. sg. nom. *sa*, that, x, 1, 6, 12 ; *sŏh*, iii, 5.

dat. *tamis*, to that, iii, 9 ; xii, 10.

ag. *tami*, by that, x, 10.

pl. nom. *tima*, those, xii, 19.

INANIMATE. Subst. (m. or f.). sg. nom. *tih*, that, iii, 4 (bis), 9 ; viii, 3, 9, 11 ; x, 1 ; xii, 3 (bis), 7, 16, 9. As a correlative to a preceding relative, iii, 1, 8 (bis) ; v, 8 (bis) ; xii, 7, 20 ; *ti-kyāzi*, because, viii, 2 ; *ti-ti*, that also, viii, 9 ; x, 6 (ter) ; *tiy*, that verily, vii, 1 (bis) ; iii, 9 ; *tī*, that verily, xi, 1 ; *tiy*, (for *tih* + *ay*), if that, iii, 4 (bis), 9.

dat. *tath*, for that, for it, ii, 1 ; v, 4 ; vii, 27, 8 ; viii, 6 ; x, 3 ; xii, 16, 8 ; *tath*^{i}, to that verily, iii, 8 ; xii, 4, 11 (ter), 4.

ag. *tȧmiy*, by that verily, iii, 1.

abl. *tami pata*, after that, x, 12 ; xii, 16 ; *tami-pĕṭh*^{i} *kani*, in addition to that, iii, 8 ; *tami-tȧl*^{i}, below it, xii, 14 ; *tamiy*, therefore, x, 14.

gen. *tamyukuy*, of it verily, vii, 12.

Adj. As an adjective the masculine and feminine forms are commonly used in the sg. nom., even when agreeing with inanimate nouns. In one case the inanimate form of the pronoun is used, viz. *tih pŏshākh*, that garment, xii, 6. Other examples are :—

Masc. sg. nom. *suh*, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain) ; *suy*, that very, ii, 4 (magic power, correlative) ; vii, 8 (time), 13 (fault) ; ix, 11 (action).

dat. *tath*, to that, etc., ii, 1 (bis), 7 ; iii, 5 ; v, 6 ; xii, 4, 6 (bis), 11, 4, 5, 24 ; *tath*^{i}, to that very, xii, 6 (bis), 14.

abl. *tami*, from that, etc., ii, 7 ; v, 5 ; viii, 9 ; x, 12 ; agreeing with inan. gen. masc. iii, 9 ; x, 10 (bis), 4.

pl. nom. *tim*, those, x, 12 (bis) ; *timạy*, those very, v, 5.

dat. *timan*, to those, xi, 6.

Fem. sg. nom. *sa*, that, viii, 7 (thirst) ; x, 10 (dish of food) ; *sŏh*, xii, 20 (news) ; *say*, that very, ii, 6 (news) ; viii, 7 (story), 10 (id.), 3 (id.) ; ix, 4 (prison) ; xi, 5 (assembling) ; *sŏy*, vii, 16 (separation).

dat. *tath jāyĕ*, at that place, xii, 15.

abl. *tami kŏli manza*, from in that stream, xii, 4, 6 ; *tamiy kŏli kŏli*, along that very stream, xii, 6 ; *tamiy wati*, by that very road, xii, 14, 5.

gen. *tami kathi-hond^u*, of that story, iii, 5.

tŏhĕ, *tŏh^i*, see *ʦ^{a}h*.

thaḍ or *thar*, f. the back ; sg. obl. *thüḍ^ü* or *thür^ü* 1 (for *thür^ü* 2, see s.v.) ; sg. abl. *thüḍ^ü-kani* (v, 4, bis), *thür^ü-kani* (v, 4), (turning herself) backwards (from there).

thod^u, adj. erect, upright, standing up, ii, 3 ; vii, 11 ; — *wŏthun*, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

ṭhaharun, to stay in expectation, to await, wait ; pres. f. sg. 1, neg. *chus-na ṭhaharān*, I am not waiting, i.e. I am not going to stay here, I cannot stop here (on account of the evil smell), ii, 4.

tāhkhīth (for *taḥqīq*), adv. of a certainty, certainly, assuredly, x, 12 ; xi, 13 ; xii, 3.

ṭahol^u, m. a groom, x, 5, 12 (quater).

tihond^u, *tihanza*, see *tih*.

tuhond^u, possessive pron. your, ii, 2 ; xii, 15. Cf. *ʦ^{a}h*.

thüñ^ü, f. fresh butter. With suff. of indef. art. *thüñ^{ü}ā*, ix, 4.

thaph, f. a grasp with the hand ; sg. abl. *thapi-sötiy*, merely by means of the grasp, xii, 12.

— *diñ^ü*, to seize, take hold of, *thaph diʦ^{ü}s*, he seized it, viii, 7 ; *diʦ^{ü}n ath thaph*, he seized it, he grasped it, xii, 12 ; — *karüñ^ü*, to take hold of ; *kür^{ü}nas thaph*, he took hold of her, iii, 4 ; *kür^{ü}s thaph shĕmshēri*, he took hold of the sword, iii, 9 ; *kanas kür^{ü}nas thaph*, he took hold of him by the ear, iii, 9 ; *karüñ^ü gaʦhi thaph dāmānas*, you must seize hold of (her) skirt, v, 9 ; *kür^{ü}s-na kŏsi dāmānas thaph*, no one has seized hold of (my) skirt, v, 9 ; *àm^i kür^{ü}nas pŏshākas thaph*, he caught hold of him by his garment, viii, 9 ; *tath^i kăr^{i}zi thaph*, you must take hold of it, xii, 11 ; *thaph karith*, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse) ; *athas chuh thaph karith*, he is holding (his) hand, v, 6 ; *nālas thaph karith*, holding him by the neck, vi, 9 ; *chuh thaph karith pyālas*, he is holding the cup, viii, 7 ; — *lāyüñ*$^{\ddot{u}}$, i.q. — *karüñ*$^{\ddot{u}}$, v, 9 (poet.).

thür$^{\ddot{u}}$ 1, see *thaḍ*.

thür$^{\ddot{u}}$ 2, f. a shrub ; *pōshĕ-thür*$^{\ddot{u}}$, a flower-shrub, ii, 3.

ṭhôṭh^{u}, adj. beloved, dear, vii, 4 ; i.q. *ṭôṭh*^{u}, q.v.

thöv^{i}*k*^{i}, see *thawun*.

thawun or *thāwun* (this verb is the equivalent of the Hindī *rakhnā*), to place, put, deposit, ii, 4 ; iii, 1, 5, 9 ; v, 11 ; vi, 5 ; viii, 7, 9, 11 ; ix, 4 ; x, 5, 10, 2 (quater) ; xii, 4, 9, 12, 5, 23 ; to keep, ii, 11 ; v, 10 ; xii, 25 ; to station (a person in a certain place), xi, 6 ; to appoint (a person to a post), *akh bôy*^{u} *thôwun wazīr*, he appointed one brother Vizier, viii, 14.

amanāth thāwun, to place as a deposit, to give in trust, x, 12 ; *thôwun dabövith*, to press (into the ground), to hide in the ground, to bury, x, 3 ; *thāwun darwāza*, to open a door, viii, 4 (bis), 11 (bis), 2 ; *thāwun kuluph*, to unlock, iii, 8 (bis) ; *thăwun kan*, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7 ; viii, 6, 8, 11 ; ix, 1, 4 ; *thāviv mĕ-söty salāh*, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. *thow*^{u}*mot*^{u}, viii, 9.

impve. sg. 2, *thāv*, iii, 8 (bis) ; viii, 4 ; with suff. 1st pers. sg. dat. *thāwum*, viii, 8, 11 ; with suff. 3rd pers. sg. gen. *thāwus*, iii, 5, 9 ; pl. 2, *thöviv*, viii, 3 ; pol. sg. 2, *thāvta*, ix, 4 ; with suff. 1st pers. sg. dat. *thāvtam*, viii, 6 ; ix, 1 ; with suff. 3rd pers. sg. acc. *thāvtan*, ii, 4 ; pl. 2, *thȧv*^{i}*tav*, ii, 7 ; fut. with suff. 3rd pers. sg. acc. *thöv*^{i}*zĕn*, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. *wumāh thāwath*, I may not now keep thee, ii, 11 ; with suff. 2nd pers. sg. dat. *thāway darwāza*, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chĕs-na thāwān*, viii, 11.

past masc. sg. *thôw*^{u}, viii, 12 ; with suff. 2nd pers. sg. ag. *thôwuth*, vi, 5 ; x, 12 ; with suff. 3rd pers. sg. ag. *thôwun*, v, 11 ; viii, 7, 14 ; x, 3 ; xii, 15 ; with same, and also with suff. 1st pers. sg. dat. *thôw*^{u}*nam*, ix, 4 ; with same, and also with suff. 3rd pers. sg. dat. *thôw^{u}nas*, iii, 1 ; xii, 4, 23 (bis) ; with same, and also with suff. 3rd pers. pl. dat. *thôw^{u}nakh*, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. *thȧv^{i}nas*, xii, 9 ; with suff. 3rd pers. pl. ag. *thövikh*, x, 12.

fem. with suff. 3rd pers. sg. ag., *thöv^{ü}n*, xii, 25 ; with same, and also with suff. 3rd pers.

sg. dat. *thüv^{ü}nas*, x, 5, 10 ; xii, 12 ; with suff. 3rd pers. pl. ag. *thöv^{ü}kh*, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. *chuwa thôw^{u}mot^u*, x, 12 ; with suff. 3rd pers. pl. ag. *chukh thôw^{u}mot^u*, x, 12 ; pl. (without auxiliary) *thöv^{i}mȧt^i*, x, 12.

Altogether irregular is the peculiar form *thöv^i-k^i* (xi, 6). This is the m, pl. of the past *thôw^u*, with a pleonastic suffix *-k^u* added. So that we get *thôw^u-k^u*, m. pl. nom. *thöv^i-k^i*.

tuj^ü, *tujyāv*, etc., see *tulun*.

ṭôk^u, m. a tray ; sg. dat. *ṭökis*, viii, 4 ; *ṭökis-manz*, viii, 12.

ṭŏkh, m. crushing ; sg. abl. *ṭŏka-sūr*, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

takhsīr, m. a crime, a fault, viii, 10 ; x, 12.

ṭuk^{a}ra, m. a piece, fragment ; pl. nom. *ṭuk^{a}ra karȧn^i*, to break or cut into pieces, viii, 6 ; *shĕhmāras chuh karān ṭuk^{a}ra*, he cuts the python to pieces, viii, 13.

ti-kyāzi, see *tih*.

tal, adv. below ; *tal wasun*, to descend, ix, 6 ; postpos. governing dat., below ; *ath^i-tal*, below it verily, ii, 3 ; *dārĕ-tal*, under the window, v, 4 ; *latan-tal*, under the feet, viii, 7 ; *palangas-tal*, under the bed, viii, 6, 13 ; x, 7, 8.

tala, postpos. governing abl. ; *lari-tala*, issued from under the side, vii, 7.

tȧl^i, postpos. governing abl. ; *satav zaminav tȧl^i*, below the seven worlds, iii, 8 ; *tami tȧl^i*, below it, xii, 14.

talau, interj. O ! Ho ! v, 5 (addressed by a woman to her husband) ; x, 1 (addressed by men to men).

tĕli, adv. then, ii, 3 ; v, 5, 6 (bis) ; xii, 3.

tōlun, to weigh (something) ; inf. sg. obl. *tōlani āy*, they came to weigh, ix, 10.

tulun, to raise, take up, lift up, iii, 1, 2, 7 ; v, 4 ; x, 12 ; xii, 2, 4, 6 (bis), 7, 9, 17 ; *māzas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14 ; *nam tulàn*^{i}, to cut (another's) nails, to manicure, v, 6 ; *shĕmshēr tulüñ*$^{\ddot{u}}$, to raise, i.e. to draw, a sword, ii, 7 ; iii, 9 ; x, 7 ; *shāph tulun*, to raise (i.e. undo) a charm, xii, 15 ; *tulun söty*, to carry along with one, xii, 2 ; *wŏṭh tulüñ*$^{\ddot{u}}$, to leap, ii, 9.

fut. pass. part. m. sg. *gatshi pŏshākh tulun*^{u}, you must take up the garment, xii, 6 ; conj. part. *tulith*, iii, 7 ; pres. m. sg. 3, *tulān chuh*, xii, 17 ; with suff. 1st pers. sg. gen. *chum tulān*, vii, 14 ; 1 past m. sg. *tul*^{u}, iii, 1 ; with suff. 3rd pers. sg. ag. *tulun*, iii, 2 ; xii, 2, 7 ; with ditto, and with suff. 3rd pers. sg. gen. *tul*^{u}*nas*, xii, 15 ; with suff. 3rd pers. pl. ag. *tulukh*, xii, 2 ; pl. *tul*^{i}, xii, 9 ; with suff. 3rd pers. sg. ag. *tulin*, x, 12 ; with ditto, and with suff. 3rd pers. sg. gen. *tul*^{i}*nas*, v, 6 ; f. sg. *tuj*$^{\ddot{u}}$, ii, 9 ; with suff. 3rd pers. sg. ag. *tuj*$^{\bar{u}}$*n*, ii, 7 ; iii, 9 ; v, 4 ; x, 7 ; 3 past m. sg. *tujyāv*, xii, 6 ; with suff. 3rd pers. sg. ag. *tujyān*, xii, 4.

t^{a}*l*$^{\ddot{u}}$*r*$^{\ddot{u}}$, f. a bee ; *mắch-t*^{a}*l*$^{\ddot{u}}$*r*$^{\ddot{u}}$, a honey-bee, ix, 1, 3, 4, 5 ; sg. ag. *-t*^{a}*l*^{a}*ri*, ix, 1, 6.

tālav, m. the ceiling of a room ; sg. abl. *tālawa-kani*, down from the ceiling, viii, 6.

tilawôñ^{u}, m. an oil-seller, an oilman ; sg. voc. *tilawāñi*, xi, 20.

tam, m. weariness (from walking, travelling, etc.) ; — *dyun*^{u}, to cause such weariness, vii, 17.

tàm^{i}, *tami*, *tim*, *tima*, *timau*, see *tih*.

tum, you (Hindōstānī), xi, 4.

tamāh, m. longing, longing desire, vii, 26.

timan, see *tih*.

tamis, see *tih*.

tamāshĕ, m. an entertainment, exhibition, sight, show, spectacle ; sg. dat. *mushtākh tamāshĕs-kun*, enamoured of the spectacle, iii, 7.

tamaskhurī, f. jesting, joking.

tāmath, adv. so long (of time) ; *tāmath . . . yāmath*, so long . . . as, xi, 20.

timav, *tamiy*, *tàmiy*, *timay*, *timạy*, see *tih*.

tān, m. a limb of the body ; pl. nom. *tān*, viii, 7.

tānana, *tan^{a}nana*, *tanānay*, meaningless words, introduced into a verse, like our " fol-de-riddle-i-do ", v, 12.

tāñ, adv. and postpos. as far as, up to, as in *ot^{u}-tāñ*, up to there, i.e. by that time, x, 4, 6 ; *az-tāñ*, up to to-day, until to-day, x, 7, 8 ; xii, 20 ; *tsēr-tāñ*, up to lateness, i.e. during a long time, v, 6 ; *yot^{u}-tāñ*, up to where, i.e. as soon as, xii, 6 ; *yut^{u}-tāñ*, up to here, i.e. by this time, in the meantime, v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun, as in *kus-tāñ wŏpar*, someone else, v, 4 ; *kyāh-tāñ takhsīr* some fault or other, viii, 10.

By itself, *tāñ* is used in the sense of *yut^{u}-tāñ*, abl., xi, 20 ; xii, 1.

tāph, m. sunshine, i, 11.

tārē, see *tör$^{\ddot{u}}$*.

tōr 1, m. Mount Sinai ; sg. abl. *tōra-pĕṭha*, from on Mount Sinai, iv, 5.

tōr 2, adv. there, x, 3.

tōra, adv. therefrom, thence, i, 6, 8 ; v, 4, 9 ; viii, 11 ; xii, 1, 11.

tūr^{i}, adv. there verily, even there, vii, 20 ; x, 3.

tör$^{\ddot{u}}$, f. delay ; sg. abl. *tārē* (m.c. for *tāri*), with delay, hence, as adv. confusedly, v, 7.

tūr^{i}, see *tōr* 2.

tūr$^{\ddot{u}}$, f. an adze ; sg. abl. *tōri-dab*, the blow of an adze, vii, 18.

tür$^{\ddot{u}}$, f. a tenon (in carpentry), x, 5, 12.

tarbyĕth, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

trĕh or *trih*, card. three ; *trih*, x, 1, 12 (as subst.) ; *trih katha*, three statements, x, 1 ; *lāl trih*, three rubies, x, 12 ; *trih rĕth*, three months, xii, 6, 11 ; *zanāna trĕh*, three women, xii, 19 (ter) ; *tithiy trĕh*, three times as much, xii, 24 ; pl. dat. *trĕn rĕtan-kyut^{u} khar^{a}j*, expenses for three months, xii, 5, 11 ; *yiman zanānan trĕn*, to these three women, x, 20.

tŏrka-chān, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account ; sg. dat. *-chānas*, vii, 17, 20.

tröm^{i}, f. a copper dish, or tray, viii, 3 (bis), 11.

tröm^{ū}, f. i.q. *tröm*^{i}, iii, 1.

tārun, to cause to pass over; *bāj tārun*, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; *zadĕ pānas tārañĕ*, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. *tārān*, xi, 2; imperf. m. sg. 3, *ôs*^{u} *tārān*, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tör*^{i}*nam*, vii, 25.

tīrandāz, m. an archer, a bowman; pl. nom. *tīrandāz*, ii, 7; dat. *tīrandāzan*, ii, 7.

trĕnaway, card. all three, the three, xii, 25.

taraph, m. a direction; pl. dat. as adv. *taraphan*, in all directions, xi, 5.

törīph, m. praise: *törīph-ĕ-Yūsūph*, praise of Joseph, vi, 17.

trapun, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *trop*^{u}*nas*, she shut (the door,—room) against him, viii, 3, 11.

trēsh, f. thirst; — *cĕñ*^{ū}, to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); — *lagüñ*^{ū}, thirst to be felt, to become thirsty, viii, 7.

troṭ^{u}, m. a necklace, xii, 5 (ter); sg. dat. *lāl traṭis sumb*^{i}, rubies sufficient for a necklace.

trāwun, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

trāwun ārām, to take repose, iii, 3, 7; viii, 5; *trāwun kadam*, to put forth a step, to step forward, iv, 5; *trāwun yĕla*, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

tshanun trövith, to let drop, throw down, xii, 16, 7; *tshunun trövith*, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trāwun kaḍith, to take off, doff (clothes), xii, 6; *trāwun mörith*, to kill (= Hindī *mār ḍālnā*), x, 8; *palang trāwun shīrith*, to make ready a bed, x, 7.

fut. pass. part. *gatshi kākad trāwun*^{u}, you must throw the paper, xii, 11; conj. part. *trövith*, ii, 5; viii, 7 (bis); xii, 16, 7 ; pres. part. *trāwān*, xi, 11 ; perf. part. sg. f. *tröv^{ü}müts^{ü}*, x, 8.

impve. sg. 2, *trāv*, iii, 4 ; v, 9 ; pl. 2, *trọvyuv* (for *tröviv*), x, 5 ; pol. pl. 2, *tröv^{i}tav*, x, 5 ; fut. sg. 3, with suff. 2nd pers. sg. dat. *trāviy*, xii, 6 ; pres. m. sg. 3, *chuh trāwān*, xii, 2 ; imperf. m. sg. 3, *ôs^{u} trāwān*, i, 5.

past m. sg. *trôw^{u}*, xii, 7 ; with emph. *y*, *trôwuy*, iv, 5 ; with suff. 3rd pers. sg. ag. *trôwun*, ii, 10 ; iii, 3, 7 ; v, 4 (ter) ; x, 2 ; xii, 12 ; with ditto, and suff. 1st pers. sg. dat. *trôw^{u}nam*, v, 4 (ter) ; with ditto, and suff. 2nd pers. sg. dat. *trôw^{u}nay*, v, 4 (ter) ; with suff. 3rd pers. pl. ag. *trôwukh*, viii, 5 ; x, 5 ; with ditto, and suff. 3rd pers. sg. dat. *trôw^{u}has*, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. *tröv^{ü}n*, iii, 4.

trĕyum^{u}, ord. third, viii, 8 ; m. sg. dat. *trĕyimis*, viii, 8.

f. sg. nom. *trĕyim^{ü}*, xii, 19 (bis) ; abl. *trĕyimi laṭi*, on the third occasion, viii, 7.

tas, tasond^{u}, see *tih*.

tasalī, m. satisfaction; — *ās-na*, satisfaction did not come to him, he did not become satisfied, vi, 16.

tát^{i}, adv. there, in that place, ii, 1 ; v, 1, 7, 9 ; viii, 12.

tati, adv. from there, thence, iv, 2 ; vii, 17 ; there, in that place (for *tát^{i}*), iv, 7 ; v, 7 ; x, 5 ; xii, 4, 6, 14, 6 ; with emph. *y*, *tatiy*, there verily, v, 9.

tōta, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11 ; sg. dat. *totas*, ii, 9 ; *tōtas-manz*, ii, 5, 8 ; ag. *tōtan*, ii, 7, 10.

tot^{u}, adv. there, in that place, v, 1 ; xii, 7, 16 ; from there, thence, iii, 9.

tath, tath^{i}, see *tih*.

ṭôṭh^{u}, adj. beloved, iv, 4 ; i.q. *ṭhôṭh^{u}*, q.v.

tithay, adv. ; *tithay pöṭh^{i}*, in that very manner, xii, 22. Cf. *tyuth^{u}*.

tāv, m. fever caused by starvation ; hence, exhaustion generally as in *sapharun^{u} tāv*, exhaustion of the journey, exhaustion from long travel, xi, 13.

ṭuwun, to close (the eyes) ; 2 past f. pl. *ṭuvyēyĕ achĕ*, he closed his eyes, xii, 22.

tay 1, a pleonastic word put at the end of a line of verse, iv, 1 ff.

tay 2, m. authority ; — *karun*, to rule, xi, 3.

tiy, that verily ; if that ; see *tih*.

töyiphdār, m. an artizan ; pl. dat. *-dāran*, xi, 16 (for genitive).

tayār, adj. ready, complete ; — *karun*, to make ready, to complete, prepare, iv, 2 ; xii, 18, 22.

tyūt^{u}, adv. so soon ; *yūt*^{u} . . . *tyūt*^{u}, as soon as . . . so soon, xii, 2.

tyuth^{u}, adj. such, of that kind ; m. pl. nom. with emph. *y*, *tithiy trĕh*, three times so many, xii, 24 ; f. pl. nom. *titsha*, such (women), xii, 19.

tyuth^{u} (with emph. *y*, *tyuthuy*) is often used adverbially to mean " so ", " exactly so ", v, 6 ; viii, 7 ; xii, 12, 5. Cf. *tithay*. In viii, 7, it means " at that very time ".

tyuth^{u} is correlative of *yuth*^{u}, and *tyuthuy* of *yuthuy*.

tsĕ, see *ts*^{a}*h*.

tsŏcĕ, see *tsö̆ṭ*$^{\ddot{u}}$.

ts^{a}*h*, thou, ii, 11 ; iii, 2 (fem.), 9 ; v, 3, 5, 7, 12 ; vi, 11 ; viii, 1 (bis), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3 ; ix, 1 (bis) ; x, 1, 4, 5, 8, 12 ; xii, 1, 4 (bis), 5, 10, 3 (bis), 5 ; *ts*^{a}*-ti*, thou also, ix, 6 ; *ts*^{a}*y*, thou verily, i, 10 ; xii, 15.

sg. acc.-dat. *tsĕ*, v, 10 ; vi, 11 ; viii, 3, 11 ; x, 5, 12 ; xii, 3, 7 (bis), 13, 8, 21 ; *tsĕ-nishĕ*, in thy possession, x, 14.

ag. *tsĕ*, i, 12 (v.l.) ; ii, 11 (bis) ; xii, 20.

gen. For this, the possessive pronoun *cyôn*^{u} is used, q.v.

pl. nom. *tŏh*^{i}, viii, 3, 5 (ter), 13 ; xii, 1 (quater).

acc.-dat. *tŏhĕ-nish*, in your possession, x, 5, 12.

ag. *tŏhĕ*, x, 12.

gen. For this, the possessive pronoun *tuhond*^{u} is used, q.v.

tshāḍun or *tshā̆ḍun*, to seek for, search for ; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. *ös*$^{\breve{u}}$*san tshāḍān*, I (fem.) was seeking for him, xii, 15 ; 3 past m. sg. with suff. 1st pers. sg. ag. *tshā̆jyām*, I searched (earth and heaven), vii, 26. Cf. *tshārun*.

tshā̆jyām, see *tshāḍun*.

tshanun or *tshunun* (*tshanun* is used only in villages), to cast, throw ; to put, place, viii, 6 ; x, 7 ; to put on (clothes), v, 9 (bis) ; x, 4 ; to apply (an ointment, medicine, etc.), v, 6 (bis) ; — *nöl*^{i}, to put on the neck, tie on to the neck, viii, 10 ; to put on (clothes), xii, 7 ; — *sabakas*, to put to a lesson, to teach, v, 6; *wŏṭh tshunüñü*, to throw a leap, to leap, ii, 9; iii, 4; — *kaḍith*, to drive out, expel, viii, 10; to doff clothes, x, 9; — *nahīth*, to cancel, xii, 4; — *phirith*, to put upside down, iii, 5; — *trövith*, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — *tsaṭith*, to tear to pieces, xii, 15.

fut. pass. part. f. sg. *tshunüñü*, iii, 4; perf. part. f. sg. neg. *chĕsna tshuñümütsü sabakas*, I have not been taught, v, 6.

impve. sg. 2, *tshun*, iii, 5; v, 9; pol. sg. 2, *tshun-ta*, x, 4; fut. *tshȧnizi*, xii, 16.

pres. m. sg. 3, *tshanān chuh*, xii, 17.

past m. sg. *tshonu*, xii, 7; with suff. 3rd pers. sg. ag. *tshunun*, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. *tshununas*, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. *tshunukh*, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. *tshunuhas*, xii, 4; f. sg. with suff. 3rd pers. sg. ag. *tshuñün*, ii, 9; viii, 10.

past cond. sg. 1, *tshunahö*, v, 6.

tshananāwun (village form for *tshunanāwun*), to cause to be cast; past pl. m. with suff. 3rd pers. sg. ag. *tshananövin*, x, 13.

tshŏpa, in *tshŏpa karith*, having made silence, in silence, xii, 4.

tshārun, a dialectic form of *tshāḍun*, q.v., to search for, seek; pres m. pl. 3, *tshārān chih*, iii, 3; fut. pl. 1, *tshārav*, xi, 17.

tshĕta, adj. extinct; *nār gŏmotu tshĕta*, the fire had become extinct, xii, 23.

tshōṭa, m. a stout stick, a club, iii, 1, 2.

tshāwul, a he-goat, iii, 5 (ter).

tshyoṭu, m. remains or leavings of food, orts, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. *tshĕṭü-han*, a little waste food, x, 5.

tsüjü, etc., see *tsalun*.

tsakh, fem. rage; sg. abl. *tsakhi-hotu*, m. full of rage, vii, 14; *tsakhi-nishĕ*, from anger, vii, 2.

tsalun, to flee, run away, ii, 7, 9; v, 5; vi, 8 (bis); viii, 4 (bis), 11 (bis), 3; ix, 1 (ter), 4; xii, 25; to escape by flight, ii, 8.

pres. part. *tsalān*, vi, 8; viii, 13; impve. pl. 2, *tsaliv*, viii, 4, 11; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.

ʦaliv, (I say) to you he may escape, ii, 8 ; imperf. m. sg. 3, *ôs*^{u} *ʦalān*, xii, 25.

1 past, m. sg. 3, *ʦol*^{u}, ii, 7 ; vi, 8 ; pl. 3, *ʦȧl*^{i}, viii, 4, 11 ; f. sg. 3, *ʦüj*^{ü}, ii, 9 ; v, 5.

2 past, f. sg. 1, *ʦajyēyĕs*, I (fem.) fled, ix, 4.

perf. f. sg. 3, *chĕh ʦüj*^{ü}*müʦ*^{ü}, ix, 1 ; 2, *chĕkh ʦüj*^{ü}*müʦ*^{ü}, ix, 1 ; pluperf. f. sg. 3, *ös*^{ü} *ʦüj*^{ü}*müʦ*^{ü}, ix, 1.

ʦamruw^{u}, adj. made of leather, leathern, xii, 16, 7.

ʦŏn, see *ʦōr*.

ʦünḍ^{ü}, f. a blow, a stroke ; —*lāyüñ*^{ü}, to strike a blow (with a sword), iii, 5, 6.

ʦānun, to cause to enter ; to bring in ; past m. sg. with suff. 3rd pers. pl. ag. *ʦônukh*, iii, 7 ; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. *ʦöñ*^{ü}*nam lār*, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of *aʦun*, q.v.

ʦop^{u}, m. a bite ; pl. nom. *ʦȧp*^{i} *hĕn*^{i}, to take bites, to bite repeatedly, x, 7.

ʦŏpôr^{u}, adv. on all four directions, on all sides, ii, 3, 5 ; *ʦŏpōr*^{i}, id., xii, 21, 4.

ʦēr, m. delay ; — *gaʦhun*, delay to occur (to a person), to be delayed, to be late, iii, 1 ; v, 9 ; *ʦēr-tāñ*, up to lateness, during a long time, v, 6.

ʦīr^{i}, adv. late, iii, 1.

ʦōr, card. four, x, 12 (ter) ; *gay ʦōr*, they became four, viii, 5 ; following qualified noun, *maḥaniv*^{i} *ʦōr*, four men, x, 5 ; *mārawātal ʦōr*, four executioners, x, 12 ; *nĕciv*^{i} *ʦōr*, four sons, xii, 1.

Preceding qualified noun, *ʦōr dŏh*, four days, xii, 23 ; *ʦōr hath*, four hundred, x, 1 (bis) ; *ʦōr katha* (f.), four statements, x, 6 (ter) ; *ʦōr pahar*, four watches, viii, 5 ; *ʦōr yār*, four friends, vii, 5 ; *ʦōr zȧn*^{i}, four persons, x, 1 (bis).

pl. dat. *mārawātalan ʦŏn*, to four executioners, x, 5 ; *ʦŏn asmānan-pĕṭh*, on the four heavens, iv, 4 ; *ʦŏn zanĕn*, to the four persons, viii, 5 ; x, 5 (bis), 12.

ag. *ʦōrav zanĕv*, by four persons, x, 1, 2.

ʦūr, m. a thief, x, 12 (ter) ; xii, 1 ; *lŏn*^{i}*-ʦūr*, a fate-thief, a destroyer of good luck, vii, 12.

pl. nom. *tsūr*, viii, 9 ; xii, 1 ; ag. *tsūrav*, iii, 3 (bis) ; *tsūrau*, viii, 9 (bis).

tsūr^{u}, f. theft ; — *karün*^{u}, to do thieving, to be a professional thief, xii, 1 ; sg. dat. *gav tsūri* (for *tsūrĕ*), he went to steal, xii, 1 ; ag. *tsūri-pöṭh*^{i}, like theft, secretly, xii, 6, 7, 17 ; *tsūri-pöṭhin*, id., iii, 1.

tsrôl^{u}, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. *tsrālĕn*, v, 7.

tsārun, to pick out, select ; past cond. sg. 3, *mānĕ tsārihĕ* (for *tsārihē*) he who might pick out (i.e. explain) the meaning, vi, 14.

tsōratsh, (?) f., a leather-cutter (the tool), xi, 14.

tsūryum^{u}, ord. fourth ; m. sg. dat. *tsūrimis*, viii, 11 (ter) ; ag. *tsūrim*^{i}, xii, 1.

tsŏṭ^{u}, f. a loaf ; pl. nom. *tsŏcĕ*, v, 7 (bis), 8 (bis).

tsāṭh, m. a pupil ; sg. dat. *tsāṭas bāhan hatan-hond*^{u}, (a leader) of twelve hundred pupils, v, 1.

tsāṭahāl, m. a school, viii, 4, 11 ; abl. *-hāla*, viii, 4.

tsaṭun, to cut, to tear. *tsaṭith tshanun*, to tear (a paper) to pieces, xii, 15 ; *sar* (or *kala*) *tsaṭun*, to behead, iii, 2 ; viii, 6, 11.

fut. pass. part. m. sg. *tas gatshi kala* (or *sar*) *tsaṭun*^{u}, his head should be cut off, viii, 6, 11 ; pl. *tim gatshan tsaṭàn*^{i}, they must be cut, v, 4 ; conj. part. *tsaṭith*, xii, 15 ; fut pl. 3, with suff. 3rd pers. sg. dat. *tsaṭanas*, they will cut for him, v, 7 ; do. interrog. *tsaṭanasa*, v, 7 ; past m. sg. *tsoṭ*^{u}, iii, 2 ; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tsàṭ*^{i}*nam*, ix, 6.

wa, conj. used in the corrupt Arabic phrase, *wa-salām, wa-yikrām*, and the peace, and the respect, a polite ending to a story, equivalent to " may peace and respect be upon the hearers ", x, 14.

wŏbāl, f. a guilty condition, blameworthiness ; sg. dat. *wŏbālī* (m.c. for *wŏbāli*), v, 2.

wuchun, to see ; to look at, inspect, v, 5 ; vii, 18, 24 ; viii, 1, 3 ; to watch, iii, 1 ; viii, 6, 9.

inf. nom. with suff. of indef. art. *wuchunāh kor*^{u}*nakh*, she made a look at them, i.e. she looked at them, viii, 3 ; abl. forming inf. of purpose, *wuchani*, in order to see, viii, 7.

impve. pol. sg. 2, *wuchta*, ix, 4 ; x, 5 ; pl. 2, *wuch*^{i}*tav*, viii, 1; with suff. 1st pers. sg. acc. *wuch*^{i}*tōm*, please inspect me, vii, 24 ; indic. fut. sg. 2, *wuchakh*, iii, 8.

pres. m. sg. 1, *chus wuchān*, iii, 8 ; 2, *kyāh chukh wuchān*, what dost thou see ? iii, 8 ; 3, *chuh wuchān*, iii, 1, 4, 7, 8 ; viii, 6, 9 ; xii, 4 ; *wuchān chuh*, iii, 7 ; xii, 19 ; with suff. 1st pers. sg. acc. *chum wuchān*, vii, 18 ; imperf. m. sg. 3, *ōs*^{u} *wuchān*, iii, 1.

past m. sg. *wuch*^{u}, iii, 8 ; v, 9 ; xii, 15 ; with suff. 3rd pers. sg. gen. *wuchus chĕndas*, (she) looked into his pocket, v, 5 ; with suff. 3rd pers. sg. ag. *wuchun*, i, 4 ; ii, 1 ; iii, 8 (bis), 9 ; v, 5, 7 (with two singular grammatical subjects—one fem., the other, the nearer, masc.) ; viii, 6, 7 (bis), 9 (bis), 10 ; x, 5, 8 ; xii, 2, 7 ; with suff. 3rd pers. pl. ag. *wuchukh*, ii, 4 ; x, 8 ; xii, 1 ; *ath ölis wuchukh*, they looked at that nest, viii, 1 ; pl. *wuch*^{i}, v, 4 ; with suff. 1st pers. sg. ag. *wuchim*, vi, 15 ; with suff. 3rd pers. sg. ag. *wuchin*, v, 5 ; with suff. 3rd pers. pl. ag. *wuchikh*, v, 9 ; with ditto, and also suff. 3rd pers. pl. nom. *wuch*^{i}*hakh*, they were seen by them, viii, 1.

f. sg. *wuch*^{ū}, x, 3 ; with suff. 3rd pers. sg. ag. *wuch*^{ū}*n*, ii, 8 ; iii, 4, 5 ; x, 5 ; xii, 15 ; with suff. 3rd pers. pl. ag. *wuch*^{ū}*kh*, xii, 2 ; pl. with suff. 1st pers. sg. ag. *wuchĕm*, vi, 15.

past cond. sg. 1, *wuchaha* (for *-hö*, similarly the next), I would see, i.e. I should like to see, viii, 10 ; with suff. 3rd pers. sg. acc. *wuchahan*, I should like to see it, ii, 5 ; 3, *wuchihē*, viii, 10.

waḍ, f. crookedness, v, 1.

wāda, m. (*wa'da*), a vow. With *iẓāfat*, *ẉāda-y-Ḳhŏda*, a vow by God ; *wāday-Khŏdā dyun*^{u}, to swear by God, to make a vow in God's name, xii, 7 (bis), 15 (bis).

wŏḍ, f. the crown of the head ; sg. dat. *wŏḍi-pĕṭh*, on the crown of the head, iii, 1 ; xi, 12, 6.

wōḍa, adv. from there, xii, 23. Cf. *ōra*, s.v. *ōr*.

wadun, to lament, to weep ; fut. 1, neg. interrog. *wadanā*, shall I not weep ? vii, 25 ; pres. f. sg. 1, *chĕs wadān*, ix, 1 ; imperf. f. sg. 3, *ōs*^{ū} *wadān*, vii, 16 ; m. pl. 3, *wadān ōs*^{i}, xi, 5.

wŏdañĕ, erect, standing up, iii, 1, 8 ; viii, 6 ; — *rōzun*, to remain standing, to stand, xii, 1; *yih wuchukh ati wŏdañĕ*, they saw him standing there, xii, 1.

wāday, see *wāda*.

Vigiñāh, m. N. of a certain forest goddess; *Vigiñāh Nāg*, a spring sacred to her, v, 9 (ter).

Wahab, m. a Musalmān proper name, Wahb. *Wahab-Khār*, Wahb the Blacksmith, N. of the author of stories ii and vi; voc. *Wahab-Khāra*, ii, 12; vi, 17.

vih, m. poison; *pyōs wölinjĕ vih*, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

wŏ̃h, adv. now, iii, 9; i.q. *wŏñ*, q.v.

wö̆j^{ü}, f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

wakth, m. time; sg. abl. *ami wakta*, at that time, vi, 16.

wŏkawun, to draw forth, bring out; conj. part. *anun wŏkavith*, to draw out (e.g. from a store-room) and bring, vi, 16.

wŏla, see *yun*^{u}.

wŏlād, m. offspring, issue, progeny; *wŏlād-i-Ādam*, a descendant of Adam, iv, 3.

walaikum (borrowed from Arabic), and on you, xii, 26. Cf. *wa*.

walun, to wrap round anything; *tēgas walun phamb*, to wrap cotton wool round the blade (of a sword), viii, 6, 13; *zālas walun*, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. *walana yun*^{u}, ix, 7; pres. m. sg. 3, *chuh walān*, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. *wolun*, viii, 6.

wālun (causal of *wasun*), to cause to descend, to bring down, iii, 9; vii, 17 (bis); x, 8; xi, 11; *bŏn wālun*, id., viii, 1; *basta wālüñ*^{ü}, to bring the skin down, to flay a person alive, viii, 6; *kabari wālun*, to cause to descend into a tomb, to bury (a dead man), iv, 7; *kangañ wālüñ*^{ü}, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. *wālüñ*^{ü}, viii, 6; conj. part. *wŏlith*, vii, 17; n. ag. m. sg. nom. with emph. *y*, *wālawunuy*, immediately on bringing down, vii, 17; impve. sg. 2, with suff. 3rd pers. sg. acc. *wālun*, iii, 9; pl. 2, with same suff. *wālyūn*; indic. fut. pl. 1, *wālav*, xi, 11; 3, with suff. 1st pers. sg. acc. *wālanam*, iv, 7; pres. f. sg. 1, *chĕs wālān*, v, 4; past m. pl. with suff. 3rd pers. pl. ag. *wŏlikh*, viii, 1.

wölinj$^{\ddot{u}}$, f. the heart, x, 5 ; sg. dat. *wölinjĕ*, v, 6 ; pl. nom. *wölinjĕ*, viii, 3, 4 (ter), 11 (bis), 2.

wālanay, f. bringing down ; humiliation, humbling (a proud person), vii, 15.

wālawösh^{i}, f. a kind of net made of hair (*wāl*), for catching birds or animals ; sg. dat. (in sense of loc.) *-wāshi* (poet. for *wāshĕ*), v, 2.

wumēdwār, adj. hopeful, i, 13.

wumāh, a negative adv. signify "now not", as in *wumāh thāwath*, now I may not keep thee, how can I keep thee now, ii, 11.

wan, m. a forest, a wood ; sg. dat. *wanas akis-manz*, (she arrived) in a certain forest, ix, 1 ; abl. *wana-manza*, from in the forest, ix, 4 ; gen. *wanuk*^{u}, ix, 1, 3, 5 ; pl. dat. *wanan*, ix, 2 ; *path wanan*, at the back of the woods, vii, 10.

wān, m. a shop, i, 2 (bis) ; a shop, in the sense of a working place, e.g. a blacksmith's shop, xi, 17 ; abl. *wāna-wān*, from shop to shop, i, 2.

won^{u}, m. a thing said (properly past part. of *wanun*) ; *wȧn*^{i} *din*^{i}, to give sayings, to send messages, xi, 20.

wanun, to say, speak, till ; *wanun phīrith*, to say in reply, to answer, v, 4 ; *wanun pot*^{u} *phīrith*, id., x, 7.

inf. *pyōm wanun*, it fell to me to speak, I shall have to speak, xii, 10 ; abl. *lȧg*^{i} *wanani*, they began to say, x, 1 ; conj. part. *wanith*, vi, 16 ; *mŏkalôw*^{u} *ami wanith*, she finished telling, ix, 6 ; perf. part. *won*^{u}*mot*^{u}, a thing said, iv, title ; f. *wüñ*$^{\ddot{u}}$*müts*$^{\ddot{u}}$, vii, 30.

impve. sg. 2, *wan*, ix, 6 ; xi, 20 ; *wan-sa*, tell, sir, x, 1 (bis), 2 ; with suff. 1st pers. sg. dat. *wanum*, tell (say) to me, iii, 5 ; vi, 15 (bis) ; pl. 2, *waniv*, *kyāh kariv*, say ye what ye will do, xii, 1 ; *waniv-sa*, say ye, sirs, x, 6 ; with suff. 1st pers. sg. dat. *wăñyū̃m*, tell ye me, x, 6 ; pol. sg. 2, *wanta*, iii, 9 ; x, 1, 8 ; *wanta-sa*, say please, sir, ii, 4 ; pl. 2, *wȧn*^{i}*tav*, viii, 5 ; x, 1.

fut. sg. 1, *wana*, xii, 19 ; with suff. 2nd pers. sg. dat. *wanay*, I shall (would) say to (tell) thee, i, 12 (v.l.) ; viii, 6, 8, 11 ; ix, 4 ; x, 2 (bis) ; with suff. 2nd pers. pl. dat. *wanamōwa*, (a village form), x, 1 (bis), 2 ; 3, *wani*, vii, 20, 6 ;

with suff. 2nd pers. sg. dat. *waniy*, iii, 4; pl. 3, *wanan*, x, 12.

pres. m. sg. 3, (without auxiliary) *wanān*, v, 2 (to, *kun*); viii, 1 (bis), 11; ix, 1; *wanān chuh*, x, 6; with emph. *y*, *chuy wanān*, i, 13; vii, 3; with suff. 3rd pers. sg. dat. *chus wanān*, viii, 7; with suff. 3rd pers. pl. dat. *wanān chukh*, x, 7; f. sg. 3, *chĕh wanān*, vi, 2; vii, 1, 20, 6; *wanān chĕh*, ix, 6; with emph. *y*, *chĕy wanān*, vii, 16; with suff. 3rd pers. sg. dat. *chĕs wanān*, v, 2; *wanān chĕs*, v, 5.

past m. sg. *won*^{u}, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. *won*^{u}*may*, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. *won*^{u}*thakh*, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. *wonus*, said to him, xii, 25; with suff. 3rd pers. sg. ag. *wonun*, he said, viii, 11; neg. *wonun-na*, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *won*^{u}*nas*, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *wàn*^{i}*may*, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. *wüñ*^{ü}*th*, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. *wañĕmōwa* (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. *wañĕnakh*, x, 1; with suff. 2nd pers. pl. ag. *wañĕwa*, x, 6.

past cond. sg. 3, *wanihē*, vii, 24 (bis).

wŏñ, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. *wŏh*.

wuñ, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 10, 1; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 6, 15, 8 (ter), 9; *wuñĕ*, now and on, still, still more, x, 1; *wuñ*^{ü}*y*, i.q. *wuñ*, viii, 7.

wŏphā, see *bē-wŏphā*.

wŏphādōrī, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

wŏphöyī, see *bē-wŏphöyī*.

wöphīr, adj. (m.c. for *wöphir*), abundant, plentiful; *töbīr Yūsūphas chuh wöphīr*, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

wŏpar, adj. other; *kus-tāñ wŏpar*, someone else, v, 4.

wāra 1, adj. well, safe, in good condition; *wāra-kāra*, safe and sound, x, 8.

wāra 2, adv. well, thoroughly, properly, vii, 24.

vir, ? gend., a fine (in money); *vir hĕth*, bringing the money (to pay a fine), v, 7.

wörü 1, f. a kind of small earthen pot; pl. nom. *wārĕ*, xi, 13.

wörü 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. *wāri* and (m.c.) *wārē*, in the (saffron-) field, v, 7.

virid, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.

wöridāth, ? gend. an occurrence, incident; *kari amis kĕntshāh wöridāth*, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.

warihy, m. a year; pl. nom. *warihy*, xii, 20.

wŏra-möjü, f. a step-mother, viii, 1, 11; sg. dat. *-mājĕ*, viii, 11.

wŏra-nĕcyuvu, a step-son; pl. gen. *-nĕcivĕn-hondu*, viii, 3.

wartāwun, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (*chih*) *wartāwān*, xi, 7.

wārayāh, adj. very much, excessive; *wārayāh kāl* (viii, 2) or — *kālāh* (viii, 2), or — *kālas* (iii, 1), for (during) a very long time.

wöryuvu, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. *wörivis-manz*, x, 3.

wŏrüzü, f. the second wife of a widower, — *karüñü*, (of a widower) to take a second wife, viii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)

vĕs, f. a female friend, a female crony, xii, 14; sg. voc. *vĕsī*, ix, 1; *visiyiy*, ix, 11.

waīs, f. the age (of a person); sg. dat. *hath waīsi gav*, he went in age a hundred (years), i.e. he lived for a hundred years, ii, 12.

wōsh, m. a sigh a groan; pl. nom. *ôsu trāwān āh ta wōsh*, he was emitting sighs and groans, i, 5. This word is more usually written *wŏsh*. It is here probably altered to *wōsh* for the sake of rhyme.

wasun, to descend, go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon a place), v, 7; *wasun bŏn,* to descend, get down, viii, 4; xii, 14, 5; *tal wasun,* to go down below, ix, 6; *wàth*^{i} *guryau pĕṭha bŏn,* they dismounted from the horses, xii, 2; *wasith pyon*^{u}, to fall down, tumble down, ii, 3, 6 (= Hindī *gir paṛnā*).

inf. sg. obl. *log*^{u} *wasani,* he began to descend, viii, 6; fut. pass. part. f. sg. *chĕh tal wasüñ*^{ü} *jāy,* there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. *wasith,* ii, 3, 6.

impve. pres. sg. 2, *was,* iii, 5, 9; pl. 2, *wasiv,* vi, 16; viii, 4; fut. *wàs*^{i}*zi,* xii, 14; with neg. *wàs*^{i}*zi-na,* xii, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. *wasiy,* she will descend in thy presence, xii, 6.

pres. m. sg. 3, *chuh wasān,* v, 7; *wasān chuh,* viii, 13.

past m. sg. 3, *woth*^{u}, iii, 9; xii, 15; pl. 3, *wàth*^{i}, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, *wütsh*^{ü}*s,* ix, 4; 3, *wütsh*^{ü}, iii, 2; xii, 7; with emph. *y, wütsh*^{ü}*y,* v, 9.

wustād, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase *dapān wustād,* "the teacher says," as in ii, 1, 5, 9, 10, 2, *et passim*; *wustādāh,* a certain teacher, i, 13.

wasth, m. an article, a thing; pl. nom. (for acc.) *wasth,* v, 1.

vis*^{i}*yiy, see *vĕs.*

wath, f. a way, a road, a path, v, 9; xii, 14; *tath ös*^{ü}*-na wath,* there was no path into it, i.e. no one was allowed to enter it, ii, 1; sg. abl. *wati,* (going) by or along a road, v, 7; x, 1; xii, 14, 5; *drāv yāra-sanzi wati,* he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; *aḍa-wati,* on half the road, half-way, mid-way, vii, 20; *har-wati,* on every path, ii, 2; *wati wati,* along the road, vii, 17.

wāṭh, m. joining, uniting, junction, repairing something broken; *wāṭh karun,* to repair, join broken pieces, x, 12 (bis).

wŏṭh, f. a leap, jump; — *tulüñ*^{ü}, to leap, ii, 9 (bis); — *tshunüñ*^{ü}, id. iii, 4.

***woth*^{u},** see *wasun.*

***wŏṭh*^{u},** see *wŏthun.*

wũṭh, m. a camel ; abl. *wũṭha-bār*, m. pl. camel-loads, i, 9.

wŏthun, to arise, rise, ii, 3 ; iii, 1, 8 (bis) ; v, 6, 9 ; vi, 12, 3 ; xii, 3, 23 ; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outcry) ; vi, 15 (a famine) ; (with dat. of person), to rise in reply to a person, to up and answer, viii, 11 ; xii, 20 ; *phīrith wŏthun*, having replied to rise, to rise and answer, to up and answer, viii, 6 ; x, 2, 6 ; xii, 11 ; *wŏthun thod*^{u}, to rise erect, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

conj. part. *wŏthith*, ii, 3 ; v, 6 ; impve. sg. 2, *wŏth*, iii, 8 (bis) ; indic. fut. sg. 3, *wŏthi*, vi, 15 ; with suff. 2nd pers. sg. dat. *wŏthiy thod*^{u}, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, *wọth*^{u}, ii, 5, 6 ; v, 9 ; vi, 12, 3 ; xii, 3, 15, 23 ; with suff. 3rd pers. sg. dat. *wọthus*, he up and answered him, viii, 6 ; x, 2, 6 ; xii, 21.

f. sg. 3, *wŏ̌tsh*$^{\bar{u}}$, iii, 1, 3 ; with suff. 3rd pers. sg. dat. ***wŏ̌tsh***$^{\bar{u}}$***s***, she up and answered him, viii, 11 ; xii, 11, 20.

cond. past sg. 3, neg. *wŏthihĕ-na thod*^{u}, he would not have stood up, i.e. he would not have been able to stand up, v, 9.

watharun, to spread out ; inf. sg. gen. *watharunuk*^{u} *musla*, a skin of spreading out, a leather mat, xii, 18 (bis) ; conj. part. *watharith*, xii, 21.

watharun^{u}, m. a mat, a carpet, xii, 24.

wŏtharun, to wipe clean ; inf. obl. *log*^{u} *wŏtharani*, he began to wipe clean, viii, 6 ; imperf. m. sg. 3, *ôs*^{u} *wŏtharān*, viii, 6, 13 (bis).

wāt$^{\ddot{u}}$*j*$^{\ddot{u}}$, see *wātul*.

wātul, m. a sweeper, a mihtar ; sg. ag. *wātȧl*^{i}, xi, 14 ; voc. (addressed by his wife) *wātal-gānau*, O pimp of a mihtar, xi, 15 ; f. *wāt*$^{\ddot{u}}$*j*$^{\ddot{u}}$, a mihtar's wife, sg. dat. *wāl*^{a}*jĕ*, xi, 14 ; voc. *wāt*$^{\dot{a}}$*j*^{i}, xi, 15. Cf. *māra-wātul*.

wŏtamukh^{i}, adv. upside down, v, 9.

wātun, to arrive, come to, come up to, reach, ii, 8 ; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9 ; v, 1, 4 (bis), 6, 7, 8, 9, 11 ; vii, 12, 29 ; viii, 4, 5, 6, 7 (bis), 9, 10, 1 (bis) ; ix, 1 (bis) ; x, 2, 3, 4 (ter), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis) ; xii, 1, 2, 4, 5 (ter), 8, 10 (ter), 1, 2 (bis), 3, 4, 5 (ter), 6, 7, 8 (ter), 9 (bis), 20, 2 (quater), 3, 4 (bis), 5 (bis) ; to arrive at (a person, dat.), get at (him), circumvent (him), xii, 13 ; to be suitable, to be proper, to be convenable (in this sense, the fut. is used in the sense of the present, like *gatshi,* see *gatshun* 1) ; *tsĕ ta asĕ wāti-na,* is not proper for thee and for us, viii, 3, 11 ; *kyāh wāti karun*^{u}, what should be done ? viii, 6, 8, 11.

In the sense of "arriving" if the object is a person, it is usually put in the dative governed by *nish,* as in *wôt*^{u} *lālshĕnākas-nish,* he came to the lapidary, xii, 25 ; so *mĕ-nish,* to me, xii, 22 (bis) ; *wazīras-nish,* to the vizier, xii, 5, 10, 3, 9 ; *yāras-nish,* to (his) friend, x, 4, 11 ; *zanāni-nish,* to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in *wôtus,* he came to him, xii, 10 ; *wöts*^{ü}*s,* she came to her, ix, 1 ; xii, 15.

If the object is not a person it may remain simply in the nom. form of the acc. as in *wôt*^{u} *panun*^{u} *shĕhar,* he arrived at his own city, x, 9 ; *wôt*^{u} *gara,* he reached the house, iii, 3 ; v, 1, 4 ; x, 4, 6, 14 ; xii, 1, 5, etc. ; or it may be put in the dative, as in *wôt*^{u} *tath jāyĕ,* he arrived at that place, xii, 15 ; or a postposition may be used, as in *wôt*^{u} *shĕharas-kun,* he arrived at the city, x, 5 ; or (with *manz*) *chuh wātān bāgas-manz,* he arrives in a garden, iii, 7 ; so *janatas-manz,* in heaven, xii, 24 (bis) ; *shĕharas-manz,* in the city, x, 14 ; xii, 2 ; *wanas-manz,* in a forest, ix, 1 ; or (with *pĕṭh*) *wôt*^{u} *nāgas pĕṭh,* he arrived at the spring, iii, 4 ; xii, 12. It will be observed that the word *shĕhar,* a city, may be used either by itself or with *kun* or with *manz.*

inf. obl. *log*^{u} *wātani,* he began to arrive, viii, 6 ; fut. past part. m. sg. nom. *gotsh*^{u} *wātun*^{u}, v, 7 ; *gatshi wātun*^{u}, xii, 22 (bis) ; perf. part. m. sg. nom. *wôt*^{u}*mot*^{u}, xii, 22 ; conj. part. *wötith,* vii, 12 ; xii, 18.

fut. sg. 1, *wāta,* xii, 24 ; 2, *wātakh,* xii, 16, 24 ; 3, *wāti,* iii, 9 ; viii, 6, 8, 11 ; xii, 15 ; neg. *wāti-na,* viii, 3, 11 ; pres. m. sg. 2 neg. *chukh-na wātān,* xii, 13 ; 3, *chuh wātān,* iii, 7.

past m. sg. 3, *wôt*^{u}, ii, 8 ; iii, 1 (bis), 3, 4 ; v, 1, 4 (bis), 6 ; viii, 4, 7 (bis), 9, 10, 1 (bis) ; x, 3, 4 (bis), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis) ; xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis) ; with suff. 3rd pers. sg. dat. *wôtus,* xii, 10; pl. *wöt*^{i}, iii, 1 (m. and f. subject); v, 9 (ditto), 11; viii, 5; x, 2, 4; xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto).

f. sg. 3, *wöts*$^{\ddot{u}}$, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. *wöts*$^{\ddot{u}}$*s*, ix, 1; xii, 15.

fut. perf. m. sg. 3, *āsi wôt*^{u}*mot*^{u}, vii, 29.

3 past m. sg. 3, *wātsāv*, iii, 3.

wātanāwun, to cause to arrive; fut. pl. 3, *wātanāwan*, v, 9; past m. sg. with suff. 3rd pers. sg. ag. *wātanôwun*, iii, 9; viii, 9 (bis); f. sg. with same suff. *wātanöw*$^{\ddot{u}}$*n*, v, 10.

wātawun^{u}, n. ag. of *wātun*, one who arrives, with emph. *y*, as adv. *wātawunuy*, immediately on arriving, xii, 15.

wöts$^{\ddot{u}}$, see *wātun*.

wŏtsh$^{\ddot{u}}$, see *wŏthun*.

wütsh$^{\ddot{u}}$, see *wasun*.

wutsha-prang, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

wöts$^{\ddot{u}}$*s*, *wātsāv*, see *wātun*.

wawun, to sow; past m. pl. with suff. 1st pers. sg. ag. *wáwim*, ix, 9.

vyūr^{u}, m. flower-nectar; with suff. of indef. art. *vyūr*^{u}*āh*, a little nectar, a drop of nectar, ix, 2.

wāz, m. a sermon (Musalmān); pl. nom. (for acc.) *wāz*, xii, 1.

viz, f. a time, a season; abl. *harda-vizi*, in the autumn season, ix, 8.

wuzun, to awake, be awakened, aroused; past f. sg. 3, *wuz*$^{\ddot{u}}$, viii, 11; with suff. 3rd pers. sg. dat. *wuz*$^{\ddot{u}}$*s*, viii, 11. In both cases of an evil desire.

wazīr, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. *wazīras*, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (*nish*), 10 (*nish*), 3 (*nish*), 9, 9 (*nish*); ag. *wazīran*, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. *wazīra-sandi gari*, in the vizier's house, xii, 4, 5; voc. *ay wazīra* (addressed by a subordinate), xii, 4; *wazīra* (ditto), xii, 13; *ha wazīra* (ditto), xii, 19; *hā wazīra* (ditto), xii, 10; *hā wazīrō* (addressed by a superior), ii, 4; pl. nom. *wazīr*, viii, 1, 2; dat. *wazīran*, viii, 4; ag. *wazīrau*, vi, 16; viii, 2.

wazīrī, f. the post or office of a vizier, viziership, xii, 26.

y (*iẓāfat*), see *ĕ*, *i*, *y*.

yā, conjunct. or, ii, 12 ; viii, 1 ; *yā* . . . *yā*, either . . . or, x, 3, 7 ; xii, 9.

yi 1 (*iẓāfat*), see *ĕ*, *i*, *y*.

yi 2, *yī*, see *yih* 1.

Yiblīs, m. Iblīs, Satan, the Devil, iv, 2.

Yibrāhim, Abraham (the Patriarch), iv, 6.

yād, m. memory, remembrance ; *yād-i-Aḷāh*, memory of God, i, 7 ; *nàsⁱyĕth yād hĕth*, keeping the advice in mind, xii, 17 ; *yād pāwun*, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11 ; *yād pyonᵘ*, memory to fall, remembrance to come (to so and so), iii, 5 ; vii, 20 ; xii, 15 ; *amis dôdᵘ ôsᵘ pĕmotᵘ yād*, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15 ; *chus pĕwān nayistān yād*, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.

yĕḍ, f. the belly ; with suff. of indef. art. *yĕḍāh*, ix, 7.

yīdam, m. (corruption of the Sanskrit *idam*), this (world), vii, 6.

yīdⁱkāh, m. an *'Īdgāh*, the common outside a town where Musulmāns celebrate the 'Īd services (put by an anachronism in Joseph's time), vi, 16 (bis).

yĕg-jāh, see *yĕkh-jāh*.

yih 1, pron. demonstr. this ; (referring to a person or thing near by, or just referred to), he, she, it. See *nŏth* or *nĕth*.

ANIMATE. SUBST. MASC. sg. nom. *yih*, this (referring to a male), xii, 2 (bis), 15 ; he, ii, 9, 11 ; iii, 7, 8 ; v, 5 ; viii, 6, 13 ; x, 1, 2, 5 (bis), 6, 12 (bis) ; xii, 1, 3 (quater), 6, 15, 24, and others ; *yuh* (for *yihᵘ*), he, xii, 5 ; *yüh*, this, ii, 9 ; x, 12 ; with emph. *y*, *yihuy*, he verily, x, 7 ; xii, 15 ; *yŏhay*, him verily (nom. form of acc.), x, 8 ; *yuhuy*, x, 1 ; *yi-ti*, this one also, x, 8.

pl. nom. *yim*, they (masc.), ii, 3 ; viii, 1, 3, 13 ; x, 1 (bis) ; xii, 2, 3, 23 ; they (one masc. and one fem.), xii, 18.

dat. *yiman*, to them (masc.), vii, 24 ; viii, 1, 3, 11 ; x, 12 (bis) ; xii, 21 ; to them (masc. and fem.), v, 8 ; in sense of gen., of them, viii, 1, 4, 11, 12; with emph. *y*, *yiman*^{ü}*y*, to them verily, vii, 20; viii, 13.

ag.-abl. *yimau*, by them, ii, 3; viii, 1, 3, 5; xii, 1 (bis), 17 (bis), 22; *yimav*, v, 8; viii, 11; x, 6, 12; *yimōv*, x, 1; with emph. *y*, *yimav*^{ü}*y syod*^{u}, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) *yihünz*^{ü}, of these (birds, masc.), viii, 1.

Fem. sg. nom. *yih*, this (referring to a female), v, 10 (ter), 12; x, 8; xii, 25; she, ii, 8; iii, 4; v, 6, 10 (ter); viii, 3; xii, 4 (ter), 15, 20; with emph. *y*, *yihay*, she verily, xii, 20.

pl. dat. *yiman pata*, after them, xii, 7.

ag. with emph. *y*, *yimav*^{ü}*y*, by them verily, iii, 7.

Adj. Masc. sg. nom. *yih*, this, ii, 8, 9; iii, 3, 4; v, 5, 10, 1; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis); ix, 4 (bis); x, 5, 7 (bis), 8, 10 (bis), 3, 4; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter), 2, 4, 5, and others; *yüh*, in *yus yüh wazīr ôs*^{u}, he who was this vizier, ii, 11.

dat. *yimis*, to this, iii, 8; x, 5.

ag. *yim*^{i}, by this, x, 2, 12.

pl. nom. *yim*, these, v, 9; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. *yiman*, to these, ii, 11; vii, 24; viii, 1, 3, 4, 11 (bis); x, 5.

ag. *yimau*, by these, v, 7; viii, 3, 9; *yimav*, iii, 1; x, 1, 5; x, 12 (bis).

Fem. sg. nom. *yih*, this, iii, 1; v, 7, 8, 9, 10; viii, 1; ix, 1, 4; x, 7; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

pl. nom. *yima*, these, iii, 8.

dat. *yiman*, to these, xii, 11, 4, 9, 20.

INANIMATE. Subst. Masc. sg. nom. *yih*, this, iii, 4 (bis), 8, 9 (bis); vi, 16; viii, 7, 11; x, 4, 5 (bis), 7, 12; xii, 4 (bis), 16, 23, and others; it, viii, 7; with emph. *y*, *yī*, this indeed, vi, 8; *yihuy*, this verily, viii, 10 (bis); *yiy*, this very thing, viii, 1; this verily, ii, 5; *yīy*, this verily, vii, 24; iii, 9; with conj. *ay*, if, *yiy*, if this, iii, 4 (bis), 9.

dat. *yith*, to this, v, 1, 6; viii, 9; xii, 21.

pl. nom. *yim*, these (referring to masc. inan. things), x, 2, 12; *yima* (referring to fem. inan. things), viii, 4.

Adj. sg. nom. *yih*, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5, and others; with emph. *y*, *yihōy*, verily this, v, 10; *yuhay*, this very, xi, 2.

dat. *yith*, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. *yimi*, from this, viii, 4, 11.

pl. nom. *yim*, these (masc. things), v, 12; x, 12; xii, 6; *yima*, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. *y*, *yimay* (fem.), these very, xii, 3, 23.

dat. *yiman*, to these, x, 5.

It will be observed that when emph. *y* is added to *yih*, the word takes several varying forms. As occurring in these tales they are as follows: *yihuy* (an. m. and inan.), *yihay* (an. f.), *yihōy* (inan.), *yuhuy* (an. m.), *yŏhay* (an. m.), *yuhay* (inan.), *yiy* (inan.), *yīy* (inan.), *yī* (inan.).

yih 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:—

(*a*) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(*b*) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun *tih*, q.v., as in—

(*a*) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; vii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.

(*b*) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of *yih* 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun *ath*, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.

In vi, 14, the antecedent is the genitive of the interrogative pronoun *kyāh*, i.e. *kamyuk^{u}*, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, *yus suh tōta ôs^{u}, yüh ôs^{u} phakīras nishĕ*, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so *yus yüh wazīr ôs^{u}, suh chuh hāpatasmanz*, he who was the vizier, he is (now) in the bear, ii, 11; *yus yih pātashāha-sond^{u} mor^{u} ôs^{u}, yih trôwun*, that which was the body of the king, that he abandoned, ii, 10; *yĕsa yih Lālmāl Parī ös^{ü}, tas dyutun rukhsath*, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; *yĕsa yih pata üñ^{ü}n zīnith, sa thöv^{ü}n pānas*, she whom he had won and afterwards brought home, her he kept for himself, xii, 25.

Like the demonstrative pronouns, the relative pronoun has animate and inanimate forms, and either of these may be substantival or adjectival. But in some cases in which we should look upon the relative as a substantive it is treated as an adjective. This is specially the case when the antecedent correlative is an adjective. In such a case the relative, even if not in direct agreement with a noun, also takes the adjectival form. Thus, *suh lāl, yus tujyān*, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form *yus*, because the antecedent correlative, *suh*, is an adjective. The inanimate substantival form would be *yih*. Similarly, *yih panun^{u} saphar, yus nöyidan ôs^{u} pēsh on^{u}mot^{u}*, this (*yih*) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:—

ANIMATE. SUBST. MASC. sg. nom. *yus*, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); *yus-akhāh*, whoever, viii, 6, 8, 11.

dat. *yĕs*, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. *yĕm^{i}*, xii, 7.

pl. nom. *yim*, ii, 9; xi, 8.

ag. *yimav*, xi, 3.
Fem. sg. nom. *yĕsa*, x, 6 ; xii, 20, 5.
dat. *yĕs*, xii, 15.
Adj. Masc. sg. nom. *yus*, ii, 9, 11 ; x, 12 ; xii, 25.
Fem. sg. nom. *yĕsa*, x, 1 ; xii, 25.
INANIMATE. Subst. sg. nom. *yih*, v, 7 ; viii, 9 ; x, 1 ; xii, 6, 7 (bis), 20 ; with emph. *y*, *yiy*, what verily, xi, 1 ; *yih-kĕntshāh*, whatever, iii, 1, 8 (ter) ; v, 8.
dat. *yĕth*, x, 7, 10.
abl. *yĕmi*, xii, 11.
pl. nom. (masc.) *yim*, v, 5 ; x, 5.
Adj. sg. nom. *yus*, ii, 4, 10 ; vi, 14 ; xii, 4, 25.
abl. *yĕmi sātay*, at what time verily, vii, 8.
pl. nom. (masc.) *yim*, ix, 9.

yuh, *yüh*, see *yih* 1.

yihünz^{u}, see *yih* 1.

yihay, *yihōy*, *yihuy*, *yŏhay*, *yuhay*, *yuhuy*, see *yih* 1.

yikh, see *yun*^{u}.

yĕkh-jāh, adv. in one place, (of two persons) together, x, 12 ; *yĕg-jāh*, id., ii, 4.

yikrām, in *wa-salām wa-yikrām*, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.

yĕl, m. pulling (with the arms), restraint ; abl. *yĕla trāwun*, to release from restraint, to let a person go, iii, 4 (bis) ; x, 5 (ter), 12.

yĕli, relative adv. when, at what time, ii, 3, 7 (bis) ; iii, 8 ; iv, 7 ; v, 5, 6 (bis), 9 ; vi, 11 ; vii, 19 (ter), 26 ; viii, 6, 7, 10 ; ix, 5, 7 ; x, 1, 3 (ter), 4 (bis), 5, 7 ; xi, 1 ; xii, 1, 15 (bis), 6, 8, 22. In v, 8, " when " is used in the sense of " if ".

yĕm^{i}, *yĕmi*, see *yih* 2.

yim 1, *yima*, *yimau*, *yim*^{i}, *yimi*, see *yih* 1.

yim 2, see *yih* 2.

yimahö, see *yun*^{u}.

yimāmath, ? gender, the office of a leader of prayers in a mosque, *bŏh kara yimāmath*, I shall act as prayer-leader in a mosque, I shall adopt the profession of such a leader, xii, 1.

yiman, *yiman*^{u}*y*, *yimis*, see *yih* 1.

yāmath, adv. as long as, *tāmath . . . yāmath*, so long . . . as, xi, 20.

yimav 1, *yimōv*, *yimav*^{u}*y*, see *yih* 1.

yimav 2, see *yih* 2.

yimawa, see *yun*^{u}.

yimay, see *yih* 1.

yimōy, see *yun*^{u}.

yina, conj. that not. *karay akh kath, yina-sa kath karakh*, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing,—do not converse, xii, 1.

yini, see *yun*^{u}.

yun^{u}, to come, i, 8 ; ii, 2, 3, 12 ; iii, 1 (bis), 3, 4 (bis) ; v, 5 (quinquies), 6 (bis,) 7, 9 (bis), 10, 1 ; vi, 2 (bis), 15, 6 (bis) ; viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter) ; ix, 1, 3, 6, 7, 8 (bis), 12 ; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4 ; xi, 20 ; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

āv armān, longing came (to the king), i.e. he felt longing, iii, 9 ; *bāgȧn*^{i} *yun*^{u}, to come by (one's) share, to obtain on ’s share allotted by fate, to receive one's fated portion, ix, 4 ; *brūha yun*^{u}, to come in front, to be seen in front of a person, to come into sight, x, 1 ; *bŏy yiñ*^{ū}, a smell to come, a smell to be perceived, xii, 15 ; *gara panun*^{u} *yun*^{u}, to come to one's own house, to go home, v, 10 (bis) ; xii, 5, 13 ; *lārān yun*^{u}, to come running, viii, 6 ; *nĕnd*^{a}*r yiñ*^{ū}, sleep to come, v, 6 (bis) ; *āv tsūrimis zȧn*^{i}*-sond*^{u} *pahar*, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11 ; *phakh chus yiwān*, a stink comes from it, i.e. it stinks, ii, 4 ; *rāth āyĕ*, night came, x, 5 ; *subuh log*^{u} *yini*, morning began to come, x, 8 ; so *subuh āv*, morning came, xii, 9 ; *tasalī ās-na*, satisfaction did not come to him, i.e. he was not satisfied, vi, 16 ; *āyĕ zabān*, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have *hĕth yun*^{u}, having taken to come, i.e. to bring, to take with one (Hindī *lē ānā*), iii, 1 ; viii, 6 ; xii, 2, 5, 11, 2 ; *nīrith yun*^{u}, to come forth, xii, 12 ; *phīrith yun*^{u}, to come back, to return, v, 1, 4, 10 (bis).

With the abl. of the infinitive of another verb *yun*^{u} forms a passive, as in *k*^{c}*nana yun*^{u}, to be sold, vii, 26 ; *walana yun*^{u}, to become wrapped up, ix, 7. The passive of *bōzun*, to hear, *bōzana yun*^{u}, means (1) (potentially) to be visible, xii, 22 ; or (2) to be considered as such and such, to appear to be such and such, viii, 5; x, 4 (bis); or (3) to be known, recognized, as such and such, xii, 3.

inf. *mĕ na bani yun*^{u}, to come will not be possible for me, i.e. I shall not be able to come, x, 3 ; *tsĕ gatshi yun*^{u}, thou must come, xii, 7 ; *tuhond*^{u} *gatshi yun*^{u}, you must come, xii, 15 ; abl. *subuh log*^{u} *yini*, morning began to come, x, 8 ; fut. pass. part. f. *hĕts*$^{\ddot{u}}$*nas yiñ*$^{\ddot{u}}$ *nẹ̆nd*^{a}*r*, sleep began to come to him, v, 6 ; perf. part. m. sg. *āmot*^{u}, come (H. *āyā huā*), viii, 6.

impve. sg. 2 (irreg.) *wŏla*, v, 5 ; x, 5, 12 ; pol. sg. 2, *yita*, with emph. *y*, *yitay*, ix, 1 ; with suff. 1st pers. sg. dat. *yitam*, please come to me, vi, 2.

fut. sg. 1, *yima*, with suff. 2nd pers. pl. dat. *yimawa*, I will come to you, xii, 1 ; 2, with neg. interrog. *yikh-nā*, wilt thou not come ? vi, 2 ; 3, *yiyi*, xii, 16 ; with suff. 2nd pers. sg. dat. *yiyiy*, will come to thee, v, 6 (bis) ; xii, 6 ; pl. 1, *yimav*, with suff. 2nd pers. sg. dat. *yimōy*, we shall come to thee, v, 10 ; 3, *yin*, with suff. 2nd pers. sg. dat. *yinay*, they will come before thee, xii, 6.

pres. m. sg. 3, *chuh yiwān*, xii, 3 ; *yiwān chuh*, v, 5 ; xii, 4 ; neg. *yiwān chuna*, xii, 22 ; with suff. 3rd pers. sg. abl. *chus yiwān*, is coming from it, ii, 4 ; pl. 2, *chiwa yiwān*, viii, 5 ; f. sg. 3, *chĕh yiwān*, xii, 15 ; with suff. 3rd pers. sg. dat. and neg. *chĕs-na yiwān*, v, 6 ; imperf. f. pl. 3 (auxiliary omitted) *yiwān*, vi, 15.

1 past m. sg. 1, *ās*, x, 12 ; 2 (with vocative suff. *ō*) *ākhō*, ii, 2 ; 3, *āv*, i, 8 ; ii, 3, 12 ; iii, 1, 9 ; v, 1, 4, 9, 10 ; vi, 16 (bis) ; viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3 ; x, 6, 7, 12, 20 ; xii, 3, 4 (ter), 5 (quinquies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4 ; with suff. 1st pers. sg. dat. *ām*, viii, 13 ; with suff. 2nd pers. sg. dat. *ôy*, x, 4 ; xii, 3 ; irreg. with neg. interrog. *āy-nā*, did there not come to thee ? ix, 3 ; with suff. 3rd pers.

sg. dat. *ās*, viii, 7 (bis) ; x, 4 ; with neg. *ās-na*, vi, 16 ; x, 4 ; with suff. 3rd pers. pl. dat. *ākh*, x, 1 (bis).

pl. 1, *āy*, v, 9 (m. and f.) ; x, 6, 7, 8, 12 ; 3, *āy*, viii, 2, 11, 3 ; ix, 7, 8 ; with suff. 1st pers. sg. dat. *ām*, viii, 3, 11.

fem. sg. 1, *āyĕs*, ix, 4 ; 2, *āyĕkh*, iii, 1 ; 3, *āyĕ*, iii, 4 (bis) ; v, 5, 7, 10 ; vii, 26 ; ix, 1 ; x, 5, 12 ; xii, 2, 7 ; with neg. *āyĕ-na*, v, 6 ; with neg. interrog, ix, 3 ; with suff. 1st pers. sg. dat. *āyĕm*, v, 5 ; pl. 3, *āyĕ*, xii, 7.

3 past m. sg. 3, *āyāv*, with suff. 1st pers. sg. dat. *āyām*, iii, 3.

perf. m. sg. 3, *āmot*^{u} (without auxiliary), v, 11 ; *chuh āmot*^{u}, x, 12, 4 ; f. sg. 3, with suff. 2nd pers. sg. dat. *chĕy āmüts*$^{\ddot{u}}$, v, 5 ; plup. m. sg. 3, with suff. 1st pers. sg. dat. *ôsum āmot*^{u}, iii, 1 ; fut. perf. m. sg. 3, *mā āsi āmot*^{u}, I wonder if he has come, xii, 23.

cond. past sg. 1, *yimahö*, x, 3.

yĕngur, charcoal, pl. nom. *yĕngar*, xi, 17.

yinsān, m. a human being, a man, x, 7 ; xii, 7 ; *-hyuh*^{u}, like a human being, x, 7 (bis) ; fem. *-hish*$^{\ddot{u}}$, x, 7.

yinsāph, m. compassion, — *gōs* (viii, 4) or *dilas yinsāph pyōs* (viii, 11), he felt compassion.

yinay, see *yun*^{u}.

yāñ, adv. as soon as, xii, 15.

yiñ^{u}, see *yun*^{u}.

yĕñĕwôl^{u}, m. the bridegroom's party in a marriage festival ; hence, a marriage festival (from the bride's point of view), xii, 15 ; — *karun*, to hold a marriage festival, xii, 17, 18.

yipör^{i}, adv. in this direction, v, 4. Cf. *apör*^{i}.

yār, m. a friend, iv, 4 ; x, 1, 4, 6 ; sg. dat. *yāras*, x, 4, 11 ; ag. *yāran*, x, 4 (bis), 11 ; gen. *yāra-sond*^{u}, x, 4, 11 ; *yāra-sanzi wati*, on the friend's road, on the road to (his) friend, x, 4 ; voc. *yāra*, O friend, vi, 1, etc. ; x, 4 (bis) ; pl. nom. *yār*, iv, 7 ; v, 9 ; vii, 5.

yōr, adv. here, in this place, ii, 2 ; viii, 5 ; ix, 6, 8, 10, 2 ; x, 4.

yōra 1, adv. hence, from this place, v, 8.

yōra 2, rel. adv. whence, from what place (with *tōra* as correlative), i, 6.

yūr^{i}, adv. emph. form of *yōr*, even here, hither; *diyiv yūr*^{i}, give ye (them) even here, produce them. x, 12; *wölinj*^{ü} *gatshĕs yūr*^{i} *anüñ*^{ü}, bring his heart here (hither), x, 5; *an kākad yūr*^{i}, bring the paper here (hither), xii, 15; *cyôn*^{u} *gatshi wātun*^{u} *yūr*^{i}, you must come here (hither), xii, 23; sg. gen. *yūr*^{i}*-hond*^{u} *wŏla*, come here! v, 5.

Yārkand, m. the town of Yarkand, in Central Asia, xi, 1, etc.

yīran, f. an anvil, xi, 16.

Yīrān, m. Iran, Persia, ii, 1.

yĕs, *yĕsa*, *yus*, see *yih* 2.

Yīsāh, m. Jesus, iv, 4.

Yūsūph, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. *yūsūphas*, vi, 14, 16; ag. *yūsūphan*, vi, 15 (bis); gen. *yūsūpha-sond*^{u}, vi, 10.

yĕti, adv. where, in the place which, viii, 11; x, 7.

yit^{i}, adv. here, xii, 18; *yit*^{i}*-kyāh* . . . *ȧt*^{i}*-kyāh*, here you see on the one hand . . . there you see on the other hand, viii, 13; *yit*^{i}*-kyāh* . . . *yit*^{i}*-kyāh*, here you see . . . and here you see, x, 12.

yiti, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. *yityuk*^{u}, m. sg. dat. *yitikis pātashĕhas-nishĕ*, to the king of this place, x, 1.

yi-ti, see *yih* 1.

yot^{u}, adv. where; *yot*^{u}*-tāñ*, up to which place, i.e. until, as soon as, xii, 6. Cf. *yotāñ*.

yut^{u} 1, adj. this much, with emph. *y*, *yutuy*, xi, 20. This word is usually spelt *yūt*^{u}.

yut^{u} 2, adv. *yut*^{u}*-tāñ*, up to here, i.e. in the meantime, v, 7. Cf. *yutāñ*.

yūt^{u}, adv. *yūt*^{u} . . . *tyūt*^{u}, as soon as . . . so soon, xii, 2.

yĕth, see *yih* 2.

yith, see *yih* 1.

yith-nay, conj. so that not, in order that not, ix, 12.

yĕtha, adv. how, in the manner which; with emph. *y*, *yĕthay pöṭh*^{i}, in what very manner, exactly as, xii, 2.

yitha, adv. thus, in this manner; with emph. *y*, *yithay pöṭhin*, in this very manner, viii, 3.

yuth^{u}, adj. and adv. as, of what kind, xii, 24 (correlative *tyuth*^{u});

with emph. *y*, *yuthuy*, as verily, even as, exactly as (correl. *tyuthuy*), v, 6 ; xii, 12, 5 ; even as, at the very time that, viii, 7 (correl. *tyuthuy*).

yitam, see *yun^{u}*.

yotāñ, adv. until, (contraction of *yot^{u}-tāñ*, see *yot^{u}*), v, 10.

yutāñ, adv. in the meantime, (contraction of *yut^{u}-tāñ*, see *yut^{u}*), v, 5.

yitay, see *yun^{u}*.

yĕtȧt^{i}, adv. where, in the place where, xii, 6.

yutuy, see *yut^{u}* 1.

yüts$^{\ddot{u}}$, adj. much, very, *yüts$^{\ddot{u}}$-kôl^{u}*, for a long time, ii, 4.

yiwān, see *yun^{u}*.

yiy 1, *yīy*, see *yih* 1.

yiy 2, see *yih* 2.

yiyi, *yiyiy*, see *yun^{u}*.

zabān, f. tongue, speech, language ; — *karüñ$^{\ddot{u}}$*, to say a thing ; hence, to promise, x, 8 ; — *āyĕ*, speech came (to it), it became able to speak (of a bee), ix, 1 ; sg. abl. *zaböñ$^{\ddot{u}}$*, by word of mouth, xii, 16.

zab^{a}r, adj. superior, excellent, vii, 8, 28 ; — *gav*, it became excellent, as an interj. all right ! xii, 15.

zacĕ, see *züṭ$^{\ddot{u}}$*.

zāda, m. at end of compound, a son ; *ôkhun-zāda*, the son of a religious teacher, xii, 2 ; sg. dat. *ôkhun-zādas*, xii, 2 ; *pātashāh-zāda*, a king's son, a prince, sg. dat. *-zādas*, viii, 5 ; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter) ; dat. *-zādan*, viii, 4 (bis) 11 (bis) ; gen. *-zādan-hond^{u}*, viii, 4 ; *shāh-zāda*, a prince ; sg. dat. *-zādas*, viii, 13 ; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

zod^{u}, m. a hole ; f. *züd$^{\ddot{u}}$* (pl. nom. *zadĕ*), a small hole, vii, 25.

zid, m. hatred; *amis ôs^{u} zid Yūsūpha-sond^{u}*, he hated Joseph, vi, 10.

zāgun, to watch for, to be wide awake and on the alert ; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. *ôsus dagāy zāgān dādkhāh*. disloyalty, (like) a petitioner, was watching in him, ii, 5.

z^{a}h, card. two, viii, 8, 11 ; following noun qualified, *bacĕ z^{a}h*, two young ones, viii, 1 ; *böy^{i}-bārȧn^{i} z^{a}h*, two brothers, viii, 5 ; *böts$^{\ddot{u}}$ z^{a}h*, the two members of a family, husband and wife, v, 9, 10 ; viii, 1 ; *gabar z^{a}h*, two sons, viii, 1 ; *gul^{i} z^{a}h*, the two fore-arms, v, 9; *gŏlām z^{a}h*, two servants, viii, 5; *gur^{i} z^{a}h*, two horses, xii, 1; *hūn^{i} z^{a}h*, two dogs, viii, 4, 12 (bis), 3; *köd^{i} z^{a}h*, two prisoners, v, 9; *lāl chis z^{a}h*, he has two rubies, xii, 3; *něciv^{i} z^{a}h*, two sons, viii, 11; *pātashāh-zāda z^{a}h*, two princes, viii, 3 (bis), 11; *rīnz^{i} z^{a}h*, two balls, v, 3, 4 (bis), 5; *shāh-zāda z^{a}h*, two princes, viii, 11; *wölinjě z^{a}h*, two hearts, viii, 3, 4 (ter), 11, 2; *yim z^{a}h*, these two, viii, 5.

Preceding noun qualified, *z^{a}h köd^{i}*, two prisoners, v, 8; *z^{a}h katha*, two statements, x, 1, 4.

sg. abl. *dŏyi laṭi*, on two occasions, viii, 7.

pl. dat. *dŏn*, viii, 11; following noun qualified, *bāyěn dŏn*, to the two brothers, xii, 15; *pātashāh-zādan dŏn*, to the two princes, viii, 11; *yiman dŏn pātashōhiyěn kits^{ū}*, for the kingdoms of these two, x, 11; *zanānan dŏn*, to two women, xii, 11, 4; preceding qualified noun, *dŏn bātsan*, to the husband and wife (see *böts^{ū} z^{a}h*, ab.), viii, 1, 6.

pl. gen. *pātashāh-zādan dŏn-hanza*, of the two princes, viii, 4; *yiman dŏn-handi-khŏta*, than these two, xii, 19.

pl. ag. *bāranyau dŏyau*, by the two brothers, viii, 3; *ködyau dŏyav*, by the two prisoners, v, 7; *yimav dŏyav*, by these two, iii, 1; x, 5; *dŏyau bātsau*, by the husband and wife, viii, 2, 5.

zāh, adv. ever, at any time; *na zāh*, never, xi, 14.

zahar, m. poison, viii, 6, 7, 13 (bis); *pātashěhas khot^{u} zahar*, poison rose to the king, i.e. he became enraged, viii, 7.

z^{a}l, m. scratching (with the nails); with suff. of indef. art. *z^{a}lā-z^{a}lā*, a continuous scratching, xii, 17.

zāl, m. a net; with suff. of indef. art. *zālāh lāyun*, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. *zālas*, i, 6; *zālas walana yun^{u}*, to be caught in a net, ix, 7.

Zalīkhā, f. N.P. Zulaikhā (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

zalīl, adj. brought low, humbled, i, 4.

zulm, m. tyranny; — *karun*, to do tyranny, ix, 1; *mě chuh zulm gŏmot^{u}*, tyranny has been done to me, ix, 1 (bis), 6.

zālun, to set on fire, to kindle, to burn; conj. part. *zölith*, iii, 1; fut. sg. 1, *zāla*, iii, 4 (bis); past m. sg. *zôl^{u}*, iii, 4; with suff. 3rd pers. pl. ag. *zôlukh*, ii, 12; iii, 4.

zima, m. responsibility; *zima karun*, to make a responsibility; *tsŏn zanĕn kärin zima tsōr pahar*, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch, viii, 5; *zima hyon*^{u}, to take responsibility, i.e. to confess, admit, *yih chĕs-na hĕwān zima kĕ̃h*, she does not admit anything, xii, 15; *zima khālun*, to cause a responsibility, to mount; *khôl*^{u}*nas zima takhsīr*, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; *zima khasun* responsibility to mount; *kaīsi chuna khasān zima*, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

zŏmba, m. a Yak; pl. nom. *zŏmba*, xi, 6.

zamīn, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. *mājĕ-zamīni*, in mother earth, ix, 9; pl. abl. *satav zamīnav täl*^{i}, below the seven worlds, iii, 8.

zan, f. a woman; *marda-zan*, man or woman, vii, 23; *mạkh*^{a}*r-i-zan*, the coquetry of a woman, x, 13.

zān, f. knowledge, understanding, vii, 29; *gör-zān*, adj. ignorant, vii, 27; xi, 5.

zīn, m. a saddle; *gur*^{u} *zīn karith*, a horse ready saddled, iii, 8; pl. nom. *zacĕ-zīn*, rag-saddles, saddles made of rags, xi, 9.

zon^u, m. a man, a male person; *kunuy zon*^{u}, only one person; *gav kunuy zon*^{u}, he went alone; sg. gen. *zän*^{i}*-sond*^{u}, viii, 11; pl. nom. *zän*^{i}, x, 1; dat. *zanĕn*, viii, 5; x, 5, 6, 12 (bis); ag. *zanĕv*, x, 1, 2. Cf. *zūñ*^{ū}.

zūn, f. moonlight; *zūna-ḍab*, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight; sg. dat. *-ḍabi*, *-pĕṭh*, on the roof-bungalow, viii, 1.

zinda, adj. living, alive, ii, 3; with emph. *y*, *zinday*, x, 8 (bis).

zang, f. the leg, ii, 11.

zanāna, f. a woman; ii, 1; iii, 4 (ter), 5, 9 (ter); v, 5 (bis), 11, 2; viii, 11; x, 1, 5 (several times), 6; xi, 7; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (bis), 5 (bis), 6; with suff. of indef. art. *zanānā*, x, 5; xii, 4, 10; *zanānāh*, iii, 4; *zanānā akh*, x, 5; sg. dat. *zanāni*, iii, 4, 9; v, 4; x, 5; xii, 4; ag. *zanāni*, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. *zanāni-handis*, x, 5; pl. nom. *zanāna*, xii, 19 (ter); with emph. *y*, *zanānay*, only women, v, 12; dat. *zanānan*, ii, 1; xi, 7; xii, 11, 4, 20.

zānun, to know; to know how, x, 12; xi, 8, 15; impve. sg. 2, *zān*, i, 12; *tsᵃh zān ta yih zān*, (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou, this woman) know, v, 9; fut. (often in sense of pres.) *kuwa zāna*, how do I know, v, 9; with neg. interrog. *zāna-nā*, do I not know? i.e. of course I know, x, 12; 2, *zānakh karith*, thou wilt know how to make, x, 12; 3, *zāni*, vi, 14; vii, 27, 8, 9, 30; pl. 1, *ȧsⁱ na zānav*, we do not know how (sc. to work), xi, 15; 3, *yim na zānan*, who do not know how (sc. to make a certain sound), xi, 8.

zēnun, to conquer (xi, title); to win (x, 1, 6, 7); *zēnān anun*, to conquer (a country), xi, 1, 2, etc.; *zīnith anun*, to capture (a person), xii, 25; inf. obl. (inf. of purpose) *zēnani*, xi, title; conj. part. *zīnith*, xii, 25; pres. part. *zēnān*, xi, 1, 2, etc.; fut. sg. 3, *zēni*, x, 1, 6; pl. 3, *zēnan*, x, 7.

zinis, see *zyunᵘ*.

züñᵘ, f. a female person, a woman, xii, 7, 15; pl. nom. *zañĕ*, xii, 6, 7; dat. *zañĕn zĕṭhᵘ*, the eldest of the females, xii, 6. Cf. *zonᵘ*, of which this is the fem.

zār, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. *zār*, iv, 1; *zāra-pār*, m. ejaculatory prayers, ix, 1; x, 5 (bis); *zāra-pāra*, m. entreaty, coaxing request, ii, 3, 5.

zōr, m. force; — *karun*, to use (moral) force, to insist, viii, 2; xii, 15.

zīrᵘ, f. a push, shove, nudge; — *diñᵘ*, to push, etc., x, 7 (bis).

zargar, m. a goldsmith; *zargar-nĕcyuvāh*, a young goldsmith, v, 2.

zāra-pār, *zāra-pāra*, see *zār*.

zōrāwār, adj. powerful, mighty, xi, 2.

zuryāth (for *zurrīyat*), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

zāsanuy, a word used by Hātim in i, 12, but the meaning of which is unknown to him; he gives it as part of the traditional text, a variant reading is *tsĕ āsunuy*.

züṭᵘ̈, f. a rag; sg. dat. *zacĕ-zīn*, rag-saddles, saddles made of rags, xi, 9.

zāth, f. a race, tribe, caste; *dĕwa-zāth*, of demon race, xii, 16.

zĕṭhᵘ̈, see *zyuṭhᵘ*.

zīṭhⁱ, see *zyūṭhᵘ*.

zuv, m. the soul, ii, 4.

zyunᵘ, m. firewood, ii, 12; xi, 7; xii, 20, 1, 4 (bis); sg. dat. *zinis*, xii, 21, 2, 4.

ziyāphath, f. a feast, a dinner-party, x, 4, 11; a dish of food brought as a present, a present of dainty food, x, 5 (bis), 10; with suff. of indef. art. *ziyāphathā*, x, 5.

zyuṭhᵘ, adj. old, elder, eldest; m. the head or superior of a guild of artizans, v, 1; m. sg. dat. *ziṭhis-hihis*, to the elder (of two brothers) (cf. *hyuhᵘ*), viii, 5; f. sg. nom. *zĕṭhᵘ̈*, the eldest (sister), xii, 6.

zyūṭhᵘ, adj. long; m. pl. nom. *zīṭhⁱ atha dārànⁱ*, to stretch out the arms, vii, 25.

APPENDIX I

INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GŌVINDA KAULA'S TEXT

Figures between marks of parenthesis indicate the number of times, when there are more than one, that a word occurs in the passage to which reference is made. The word "caret" *indicates that the word referred to does not occur in Gōvinda Kaula's text. The order of words is the same as that employed in the Vocabulary.*

ạ (*ĕ*), x, 4.
ạ (*i*), xi, 4.
ai (*ay*), x, 3 ; xii, 4.
ai (*ạy*), viii, 11.
ại (*ạy*), viii, 6, 8.
āi̭ (*āy*), v, 9.
au (caret), vii, 13.
āṷ (*āv*), i, 8 ; ii, 3, 12 ; iii, 1, 9 ; v, 1, 4, 9, 10 ; vi, 16 (2) ; viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3 ; x, 6, 7, 12 ; xi, 20 ; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4.
i (*ĕ*), vi, 17 ; x, 4 (2).
i (*i*), x, 13 ; xii, 10, 5, 7, 9 (3).
o (*ō*), vii, 26.
āb (*āb*), v, 4 (4) ; viii, 7 (2).
āb^{ạ} (*āba*), viii, 7 (2) ; x, 5.
ibrāhim (*yibrāhim*), iv, 6.
ābas (*ābas*), viii, 7.
ābtạr (*abtar*), vi, 12.
ạch (*achĕ*), xii, 22.
achạn (*achĕn*), v, 11.
aḍ (*aḍa*), vii, 20.
ad^{ạ} (*ada*), viii, 10.
adạ (*ada*), v, 6, 9 (2) ; viii, 3, 10, 1, 3 ; x, 2, 7 ; xii, 3, 4.
ad^{e} (*ada*), iii, 1.
ade (*ada*), v, 8.
āda (*ādā*), x, 8 ; xii, 4, 9, 11, 2.
âdạ (*ōra*), xii, 12.
īdgāh (*yīd*^{i}*kāh*), vi, 16 (2).
ạdālat (*adālüts*^{ü}), v, 9.
aḍạl (*ad*^{a}*la*), i, 3.
ādam (*ādam*), iv, 2, 3 ; vii, 6, 7.
ād^{ạ}*mas* (*ādamas*), vii, 6.
īdam (*yīdam*), vii, 6.
afsạrạs (*apsaras*), x, 12.
age (*āgē*), xi, 4.
āga (*āgāh*), ii, 9.
agar (*agar*), viii, 13.
āgur (*āgur*), viii, 7.
āgạs (*āgas*), viii, 6, 8, 11.
āgạye (*āgayi*), v, 7.
ah (*āh*), i, 5 ; iv, 3.
ah^{a}*dai* (*ah*^{a}*day*), i, 2.
ahmạd (*ahmad*), i, 13.
ahengārạn (*āhan-gārān*), xi, 16.
ajạ (*ajĕ*), xi, 7.
ak (*akh*), ii, 1 ; v, 1, 9, 11 ; vi, 15 ; viii, 7, 9, 11, 4 ; x, 5, 7, 8 ; xii, 1 (3), 3 (2).
ak (caret), viii, 7.
ak^{i} (*aki*), v, 1 ; viii, 3.
ak^{i} (*ăk*^{i}), viii, 1 ; x, 12 ; xii, 1.

aki (*aki*), ii, 8; iii, 1; v, 1; viii, 1, 3, 7, 11.
āk (*ākh*), x, 1 (2).
akh (*akh*), i, 4; xii, 10, 5, 9, 21.
akha (*akhāh*), v, 7; viii, 6, 8, 11.
ākhu (*ākhō*), ii, 2.
ākhun (*ôkhun*), xii, 1, 2 (2).
åkhun (*ôkhun*), xii, 25.
ōkun (*ō-kun*), xii, 23.
ikrām (*yikrām*), x, 14.
akis (*akis*), i, 3, 4; ii, 8; iii, 1 (2), 7; v, 6 10, 1; viii, 5, 7 (3), 9 (2); ix, 1; xii, 2.
ạkis (*akis*), iii, 4, 7; xii, 2.
ạ^{i}*kith* (*akith*), xii, 14.
akạy (*ük*$^{\ddot{u}}$*y*), xii, 15.
akoy (*okuy*), xii, 13.
ālau (*ālav*), x, 5 (2), 12 (2); xii, 7, 15.
ål (*ôl*^{u}), viii, 1.
alīl (*alīl*), i, 4.
ạlla (*ạlāh*), i, 7.
allạh (*ạlāh*), ii, 12 (2).
illāh, see *lā illāh*, vi, 17.
ālam (*ālam*), i, 13; iv, 3.
āl^{i}*nāsh* (*öl*^{i}*-nāsh*), ix, 3.
ålis (*ölis*), viii, 1.
al vida (*alvidāh*), vii, 16.
am^{i} (*ami*), v, 1 (2), 4, 5, 6 (2), 9, 11, 6 (2); viii, 1 (2); x, 12; xii, 2, 3, 4 (3), 5 (2), 7 (3).
am^{i} (*ȧm*^{i}), v, 4 (2); vi, 14; viii, 7, 9 (2).
am^{i} (*ȧmiy*), v, 9.
am^{i} *kuy* (*amyuk*^{u}), vi, 15.
am^{i} *sund* (*asond*^{u}), viii, 9.
am^{i} *suy* (*amis*$^{\ddot{u}}$*y*), viii, 7.
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ami süy (*amis*$^{\ddot{u}}$*y*), v, 7.
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ạm^{i} (*ȧm*^{i}), ii, 4, 7 (2), 8; iii, 1 (2), 9; v, 4, 7, 8; viii, 1, 8, 10; x, 1 (2), 2, 5 (3), 6, 7 (2), 8, 12; xii, 4, 7 (2), 10.
ạm^{i} *sạy* (*amis*$^{\ddot{u}}$*y*), iii, 4, 8.
ạm^{i} *süy* (*amis*$^{\ddot{u}}$*y*), ii, 8.
ạmi (*ami*), ix, 6; x, 3.
ạmi suy (*amis*$^{\ddot{u}}$*y*), x, 10.
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a^{i}*m*^{i} (*ami*), xii, 15.
a^{i}*m*^{i} (*ȧm*^{i}), xii, 17, 25.
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ạ^{i}*m*^{i} (*ami*), iii, 1.
ạ^{i}*m*^{i} (*ȧm*^{i}), xii, 15, 8, 22, 5.
ạ^{i}*mi* (*ami*), xii, 18, 22, 3.
ạ^{i}*mi sund* (*ȧm*^{i}*-sond*^{u}), xii, 7.
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åmpa (*āmpa*), viii, 1.
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ạmis (*amis*), ii, 1, 3, 4 (2), 5 (3), 9 (2), 10; iii, 1 (2), 2 (4), 8 (3), 9; v, 2 (2), 3 (3), 7 (2), 8, 9 (3), 10 (2), vi, 10; vii, 20 (2); viii, 3, 5 (2), 6 (3), 7, 8, 9, 10 (5), 1 (2), 3 (5); ix, 6; x, 1 (2), 2 (2), 3 (2), 4 (4), 5 (6), 7 (8), 8 (3), 11, 2 (3); xii, 2, 3 (2), 4 (4), 5 (4), 6, 8 (2), 10 (4).
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ạmisandi (*ȧm^{i}-sandi*), x, 5.
ạmisund (*ȧm^{i}-sond^{u}*), v, 3 ; viii, 8, 10.
ạmisạnz (*ȧm^{i}-sünz^{ü}*), iii, 4.
ạmisunz (*ȧm^{i}-sünz^{ü}*), xii, 4.
a^{i}misạnzi (*ȧm^{i}-sanzi*), xii, 15.
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āmuts (*āmüts^{ü}*), v, 5.
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ānạ (*öna*), v, 4 (2).
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anun (*anun*), iii, 9.
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añyai (*añĕy*), viii, 4.
añye has (*añĕhas*), vi, 16.
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åsᵘ (*ōsa*), viii, 7.
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yạmis (*yimis*), x, 5.
yemis (*yimis*), iii, 8.
yāmat (*yāmath*), xi, 20.
yimᵃ vuy (*yimavᵘ̈y*), iii, 7 ; viii, 6.
yimōy (*yimōy*), v, 10.
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yinai (*yinay*), xii, 6.
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yin sāf (*yinsāph*), viii, 4.
yinsān (*yinsān*), x, 7 ; xii, 7.
yiny (*yiñᵘ̈*), v, 6.
yāñy (*yāñ*), xii, 15.
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yeñyⁱvōl (*yĕñĕwôlᵘ*), xii, 18.
yeñyivōl (*yĕñĕwôlᵘ*), xii, 17.
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yārᵃ (*yār*), v, 9.
yārᵃ (*yāra*), vi, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 1, 2, 3, 4, 6, 7.
yārạ (*yāra*), x, 4.
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yōr (*yōr*), ii, 2 ; viii, 5 ; ix, 6 ; x, 4.
yōrạ (*yōra*), i, 6 ; v, 8.
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yürⁱ (*yūrⁱ*), v, 5.
yǖra (*vyūrᵘāh*), ix, 2.
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yiran (*yīran*), xi, 16.
yāras (*yāras*), x, 11.
yārạs (*yāras*), x, 4.
yārạsund (*yāra-sondᵘ*), x, 4, 11.
yārisạnzi (*yāra-sanzi*), x, 4.
yūrᵛ (*yūrⁱ*), x, 12 ; xii, 23.
yūry (*yūrⁱ*), xii, 15.
yas (*yĕs*), ii, 8, 9 ; vi, 16 ; vii, 1, 29, 30 ; xii, 15.
yasạ (*yĕsa*), xii, 20.
yesạ (*yĕsa*), x, 1 ; xii, 25 (2).
yis (*yus*), xii, 4.
yisu (*yih suh*), x, 1.
yus (*yus*), ii, 4, 7 (2), 8, 9, 10, 1 (2) ; v, 9 ; vi, 14 (2) ; vii, 29 ; viii, 6, 8 ; x, 1, 12 (3) ; xii, 4, 25.
yüs (*yus*), viii, 11 ; x, 6 ; xii, 25.
yūsuf (*yūsūph*), vi, 1, 8.
yūsūf (*yūsūph*), vi, 8, 10, 1, 4, 5, 6 (2), 7.
yūsūfᵃ (*yūsūpha*), vi, 10.
yusūfan (*yūsūphan*), vi, 15 (2), 6.
yusūfas (*yūsūphas*), vi, 16.
yūsufas (*yūsūphas*), vi, 14.
yạsinạ (*yĕsa na*), x, 6.
yat (*yĕth*), x, 7, 10.
yat (*yith*), iii, 8 ; v, 1, 9 ; viii, 9 ; x, 5, 12.
yat, see *vasyat*, iii, 9.
yạt (*yith*), iii, 5.
yāt, see *zur yāt*, vii, 8.
yạtⁱ (*yĕti*), x, 7.
yet (*yith*), iii, 8.
yetⁱ (*yĕti*), viii, 11.
yetⁱ (*yitⁱ*), xii, 18.
yeti (*yiti*), v, 8 (2).
yi tai (*yitay*), ix, 1.
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yitⁱ (*yiti*), v, 5.
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yath (*yith*), xii, 21.
yithạ (*yĕtha*), xii, 22.

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yeti kis (*yitikis*), x, 1.
yitam (*yitam*), vi, 2.
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yutāñy (*yutāñ*), v, 5.
yu tāñy (*yotāñ*), v, 10.
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yuttāñy (*yot*^{u}*-tāñ*), xii, 6.
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ye^{i}*ty* (*yit*^{i}), x, 12.
yūtuy (*yutuy*), xi, 20.
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yetsanạ ha (*yith tshunahö*), v, 6.
yivān (*yiwān*), ii, 4 ; v, 5, 6 ; vi, 15 ; viii, 5 ; xii, 3, 4, 15, 22.
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yey (*yiy*), iii, 4 (2), 9.
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yiy (*yih*), x, 7.
yiy (*yiy*), viii, 1.
yiy (*yīy*), vii, 24.
yiy (caret), xii, 13.
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yiye (*yiyī*), xii, 16.
yiye, see *gadoi yiye*, x, 2.
yeyiy (*yiyiy*), v, 6.
yiyiy (*yiyiy*), xii, 6.
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ze (*z*^{a}*h*), v, 3, 4 (2), 5, 8, 9 (3), 10 ; viii, 1, 3 (3), 4 (4), 5 (2), 7, 8 ; x, 1.
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ze, see *kyā ze*, viii, 1.
zi, see *bih zi*, xii, 6.
zi, see *kyā zi*, xii, 4, 5.
zi, see *ti kyā zi*, viii, 2.
zu (*zuv*), ii, 4.
zabān (*zabān*), ix, 1 ; x, 8.
zạbāñy (*zaböñ*^{ü}), xii, 16.
zabar (*zabar*), vii, 8.
zab^{a}*r* (*zabar*), xii, 15.
zabạr (*zabar*), vii, 28.
zache (*zacĕ*), xi, 9.
zad (*zad*), x, 4.
zade (*zadĕ*), vii, 25.
zādạ (*zāda*), viii, 11 (3) ; xii, 2.
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zādạ, see *rājạ zādạ*, x, 7, 8.
zāde (*zāda*), viii, 3 (2).
zid (*zīd*), vi, 10.
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zādas (*zādas*), xii, 2.
zādạs (*zādas*), viii, 5.
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ziāfat (*ziyāphathā*), x, 5.
zāgān (*zāgān*), ii, 5.
zhudā (*judāh*), vii, 16.
zhudāī (*judöyī*), vii, 16.
zhāday (*jyāday*), ii, 12.
zhāmạ (*jāma*), x, 9.
zahạr (*zahar*), viii, 7 (2), 13 (2).
zehar (*zahar*), viii, 6.
zālạ (*zāla*), iii, 4 (2).
zālạ (*zālāh*), i, 7, 8.
zālā (*zālāh*), i, 6.
zōl (*zôl*^{u}), iii, 4.
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zālạs (*zālas*), ix, 7.
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zima (*zima*), viii, 5.
zimạ (*zima*), iii, 3 ; x, 12 ; xii, 15.
zumbạ (*zŏmba*), xi, 6.
zemīnau (*zamīnav*), iii, 8.
zemīni (*zamīni*), ix, 9.
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zan^{i} (*zȧn^{i}*), x, 1.
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zānạ (*zāna*), v, 9.
zānạ (*zāni*), vii, 29.
zānau (*zānav*), xi, 15.
zāne (*zāni*), vi, 14 ; vii, 27, 8, 30.
za^{i}ni (*zēni*), x, 1.
zinạ, see *kạ^{i}r^{i} zinạ*, xii, 6.
zinạ, see *vạ^{i}s^{i} zinạ*, xii, 11.
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zun (*zon^{u}*), viii, 7.
zün (*zyun^{u}*), xii, 20 (2), 1.
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zang (*zang*), ii, 11.
zānak (*zānakh*), x, 12.
zanānạ (*zanāna*), iii, 1 ; xii, 19.
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zạnānụ (*zanānā*), x, 5 (2) ; xii, 4, 10.
zạnānạ (*zanāni*), iii, 4 (2), 9 (3) ; v, 4, 5 (2), 7, 9, 11 ; x, 5 (3), 12 ; xii, 4 (2), 5.
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zạnānai (*zanānay*), v, 12.
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zanen (*zanĕn*), viii, 5 ; x, 6, 12 (2).
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zēnān (*zēnān*), xi, 1, 2.
zạnānan (*zanānan*), xii, 11.
zạnānạn (*zanānan*), ii, 1 ; xi, 7 ; xii, 14, 20.
zinas (*zinis*), xii, 24.
zinis (*zinis*), xii, 21, 2.
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za^{i}n^{y} (*züñ^{ü}*), xii, 7.
za^{i}n^{y}e (*zañĕ*), xii, 6.
zañye (*zañĕ*), xii, 7.
zạ^{i}nyau (*zanĕv*), x, 1, 2.
zan^{y}en (*zanĕn*), x, 5.
zanyen (*ẓañĕn*), xii, 6.
zār (*zār*), i, 13 ; iv, 1.
zār^{a} (*zāra*), ii, 5.
zārạ (*zāra*), ii, 3.
zēr (*zīr^{ü}*), x, 7.
zōr (*zōr*), viii, 2 ; xii, 15.
zargạr (*zargar*), v, 2.
zār^{a}pār (*zārapār*), ix, 1.
zārạ pār (*zārapār*), x, 5 (2).
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zur yāt (*zuryāth*), vii, 8.
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zāth (*zāth*), xii, 16.
ziṭh (*zĕṭh^{ü}*), xii, 6.
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z^{y}ạni (*zēni*), x, 6.
z^{y}ün (*zyun^{u}*), xii, 24 (2).
zyün (*zyun^{u}*), ii, 12.
z^{y}ēnan (*zēnan*), x, 7.
z^{y}ünte (*zyun^{u} ta*), xi, 7.
z^{y}ēnith (*zīnith*), xii, 25.
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APPENDIX II

INDEX OF WORDS IN GŌVINDA KAULA'S TEXT, ARRANGED IN THE ORDER OF FINAL LETTERS, SHOWING THE CORRESPONDING WORDS IN SIR AUREL STEIN'S TEXT.

KAULA	STEIN
Words ending in *a*	
āba	*āb*^{a}.
dŏba	*dob*^{a}.
zŏmba	*zumbạ.*
söba	*sābạ.*
ada	*ad*^{a}, *adạ, ade, ad*^{e}.
aḍa	*aḍ.*
dŏda	*dud*^{a}, *dudạ, dod*^{a}.
gāḍa	*gāḍạ, gâḍạ.*
gŏḍa	*guḍ*^{a}, *guḍ*^{a}, *guḍa, guḍe.*
banda	*bande.*
cĕnda	*chandạ.*
danḍa	*danḍ, danḍa.*
shānda	*shāndạ.*
jĕnḍa	*jande.*
zinda	*zindạ.*
pöda	*pādạ, pạd*^{a}, *pạda, pạdạ, pạ*^{i}*dạ, pâda.*
har^{a}*da*	*harde.*
marda	*mardạ.*
sarda	*sarde.*
wōḍa	*vōḍạ.*
zāda	*zādạ, zāde.*
shāhzāda	*shahzādạ, sh*^{a}*hzādạ.*
pātashāhzāda	*pādshah zādạ, pādshāh zādạ.*
rajĕzāda	*rājạ zādạ.*
dēga	*dēgạ.*
nāga	*nāge.*
hanga-ta-manga	*hangạt*^{a} *mangạ.*
ha	*ha.*
bĕha	*behe.*
dŏha	*doh, doha, dohạ, doh*^{o}, *doho.*
wuchaha	*vuch*^{a} *ha.*
pātashāha	*pādshah*^{a}, *pādshāh, pādshāhạ, pād*^{a}*shāhạ.*
pātashĕha	*pādshaha, pādshahạ, pādshāh*^{a}, *pād*^{a}*shahạ, pādshahạs.*
kŏha	*koh*^{a}.
sapadakha	*sap*^{a}*dak*^{a}.
chukha	*chukạ.*
shākha	*shāk*^{a}.
mŏkha	*mukhạ, mukhe.*
nakha	*nakh*^{a}.
pakha	*pakạ.*
rōzakha	*rōz kạ.*
yūsūpha	*yūsūf*^{a}.
brūha	*broho.*
atha	*athạ, atho, atạ.*
bātha	*bāṭhạ.*
katha	*kathạ, kathe, kaṭạ.*

KAULA	STEIN
kĕtha	*kh^{v}ạthạ, k^{v}eta, k^{v}etạ, k^{v}ita, kyatạ.*
bōnṭha	*bōnt^{a}, bōntạ.*
pĕṭha	*p^{v}eṭh, p^{v}ethạ, p^{v}eṭhạ, peṭạ, pyeṭe.*
yĕtha	*yithạ.*
wūṭha	*vūntạ.*
titsha	*titsạ.*
panja	*panje, pañje.*
ạsh^{e}ka	*ashkạ.*
tŏrka	*turke.*
ṭŏka	*tok^{a}.*
bāla	*bāl^{a}, bālạ.*
ad^{a}la	*aḍạl.*
bagala	*bag^{a}lạ.*
hala	*hal^{a}.*
chĕla	*chale.*
mahala	*mahalạ.*
phala	*phal^{a}.*
tsāṭahāla	*tsāt^{a}hāl^{a}.*
kala	*kal^{a}, kale, kalạ.*
cakla	*chaklạ.*
lāla	*lālạ.*
jumala	*jumạlạ.*
nāla	*nāl^{a}, nālạ.*
musla	*muslạ, mus^{a}lạ.*
tala	*tala.*
wŏla	*volo, vulạ.*
hawāla	*havāla, havālạ, havāle, havālē.*
yĕla	*yelạ, yele, yil^{a}, yile.*
pyāla	*pyālạ.*
zāla	*zālạ.*
ma	*mạ.*
macāma	*macāmạ.*
nagma	*nagmạ.*
khĕma	*kh^{v}ema.*
muhima	*muhimma.*
cĕshma	*ceshmạ.*
jāma	*zhāmạ.*
shikama	*shikma, shik^{a}mạ.*
kalama	*kalạma.*
nŏma	*nomạ.*
pāma	*pāmạ.*
tima	*tim^{a}, timụ.*
yima	*yima, yim^{a}, yimạ*
zima	*zima, zimạ.*
na	*mā, na, nạ, ne.*
ana	*anạ.*
öna	*ānạ, âne.*
bŏna	*bun^{a}.*
nădāna	*nā dānạ.*
landana	*landạnạ.*
tog^{u}-na	*tōg^{u}nạ.*
chĕna	*chạ nạ, che na, che nạ, che ne, chanạ, chenạ, ch^{v}enạ.*
chuna	*chu na, chu nạ.*
wŏthihē-na	*vutehenạ.*
khāna	*khān.*
chukhna	*chuk nạ.*
kashĕna	*kash na.*
nishāna	*nishānạ.*
gatshi-na	*gats^{a}nạ.*
kana	*kanạ, kane.*
kina	*kinạ, k^{v}in na, k^{v}innạ.*
kōna	*kōne.*
wālana	*valenạ.*
yĕli na	*yelinạ.*
gatshĕm-na	*lagimnạ.*
yim na	*yimnạ.*
nuna	*nuna.*
banana	*banạnạ.*
k^{a}nana	*kạnanạ.*
tan^{a}nana	*tannana.*
tānana	*tānnạnạ.*
zanāna	*zanānạ, zạnānạ.*

KAULA	STEIN
pāna	*pān^{a}, pānạ, pāne.*
mārana	*mārạnạ.*
ôs^{u}na	*ås na.*
ās-na	*ās^{a}nạ.*
sīna	*sīn^{a}.*
sŏna	*sune.*
chĕsna	*chesna, chạs nạ, che sa.*
kā̃h chus-na	*kahchus na.*
kür^{ü}sna	*kạrus nạ.*
tas na	*tasnạ.*
yĕsa na	*yạsinạ.*
khôtūna	*khātūnạ, khā̊tūn.*
rạt^{a}na	*rothunạ, roṭhunạ, rotunạ, rutun^{a}, rutunạ.*
wana	*vanạ, vane.*
chĕwana	*ch^{y}auvna.*
rawāna	*revānạ.*
āyĕ-na	*āyinạ.*
yina	*yinạ.*
zāna	*zānạ.*
bōzana	*bōz^{a}nạ, bōzạnạ, bōz^{a}ne.*
kår^{i}zi-na	*kar^{i}zạnạ, kạ^{i}r^{i} zīnạ.*
rōzana	*rōzạnạ*
wås^{i}zi-na	*vạ^{i}s^{i} zīnạ.*
tshŏpa	*tsop^{a}*
āmpa	*åmpa.*
ōra	*ā̊dạ, ā̊r, ā̊rạ, ā̊re, ā̊^{u}re, vōḍạ.*
gara	*gar, gar^{a}, garạ.*
sōdāgara	*saudāgạrạ.*
hihara	*h^{y}ạhạrạ.*
shĕhara	*shah^{a}ra, shah^{a}rạ, sheherạ.*
khāra	*kārạ, kāre.*
mŏhara	*mohrạ, moh^{a}rạ, moh^{a}rạ.*
pahara	*paharạ.*

KAULA	STEIN
kara	*kare.*
kāra	*kāre.*
phakīra	*fakīrạ.*
wāra-kāra	*vāre kāre.*
ṭuk^{a}ra	*tukrạ.*
māra	*mārạ, māre.*
shĕhmāra	*shahmār^{a}, shahmārạ.*
nūra	*nūr^{a}.*
para	*parạ.*
pāra	*pār.*
sara	*sar, sar^{a}, sare, serạ.*
sūra	*sūrạ.*
asara	*asr^{a}.*
tōra	*tōḍ^{a}, tōr^{a}, tōrạ, tōre, tūrạ.*
wāra	*vāre.*
yāra	*yār, yār^{a}, yārạ.*
yōra	*yōrạ.*
zāra	*zār^{a}, zārạ.*
wazīra	*vazīr^{a}, vazīrạ.*
sa	*sa, sạ, se.*
āsa	*āse, ā̊sa, ā̊sạ.*
ösa	*ā̊s^{u}.*
di-sa	*disạ.*
gāsa	*gāsạ, gāse, gāsu.*
hasa	*ha se, h^{a}sạ, hasa, hasạ, hase.*
chĕsa	*chạsạ.*
bŏn hasa	*boh^{a}sạ, boha se.*
ts^{a}h hasa	*tsahasạ.*
khāsa	*khās, khās^{a}.*
kusa	*kusạ.*
dilāsa	*dīlāsạ.*
an sa	*ansạ.*
nin sa	*ninsạ.*
tsaṭanasa	*tsaṭan^{a}sạ.*
wan-sa	*vanse, van^{a}sạ.*
yĕsa	*yasạ, yesạ.*
ta	*t^{a}, ta, tạ, te.*

KAULA	STEIN
aṭa	aṭa.
bata	bat^{a}, batạ, baṭṭạ.
bŏṭa	buṭṭạ.
mahabata	mahabat.
dita	dittạ.
gāṭa	gātạ.
hata	hatạ.
wuchta	vuch tạ.
khŏta	kutạ, khotạ, khuṭạ.
nŏkhta	nukhtạ.
daskhata	daskatạ.
raṭhta	rath tạ.
tshĕta	tsetạ.
tshōṭa	tsōṭ^{a}.
gatshta	gats tạ.
wakta	vaktạ.
tshunta	tsunthạ.
wanta	vantạ, vante.
niyĕn ta	niyantạ.
zyun^{u} ta	z^{v}ünte.
pata	pat^{a}, patạ.
pata-pata	patạ-patạ
karta	kartạ, karte, kar the.
sāta	sāt^{a}, sāthạ.
sõta	sōntạ.
basta	bastạ.
shikasta	shikasta.
bēwāsta	bē vāstu.
tōta	tōta, tōtạ, tōt^{u}, tōtu.
tsĕ ta	ts^{v}eta.
chiv ta	ch^{v}ūtạ.
thāvta	thāu̯ tạ.
wāta	vāte.
katsa	katse.
kātsa	kāts^{a}.
mõtsa	māntsạ.
hĕtsamatsa	hetsạmatsạ.
wa	vu.
dawa	davạ.
chĕwa	ch^{v}au.
chiwa	chu.
chuwa	chu.
kuwa	kuv^{a}.
jalwa	jal^{a}va.
tālawa	tāl^{a} va.
mĕwa	m^{v}eva.
wanamōwa	vanemau, vanemō^{u}, vanemo^{v}.
wañĕmōwa	vañye mōv.
dopum^{a}wa	dop^{u}mau.
dyutum^{a}wa	dyüt^{u}mau.
yimawa	yimau.
wañĕwa	van^{v}au.
kor^{u}wa	kuru, kuṙū.
kür^{ü}wa	kạru.
māriwa	mạ̄^{i}ryu.
ös^{i}wa	åsyu.
phüṭ^{ü}wa	phutu.
roṭ^{u}wa	rutu.
paṙtawa	par tav^{a}.
nēza	n^{v}ạ̄zạ.
hanza	hanzạ, hạnza, hạnzạ.
tihanza	tạ hanzạ, ti hạnzạ.
manza	manzạ.
rēza	rēzạ.
garza	gar ze.
darwāza	darvāza, dạrvāzạ.

Words ending in ā

KAULA	STEIN
bā	bā.
ādā	āda.
khŏdā	kudā, kūdā, khudā.
bā-khŏdā	bā-khudā.
mŏdā	mudā.
pardā	parda.

KAULA	STEIN
phardā	*parda.*
sōdā	*sōdā.*
hā	*hā.*
bēbahā	*bē bahā, bēb^{a}hā, bēbahā.*
dŏhā	*doha.*
pātashĕhā	*pādshahạ.*
zalīkhā	*zalīkhā, zulīkhā.*
bē-wŏphā	*bēvophā.*
srĕhā	*sreha.*
ziyāphathā	*ziāfat.*
sāthā	*sātha, sātạ.*
hāʦhā	*hā ʦā.*
kālā	*kāla.*
dalīlā	*dalilạ, dalīla, dalīlạ.*
bismillā	*bismilla.*
guṭ^{i}lā	*guṭ^{i}lā.*
lāyilā	*lā illāh.*
z^{a}lā	*zilla.*
mā	*ma, mā.*
hakīmā	*hakīma.*
samā	*samā.*
ʦĕ mā	*ʦima.*
nā	*na, nā.*
mödānā	*maidānạ.*
wadanā	*vade nā.*
hanā	*h^{a}nā, hana, hạna, hạnā, hạnạ, hna.*
'dŏba-hanā	*dob^{a}hạnạ.*
khĕkh-nā	*k^{v}eknā.*
yikh-nā	*yihna.*
raʦhi-hanā	*raʦeh^{a}na, raʦe h^{a}na.*
khashĕna-hanā	*khash^{a}nạ h^{a}nā.*
pāri-hanā	*pār^{v}ehna.*
tagĕm-nā	*tagimna.*
bani-nā	*banina.*
zāna-nā	*zānenā.*
zanānā	*zạnānạ.*

KAULA	STEIN
khôtūnā	*khâtūnạ, kōtūna.*
āy-nā	*āyna.*
thūñ^{u}ā	*thanyā.*
sōdāgārā	*'sōdāgār^{a}, sōdāgārạ.*
phakīrā	*fakirạ.*
shĕhmārā	*shah māra.*
shĕkhʦā	*shahʦa.*
dawā	*davā.*
chwā	*cha.*
yā	*ya, yā.*
chyā	*cha, chā, che, ch^{v}ā.*
kyā	*kya, kyā.* Cf. *kyāh.*
balāyā	*balāyạ.*
pazyā	*pazyā.*

Words ending in *ai*

KAULA	STEIN
kŏhai	*kohạy.*
yihai	*yi hoi.*
tanānai	*tanā nai.*

Words ending in *au*

KAULA	STEIN
bargau	*burgau.*
hau	*ho.*
kathau	*kathau.*
lālau	*lālau.*
krālau	*krālau.*
talau	*talau.*
mārawātalau	*mārạvātạlau, mārạvāt^{a}lau.*
timau	*timau.*
yimau	*yimau.* Cf. *yimav.*
nau	*nau.*
gānau	*gānau.*
nigīnau	*nigīnau.*
às^{i} nau	*ạs^{i}nau.*
rost^{u} nau	*rust^{a}nau.*
ʦūrau	*ʦūrau.* Cf. *ʦūrav.*

KAULA	STEIN
wazīrau	*vazirau, vazīrau.*
bātsau	*bātsau.*
dŏyau	*doyau.*
ködyau	*kạ̄^{i}dyau, kạ̄dyau.*
sandyau	*sandyau.*
bāranyau	*bār^{ạ}nyau.*
guryau	*gur^{v}au.*

Words ending in *ĕ*

ĕ	*ạ, i.*
söhib-ĕ	*sāhib^{i}.*
bacĕ	*bache.*
jĕnatacĕ	*janạtạch.*
tsŏcĕ	*su cho, suche, tsuche.*
zacĕ	*zache.*
kōḍĕ	*kūḍ^{v}e.* Cf. *kōrĕ.*
zadĕ	*zade.*
achĕ	*ạch.*
bŏchĕ	*boche.*
lachĕ	*lache*
törīph-ĕ	*tạ̄^{i}rīf-i.*
tsārihĕ	*tsārihe.*
bāshĕ	*bāshe.*
khāba-nishĕ	*kāb^{ạ}nish.*
nishĕ	*nish, nishi.*
pēsh-ĕ	*pēshe.*
pōshĕ	*posha, pōsh^{ạ}, pōshe.*
tŏhĕ	*tohi, toh^{v}i.*
ajĕ	*ajạ.*
bujĕ	*buje.*
gĕjĕ	*g^{v}ạjạ.*
lĕjĕ	*l^{v}ejạ.*
mājĕ	*māje, māj^{i}, māji.*
dŏda-mājĕ	*dod^{ạ}māj^{i}.*
wŏramājĕ	*vurạ māj^{i}.*
wölinjĕ	*vālinjạ, vālinje, vāliñjạ. vāliñje, vāliñj^{i}*

KAULA	STEIN
kranjĕ	*krañj^{e}.*
rājĕ	*rājạ, rāje.*
wāt^{a}jĕ	*vātüjạ.*
löyik-ĕ	*lāy^{ạ}kạ.*
mĕ	*mạ, me, m^{v}e, mye.*
sak^{a}th mĕ	*sakhme.*
pyōm mĕ	*pyōm^{i}.*
kar mĕ	*karme.*
kor^{u} mĕ	*kurme.*
bĕñĕ	*bạñye, beñye.*
wŏdañĕ	*vud^{ạ}nye, vudanye, vud^{ạ}ñye, vudañye.*
gañĕ	*gan^{v}i, gañy*
kañĕ	*kanye, kañy*
ạsh^{ĕ}kañĕ	*ạshkanye.*
mānĕ	*māne, mā^{i}ni, mānye, mā^{i}nye.*
panañĕ	*panạni, panạn^{v}e, paneñye.*
bög^{a}rañĕ	*bāg^{a}ranye.*
wuñĕ	*vuñye.*
cyāñĕ	*chān^{v}e, ch^{v}āñye*
zañĕ	*za^{i}n^{v}e, zañye.*
dārĕ	*dạ̄^{i}ri.*
shĕhar-ĕ	*shehri.*
karĕ	*ka^{i}ri.*
kōrĕ	*kōḍ^{i}, kūḍis, kōḍ^{v}e, kōḍ^{v}i, kūḍ^{v}e, kōḍye, kōr^{v}e, kōr^{v}i.* Cf. *kōḍĕ.*
marĕ	*mạri.*
miñĕ-marĕ	*ming^{ve} mạri.*
wārĕ	*vāri.*
asĕ	*as^{i}, asi.*
khal^{a}t-ĕ	*kal^{ạ}ti.*

KAULA	STEIN
tsĕ	*tsạ, tsc, ts*^{v}*e, tsyc.*
āyĕ	*āyạ, āye, āyi, āyī.*
bāyĕ	*bai, bāy*^{e}*, baye.*
biyĕ	*bạy*^{i}*, bey, beye.*
pātashāhbāyĕ	*pādshah bāye.*
gūr^{i}*-bāyĕ*	*gūr bāye.*
grīst^{i}*-bāyĕ*	*grēst*^{a} *bāye, grēstạ bāye.*
dayĕ	*daye.*
khŏdāyĕ	*kudāye.*
gayĕ	*gay*^{e}*, gaye, gạy'*
tagiyĕ	*tag*^{v}*e, tag*^{i}*ye.*
gatshiyĕ	*gatsiye.*
jāyĕ	*jai, jāyạ, jāy*^{e}*, jāye.*
mŏyĕ	*moye.*
nayĕ	*naye.*
niyĕ	*niy, niy*^{e}*, niye.*
rŏpayĕ	*rupia, rup*^{i}*yạ.*
rāyĕ	*rai.*
barāyĕ	*ba rai.*
drāyĕ	*drāye.*
grāyĕ	*grāye.*
phakīriyĕ	*fakīri.*
par^{i}*yĕ*	*pạ*^{i}*riye.*
hamsāyĕ	*hamsai, ham sāye.*
gadŏyiyĕ	*gadoi yiye.*
ṭuvyēyĕ	*tuv*^{i}*y.*
kĕnzĕ	*kyenzi.*
sanzĕ	*sanzi, sạnzi.*
pātashāha-sanzĕ	*pādshāhasạnzi.*
pātashĕha-sanzĕ	*pādshahạ sanzi, pādshahạ sạnzi, pādshahạs sạnzi.*

Words ending in ē

KAULA	STEIN
āgē	*age.*
pīchē	*pīche.*
wuchihē	*vuch*^{a}*he.*
wanihē	*vanạhe.*
karihē	*karehe, ka*^{i}*rihe, kari h*^{v}*e.*
marihē	*marih*^{v}*e.*
mārihē	*mụrihe, mārihe.*
āsihē	*āsi he, āsihe.*
cĕyihē	*ch*^{v}*ạye h*^{v}*e.*
diyihē	*diyehe.*
bālē	*bāl*^{v}*ē.*
nālē	*nāle.*
gŏpālē	*gupāl*^{v}*ē.*
panañē	*paneñye.*
gārē	*gār*^{v}*ē.*
mārē	*mārē.*
tārē	*tārē.*
dukhtar-ē	*dukhtarē.*
kŏng-wārē	*kuṅg*^{a}*vār*^{v}*ē.*
gayē	*gay*^{e}.

Words ending in ^{i}

sumb^{i}	*sumb.*
bŏd^{i}	*bud*^{i}*.*
hata-bŏd^{i}	*hatạ bud*^{i}*.*
kȧḍ^{i}	*ka*^{i}*r*^{v}*.*
kŏd^{i}	*kạ̄*^{i}*d, kạ̄*^{i}*d*^{i}*, kūḍ*^{i}*.*
gȧnḍ^{i}	*gand*^{i}*, gaṇḍi.*
hȧnd^{i}	*hạnd*^{i}*.*
sȧnd^{i}	*sand*^{i}*, sandi, sạnd.*
sŏna-sȧṇd^{i}	*sunasand*^{i}*, sunạsand*^{i}*, sunạsandi.*
sŏnara-sȧnd^{i}	*sunạrsandi.*
rūd^{i}	*rōd*^{i}*.*
bŏg^{i}	*bạ̄*^{i}*g*^{i}*.*
lȧg^{i}	*lag*^{i}*, lạg*^{i}*.*
shĕch^{i}	*shech*^{v}*.*
wuch^{i}	*vuch.*
dŏh^{i}	*duh*^{v}*.*
hih^{i}	*hi.*

KAULA	STEIN
kĕh^{i}	kạ̄d.
hŏkh^{i}	huk^{i}.
wŏtamukh^{i}	vutamak^{i}.
kȧsh^{i}	kash^{a}.
ath^{i}	at^{i}, ạt^{i}, a^{i}t^{i}, ạ^{i}t^{i}, ạt^{y}, a^{i}t^{y}.
ȧth^{i}	ạt^{i}.
tŏh^{i}	toh^{i}, tuh, tuh^{i}, tuh^{y}.
bīṭh^{i}	bēth^{y}, b^{y}ēth^{i}, bạ̄ṭ^{i}.
ciṭh^{i}	chit.
kuṭh^{i}	kuṭ^{i}.
pĕṭh^{i}	p^{y}eṭh, pyet.
pöṭh^{i}	pạ̄^{i}th^{i}, pạ̄^{i}ṭh^{i}, pạ̄^{i}ṭ^{i}, pạ̄^{i}th^{y}, pạ̄^{i}ṭh^{y}, pạ̄^{i}ty, pạ̄^{i}t^{y}.
tath^{i}	tat, tạt^{i}, ta^{i}t^{i}, tạ^{i}t^{i}, ta^{i}ṭ^{y}.
wȧth^{i}	vat^{i}, vot^{i}, vat^{y}.
zīṭh^{i}	zīṭ^{i}.
wāt$^{\dot{a}}$j^{i}	vātạj.
ȧk^{i}	ak^{i}.
harȧk^{i}	harik.
rātȧk^{i}	rātik.
thövik^{i}	thāvik.
nyövik^{i}	n^{y}āvik.
gȧl^{i}	gạ^{i}l^{i}.
gul^{i}	gul^{i}.
hĕl^{i}	hil.
ṭahȧl^{i}	tạhạl, tạhạl^{i}, tạhạl^{y}.
möl^{i}	mạ^{i}l.
nöl^{i}	nāl, nāl^{i}, nāl^{y}, nạ̄^{i}l^{y}.
gŏpöl^{i}	gupāl^{i}.
tȧl^{i}	tạ^{i}l^{i}.
tul^{i}	tu^{i}l^{y}.
gāṭ$^{\dot{a}}$l^{i}	gātily.
wātȧl^{i}	vātạl^{i}.

KAULA	STEIN
tsȧl^{i}	tsạl^{y}.
ȧm^{i}	am^{i}, ạm^{i}, a^{i}m^{i}, ạ^{i}m^{i}, ạm^{y}.
öm^{i}	ạ̄^{i}mi.
kȧm^{i}	kạm^{i}.
tröm^{i}	trâm, trạ̄m^{y}.
tsūrim^{i}	tsorim.
tȧm^{i}	tạm^{i}.
yĕm^{i}	yim.
yim^{i}	yim, yem^{i}.
din^{i}	din^{i}, din^{y}.
bāgȧn^{i}	bāgen^{i}.
hūn^{i}	hūn, hūnạ, hōni.
kȧn^{i}	kan^{i}, kạn^{i}, kạn^{y}.
lön^{i}	lạ^{i}ni.
ḍulȧn^{i}	duleñy.
panȧn^{i}	pan, panen, paneñy.
bārȧn^{i}	bārạn.
prön^{i}	prāñy, prān^{y}.
āsȧn^{i}	āsạn^{i}.
tsaṭȧn^{i}	tsaten^{i}.
wȧn^{i}	vạn^{y}.
sọ̆mb^{a}rāwȧn^{i}	somb^{a}rāva^{i}n^{i}.
lāyȧn^{i}	lāyin.
myön^{i}	mēn^{y}, myẽ, m^{y}ēn.
zȧn^{i}	zan^{i}.
dazön^{i}	dazān^{i}.
tsȧp^{i}	tsạp^{y}.
bȧr^{i}	bar, bari.
mĕ bȧr^{i}	mebar.
dör^{i}	dạ̄r.
gȧr^{i}	gar^{i}.
gur^{i}	gur, gur^{i}.
gūr^{i}	gūr.
phir^{i}	phīr^{i}.
hȧr^{i} hȧr^{i}	hạri hạri.
shur^{i}	shüri.
köshir^{i}	kāshir^{i}.
kȧr^{i}	kạr, kạ^{i}r^{i}.

KAULA	STEIN
kūrⁱ	*kūḍⁱ.*
mörⁱ	*mạ̄ⁱrᵛ.*
apörⁱ	*apạ̄ⁱr, apạ̄ⁱrⁱ.*
tsŏpörⁱ	*so pạ̄ⁱri, tso pạ̄ⁱrⁱ.*
yipörⁱ	*yipạ̄ⁱrⁱ.*
tūrⁱ	*tōrⁱ, tūri.*
tsīrⁱ	*tsīrᵛ.*
paṭhwörⁱ	*paṭᵃvārⁱ.*
yūrⁱ	*yūrⁱ, yūrᵛ, yūrⁱ, yūry.*
mu·damāzörⁱ	*murde māzạ̄ⁱry.*
ȧsⁱ	*asⁱ, ạsⁱ, ạⁱsⁱ.*
ösⁱ	*āsⁱ, ạ̄sⁱ, å̄s, å̄sⁱ.*
ạtⁱ	*atⁱ, aⁱti, ạtᵛ.*
ditⁱ	*ditti.*
langūṭⁱ	*longūⁱṭhⁱ.*
khȧtⁱ	*khatⁱ, kạⁱtᵛ.*
kitⁱ	*kit, kitⁱ.*
kūtⁱ	*kạtⁱ.*
lŏkᵃṭⁱ	*lokat.*
lŏtⁱ	*luⁱtⁱ.*
mȧtⁱ	*matⁱ.*
gȧnḍⁱmȧtⁱ	*gandᵃmạtyⁱ.*
gamȧtⁱ	*gamatⁱ, gạmạtᵛ, gamutᵛ.*
lȧgⁱmȧtⁱ	*lạgⁱmatⁱ.*
lögⁱmȧtⁱ	*lạ̄gimatᵛ.*
mumȧtⁱ	*momutᵛ.*
ȧnⁱmȧtⁱ	*ani motⁱ.*
ditⁱmȧtⁱ	*dᵛütmat, dᵛitạmạty.*
thövⁱmȧtⁱ	*thạ̄ymak.*
rȧṭⁱ	*rạṭⁱ, rạⁱṭᵛ.*
mŏtasūtⁱ	*mutᵃsạ̄ⁱthⁱ.*
tȧtⁱ	*tatⁱ, tạtⁱ.*
yĕtȧtⁱ	*ye tạⁱṭⁱ.*
wötⁱ	*vātⁱ, vạ̄tⁱ, vå̄tⁱ, vāⁱtⁱ, vạ̄ⁱtⁱ.*
yitⁱ	*yi, yetⁱ, yạⁱtᵛ, yeⁱty.*
nĕcivⁱ	*nechiv.*

KAULA	STEIN
pŏlādȧvⁱ	*polādevᵛ.*
mahanivⁱ	*mahñyiụ.*
kañivⁱ	*kañyevⁱ.*
shĕstrȧvⁱ	*shastrevⁱ.*
biyⁱ	*bēy.*
böyⁱ	*bāi, bạ̄y.*
dayⁱ	*diyạ.*
laḍöyⁱ	*laḍāi.*
gawöyⁱ	*gavạ̄i.*
hā hȧzⁱ	*yāhazⁱ.*
rīnzⁱ	*rạ̄nz, rēnz, rīnz.*
pȧzⁱ	*pạz, pạzⁱ.*
rūzⁱ	*rōz, rōzⁱ.*

Words ending in *i*

i	*ạ, i.*
zūnaḍabi	*zünᵃ dabi.*
söhib-i	*sāhibi.*
dādi	*dạ̄ⁱde.*
wŏlād-i	*vulādi.*
mahmōd-i	*mahmūdⁱ.*
handi	*handi, hạndi.*
dŏn-handi	*don hạndi.*
gŏḍañicĕ-handi	*guḍe nyechi hạndi.*
kōndi	*kōndạ.*
sandi	*sandi, sạndi.*
pātashĕha-sandi	*pādshahạsandi.*
mölⁱ-sandi	*mạ̄ⁱlⁱsandi.*
ȧmⁱ-sandi	*ạmisạndi.*
tȧmⁱ-sandi	*tạmⁱsandi.*
wazīra-sandi	*vazīrạsạndi.*
sapadi	*sapạdⁱ.*
wŏḍi	*vōḍᵛe, vuḍᵛe, voḍye.*
yād-i	*yādi.*
sŏnamargi	*sonᵃmargạ.*
bĕhi	*behe.*
bŏchi	*bo che.*
nĕchi	*nᵛeche, nyeche.*
phahi	*phahi.*

KAULA	STEIN
shāh-i	*shāhī.*
kōh-i	*koh^{y}e.*
hakh-i	*ha^{i}khi.*
rakhi	*rakhi, rakh^{y}e.*
ʦakhi	*ʦakh^{i}, ʦakh^{y}e.*
bår^{i}shi	*barshạ.*
wālawāshi	*vāle vāshe.*
athi	*a^{i}th^{i}, a^{i}thi, at^{i}.*
ọ̈thi	*åth^{i}.*
wŏthi	*vuthi.*
gaʦhi	*gaʦạ, gaʦe, gaʦē, gaʦi.*
mĕ gaʦhi	*m^{y}egaʦe.*
maʦhi	*maʦạ, maʦ^{y}e.*
raʦhi	*raʦ^{a} hạn.*
māji	*māje, māji, mạ̄j, mā^{i}ji.*
dŏda-māji	*dod^{ạ}mạ̄j.*
krāji	*krāje.*
aki	*ak^{i}, aki.*
bal^{i}ki	*balki.*
löỵik-i	*lạ̄^{i}ki, lāyiki.*
ḍōli	*doili.*
g̣ali	*ga^{i}li.*
dökhil-i	*dākh^{i}li.*
kŏli	*kul^{y}e, kulỵe.*
kuli	*kul^{i}.*
mŏkali	*mokli, mukli.*
rumāli	*rumāli.*
sōli	*sulli.*
suli	*sulạ.*
tĕli	*telạ, teli, til^{i}.*
rāt^{a}li	*rāt^{ạ}li.*
yĕli	*yeli, yel^{i}.*
ami	*am^{i}, ami, ạm^{i}, ạmi, a^{i}m^{i}, a^{i}mi, ạ^{i}m^{i}, ạ^{i}mi, ạmis.*
kami	*kami.*
hukm-i	*huk^{u}mạ.*
salāmi	*salāmi.*
nami	*nam^{i}.*
tami	*tam^{i}, tami, tạm^{i}, ta^{i}mi, tạ^{i}mi.*
patimi	*pat^{y}ạmi.*
yĕmi	*yam^{i}, ye^{i}mi.*
yimi	*yạmi, yemi.*
trĕyimi	*treyimi.*
bani	*banạ, bani.*
dini	*dinạ.*
dīn-i	*dīn^{i}.*
hani	*hani.*
dachini	*dach^{i}nạ.*
wuchani	*vuch^{i} ne.*
khĕni	*khyeni.*
khŏni	*kun^{y}ạ.*
kani	*kane, kan^{i}, kani, kạn^{i}, ka^{i}ni, kạ^{i}n^{y}.*
kuni-kani	*kun^{i}kạ^{i}n^{y}.*
kuni	*kunạ, kuni, kun^{i}.*
phŏlani	*pholen^{i}, phulcni, phulcn^{i}.*
tōlani	*tōlạni.*
mani	*mane.*
zamīni	*zemīni.*
anani	*anạni.*
k^{a}nani	*kanạni.*
panani	*panạne, panạn^{i}, panạni, paneni.*
wanani	*vaneni.*
zanāni	*zạnạnạ, zạnāna*
wŏtharani	*vutherạni.*
karani	*karnạ, kar^{ạ}ni, karạni, karạ^{i}ni.*
mārani	*mārạni.*
nērani	*nạ̄^{i}rini.*
kāsani	*kās^{ạ}ni, khāsạni.*
wasani	*vasạni*

KAULA	STEIN
khôtūni	khātūni, khātūnī, khā̊tūni, khā̊ tūnī, khā̊tūnī.
sultān-i	sultān^{i}.
atsani	atsạni.
wātani	vātạne.
wani	vane.
yini	yini.
lāyĕni	lāyine.
myāni	myāni.
zāni	zānạ, zāne.
zēni	za^{i}ni, z^{y}ạ̄ni.
rōzani	rōzạn^{i}.
bĕñi	beñye.
kañi	kanye, kañye.
mal^{i}kāñi	malkānye.
panañi	paneñ^{v}e, paneñye.
tilawāñi	tilavāñye.
dapi	dapi, dạpi.
thapi	tha^{i}pi.
bāri	bā^{i}ri.
kabari	kab^{a}rạ.
dāri	dā^{i}ri, dạ̄^{i}ri.
dūri	dūri.
dadari	dad^{a}ri.
gari	gar^{i}, ga^{i}ri.
guri	gur^{i}.
mạkh^{a}r-i	makhri.
shĕmshēri	shamshēr^{i}, shamsēri, samshēri.
kari	ka^{i}re, ka^{i}rē, ka^{i}ri, kạ^{i}ri.
kōri	kōd^{ve}, kọd^{v}e, kōḍ^{ve}, kōḍ^{v}i, kōr^{v}e.
phikiri	phikri.

KAULA	STEIN
lashkari	lashkạrạ, lashkạr^{i}, lashkạ^{i}ri, khal^{a}kan.
lari	lạ̄^{i}r^{i}.
t^{a}l^{a}ri	tulạri.
măch-t^{a}l^{a}ri	măch-tulari, mặch-tulạri, mặsh-tulạri.
mari	mạri, mạ^{i}ri.
miñĕ-mari	ming^{ve} mạri.
tōri	tō^{i}ri.
litri	lit^{a}ri.
tsūri	tsūri, tsu^{i}r^{i}, tsū^{i}r^{i}, tsū^{i}ri.
kŏng-wāri	kung^{a}vār^{i}.
nazari	naz^{a}ri, naz^{a}ri.
āsi	ās^{i}, āsi, ā^{i}s^{i}.
kaīsi	ka^{i}sī, kạ̄^{i}si.
kŏsi	kāsi.
lasi	lasạ.
waīsi	vạ̄^{i}nsi.
ti	ti, t^{v}e, t^{v}i.
ati	at^{i}, ạt^{i}, a^{i}ti, at^{v}e.
bŏti	bot^{ve}.
kăh ti	kahti.
pĕṭh^{i} ti	p^{v}eti.
kati	kat^{i}, kati, ka^{i}ti, kạ^{i}ti, kat^{ve}, kat^{v}i, katye.
laṭi	laṭ^{i}, laṭi.
tāl^{i} ti	tạ̄^{i}lti.
maṭi	mat^{i}.
mĕ-ti	mạṭ^{i}, m^{v}eti.
hĕkmat-i	kekạmati
drāti	drātis.
hazrat-i	hazrat, hazrạt^{i}, hazrạ^{i}t^{i}, hazret, hazret^{i}, hāzret.

KAULA	STEIN
suti	*sut*^{i}.
tati	*tat*^{i}, *ta*^{i}*ti*, *ta*^{i}*ṭ*^{i}, *tat*^{y}.
ti-ti	*titi.*
tō-ti	*tōt*^{y}*i.*
ts^{a}*-ti*	*tsạti.*
wati	*vat*^{i}, *va*^{i}*t*^{i}, *va*^{i}*ti*, *vat*^{y}*e.*
wāti	*vāt*^{i}, *vā*^{i}*t*^{i}, *vāt*^{ye}.
yĕti	*yạt*^{i}, *yet*^{i}.
yi-ti	*yi ti.*
yiti	*yeti*, *yit*^{i}.
hāvi	*hāi̯vi.*
shĕstravi	*shast*^{ạ}*rvi*, *shīt*^{ạ}*rạvi.*
bāyi	*bāyạ*, *bāye.*
grīst^{i}*-bāyi*	*grēst bāye*, *grēst*^{ạ} *bāye.*
dŏyi	*doye.*
āgayi	*āgạye.*
khĕyi	*kheye.*
lāyi	*lāye.*
salayi	*salạyạ.*
cārpāyi	*palangas.*
par^{i}*yi*	*pạ*^{i}*riye.*
dwā-yi	*dv*^{o}*y*^{u}.
hawā-yi	*havāye.*
yiyi	*yiye.*
zi	*ze.*
dīzi	*dīzi.*
bĕh^{i}*zi*	*bih zi.*
khĕzi	*khyēzi.*
tshȧn^{i}*zi*	*tsạn*^{ạ}*zi.*
sanzi	*sanzi*, *sạnzi.*
pātashāha-sanzi	*pādshahasạnzi.*
pātashĕha-sanzi	*pādshahạ sanzi*, *pādshahạ sạnzi*
ȧm^{i}*-sanzi*	*a*^{i}*misạnzi.*
sŏnara-sanzi	*sunạr sanzi*, *sunạrsạnzạ.*
yāra-sanzi	*yārisạnzi.*

KAULA	STEIN
rōzi	*rōzi.*
kȧr^{i}*zi*	*kạ*^{i}*rzi.*
marāz-i	*mạrāj.*
wȧs^{i}*zi*	*vạz*^{i}*zạ.*
vizi	*vizē.*
pöv^{i}*zi*	*pạ̄*^{i}*vzi.*
kyāzi	*kyāzi*, *kyā ze*, *kyā zi*, *kyā*^{i}*z*^{i}.
ti-kyāzi	*ti kyā zi.*
azīz-i	*azīza*, *aẓīzạ.*

Words ending in ī

wurdī	*vurdī.*
sŏragī	*sargi*, *sargī*, *sargēh.*
shöhī	*shāhī.*
pātashöhī	*pādshāhi*, *pādshāhī*, *pād*^{ạ}*shāhī.*
jūshī	*jōshī.*
hab-jūshī	*habjōshī.*
wŏbālī	*vu bạ̄*^{i}*lī.*
ḍölī	*dạ̄*^{i}*li.*
tasalī	*tas*^{ạ}*li.*
miskīnī	*miskīnī.*
wŏphādörī	*vuph dạ̄*^{i}*ri*, *vupha dạ̄*^{i}*ri*, *vuphā dạ̄*^{i}*rī*, *vupha dạ̄irī.*
tamaskhurī	*tamis kur*^{i}.
phakīrī	*fakīrī.*
nōkarī	*naukrī*, *nōk*^{ạ}*rī.*
parī	*pạ*^{i}*r*^{i}, *pạ*^{i}*ri.*
huzūrī	*hazūri.*
wazīrī	*vazīrī.*
vĕsī	*vesī.*
tī	*tih.*
baltī	*balti.*
masnavī	*masnavī.*
gaznavī	*gaznavī.*
pöravī	*pâravī.*

KAULA	STEIN
yī	*yi.*
judöyī	*zhudāī.*
wŏphöyī	*vuphāī.*
bē-wŏphöyī	*bēvophāī.*
bēwŏphöyī	*bē vuphāī.*
gum-röyī	*gum^{ə}râ yiy.*

Word ending in ŏ

kĕ-hŏ	*k^{v}ạho, kyạho.*

Words ending in ō

ō	*o.*
söhibō	*sāhībō.*
hō	*hō.*
khös^{i} hō	*khạ̄sihō.*
ākhō	*ākhu.*
tsākhō	*tsākhu.*
kathō	*kathu.*
phakīrō	*fakīrō.*
wazīrō	*vaziro.*
hatō	*hatō.*
jāwō	*jāo.*
khŏdāyō	*kodāyu.*
khyō	*kh^{v}au.*
atsayō	*atsayo.*
arz ō	*arzo.*

Words ending in ö

lagahö	*lagaha.*
chalahö	*chạlạha.*
dimahö	*dim^{ə} ha.*
yimahö	*yimạha.*
yith tshunahö	*yetsanạ ha.*
karahö	*kare ha, karạha*
bāwahö	*bāvạ ha.*
hāwahö	*hāv^{ə} ha.*

Words ending in ^{u}

KAULA	STEIN
amôb^{u}	*amōb.*
sumb^{u}	*sumb.*
rĕtas sumb^{u}	*ritasumb.*
boḍ^{u}	*buḍ.*
dod^{u}	*dud.*
dôd^{u}	*dâd, dōd.*
shod^{u}	*shod.*
thod^{u}	*thud.*
koḍ^{u}	*kur.*
moḍ^{u}	*muḍ.*
mūd^{u}	*mōd, mūḍ.*
gọ̆nd^{u}	*gund.*
hond^{u}	*hund.*
pātashöhī-hond^{u}	*pādshāhīhund.*
kathi-hond^{u}	*kat^{v}ehund.*
mājĕ-hond^{u}	*māje hund.*
lālan-hond^{u}	*lālan hund.*
tihond^{u}	*tihund.*
tuhond^{u}	*tuhund.*
konḍ^{u}	*kund.*
sond^{u}	*sund.*
asond^{u}	*am^{i} sund.*
söhiba-sond^{u}	*sāhib^{ə}sun^{d}.*
pātashāha-sond^{u}	*pādshāh^{a}sund.*
pātashĕha-sond^{u}	*pādshahạ sund,* *pādshahạsund.*
shĕnāka-sond^{u}	*shinākạsund.*
möl^{i}-sond^{u}	*mạ̄^{i}l^{i}sund.*
ȧm^{i}-sond^{u}	*ạm^{i}sund,* *ạmisund,* *ạ^{i}mi sund.*
gŏlāma-sond^{u}	*gulāmạsund.*
sōdāgāra-sond^{u}	*saudāgārạsund.*
phakīra-sond^{u}	*fakīrạsund.*
sŏnara-sond^{u}	*sunạrsund.*
yāra-sond^{u}	*yārạsund.*
khŏdāyĕ-sond^{u}	*khudāyesund.*
sapod^{u}	*sapud.*
rūd^{u}	*rūd.*
syod^{u}	*syud, s^{v}ud.*
log^{u}	*log, lug.*
lôg^{u}	*lōg.*
shọ̆ng^{u}	*shung.*
tog^{u}	*tug.*

KAULA	STEIN
wuch^{u}	*vuch.*
lyukh^{u}	*l*^{y}*ükh.*
rosh^{u}	*rush.*
buth^{u}	*but.*
khoth^{u}	*khut.*
ṭhôṭh^{u}	*ṭōṭ.* Cf. *ṭôṭh*^{u}.
kuṭh^{u}	*kut.*
moṭh^{u}	*mut.*
ṭôṭh^{u}	*ṭōṭ.* Cf. *ṭhôṭh*^{u}.
woth^{u}	*vut, vuth.*
wọth^{u}	*vot*^{i}*, vut, voth, vuth.*
yuth^{u}	*yūth.*
byūṭh^{u}	*byūt, byūṭ, byōth, byōṭh, byūṭh.*
ḍyūṭh^{u}	*dyūt, ḍyuṭ, ḍyūṭh*^{u}*, vuch.*
kyuth^{u}	*kyut.*
myūṭh^{u}	*myūt.*
zyuṭh^{u}	*zyuṭ.*
gotsh^{u}	*gōts, guts.*
hyuh^{u}	*h*^{y}*u, hyu.*
khābuk^{u}	*kābuk.*
bāguk^{u}	*bāguk*^{u}.
dŏhuk^{u}	*dohuk.*
watharanuk^{u}	*vat*^{a}*ranuk.*
nayistānuk^{u}	*nạyis tānuk.*
wanuk^{u}	*vanuk.*
jĕnatuk^{u}	*jan*^{a}*tuk, jan*^{a} *tukh.*
amyuk^{u}	*am*^{i} *kuy, ạm*^{y}*uk, ạmyuk, a*^{i}*m*^{y}*uk.*
kamyuk^{u}	*kam*^{y}*ük.*
gŏḍanyuk^{u}	*guḍeñyuk.*
hatsyuk^{u}	*hats*^{y}*uk.*
ôl^{u}	*ål.*
phol^{u}	*phul.*
phọl^{u}	*phul.*
shĕhul^{u}	*shuhul.*

KAULA	STEIN
kôl^{u}	*kōl.*
môl^{u}	*mōl, mōr.*
buñul^{u}	*buñyül.*
tul^{u}	*tul.*
tsol^{u}	*tsul.*
yĕñĕwôl^{u}	*yeñyi vål, yeñyivōl, yeñy*^{i}*vōl.*
zôl^{u}	*zōl.*
kyom^{u}	*kyum.*
trĕyum^{u}	*treyimi:*
pöntsyum^{u}	*pānts*^{y}*ūm.*
kaḍun^{u}	*kạdun.*
ladun^{u}	*ladun.*
mangun^{u}	*mangun.*
hūn^{u}	*hūn.*
ḍēshun^{u}	*dēshun.*
tshon^{u}	*tsun.*
gatshun^{u}	*gatsun.*
ạsh^{e}*kun*^{u}	*ạshkun, ạskun.*
galun^{u}	*galun.*
tulun^{u}	*tulun.*
anun^{u}	*anun.*
khanun^{u}	*khanun.*
panun^{u}	*panen, panun.*
dapun^{u}	*dopun.*
sọmb^{a}*run*^{u}	*somb*^{a}*run.*
sapharun^{u}	*safarun.*
watharun^{u}	*vat*^{a}*run.*
karun^{u}	*karun.*
mārun^{u}	*mārun.*
sôn^{u}	*sōn.*
sọn^{u}	*sun.*
āsun^{u}	*āsun.*
khasun^{u}	*khasun.*
bikarmājĕtun^{u}	*vikarmājitun.*
tsaṭun^{u}	*tsatun.*
wātun^{u}	*vātun.*
atsun^{u}	*atsun.*
won^{u}	*vun.*
nērawun^{u}	*nēravun.*

KAULA	STEIN
trāwun^{u}	trâvun.
kāsạwun^{u}	kās^{u}vun.
yun^{u}	h^{v}ün, yün.
byon^{u}	b^{v}ün, b^{i}yun.
cyon^{u}	chun, ch^{v}un.
cyôn^{u}	chōn, chōn^{v}, chōny, ch^{v}ōn.
dyun^{u}	dyun.
hyon^{u}	h^{v}un.
khyon^{u}	khyun.
myôn^{u}	myân, myōn.
zyun^{u}	zün, z^{v}ün, zyün.
zon^{u}	zun.
bōzun^{u}	bōzuṇ.
sōzun^{u}	sōzun.
gusôñ^{u}	gosōny.
dop^{u}	dop, dop^{u}, dup, dup^{a}.
bôr^{u}	bōr.
mŏdur^{u}	mudur.
gur^{u}	gur.
gūr^{u}	gūr.
phor^{u}	phurtas.
kor^{u}	kuḍ, kạr, kur, kur^{i}.
mor^{u}	muḍ.
môr^{u}	mōḍ, mōr.
pūr^{u}	pūr.
tsŏpôr^{u}	tsopōr.
khôwur^{u}	khâvur.
hyor^{u}	h^{v}ur, hyür.
phyūr^{u}	p^{v}ūr.
ôs^{u}	ās, ås, ås^{u}, ōs.
bus^{u}	bus.
ot^{u}	at^{i}, ot, ut, ạth, uth.
hot^{u}	hut.
hoṭ^{u}	hot.
khot^{u}	khot^{u}, khut, khuṭ, khuṭh, kut.

KAULA	STEIN
khŏṭ^{u}	khuṭ.
kot^{u}	koṭ.
koṭ^{u}	khuṭh.
kūt^{u}	kūt.
loṭ^{u}	loṭ.
āmot^{u}	āmut.
rūd^{u}mot^{u}	rōd^{a}mut, rūd^{a}mut.
gamot^{u}	gommut, gōmus, gomut.
gŏmot^{u}	gạmut, gomut.
lôg^{u}mot^{u}	lâg^{u} mut.
ḍyūṭh^{u}mot^{u}	dyūtmut.
lyukh^{u}mot^{u}	l^{v}ükhmut, lyükhmut.
gôl^{u}mot^{u}	gâlmut.
mumot^{u}	momut.
on^{u}mot^{u}	on muth.
pĕmot^{u}	p^{v}ümut, pyạmut, pyümuṭ.
kor^{u}mot^{u}	kurmut.
ôs^{u}mot^{u}	âsmut.
roṭ^{u}mot^{u}	ruṭmut.
rôṭ^{u}mot^{u}	rot^{a}mut.
wôt^{u}mot^{u}	vot^{u}mut, vōt^{u}muth.
dyut^{u}mot^{u}	dyutmut, dyut^{a}mut, dyüt^{a}mut
thow^{u}mot^{u}	thāu̯ mut.
thôw^{u}mot^{u}	thāu̯mut, thâu̯mut.
lāḍyōmot^{u}	lāḍ^{v}ōmut.
nyūmot^{u}	nyumut.
noṭ^{u}	nut.
pot^{u}	phot, phut, put, puth.
roṭ^{u}	rōt, rut.
drôt^{u}	drōt.
troṭ^{u}	truṭ.
host^{u}	host, host^{u}.

KAULA	STEIN
gryūst^{u}	*grost.*
tot^{u}	*thuth, tot, tut.*
tsoṭ^{u}	*tsōt.*
wôt^{u}	*våt, vōt, vōt*^{i}*,* *vōṭ, voth.*
yūt^{u}	*yūt.*
dyut^{u}	*d*^{v}*ut, dyut, dyuth.*
kyut^{u}	*kh*^{v}*ut, khyuth,* *k*^{v}*ut, kyut,* *kyuth.*
tshyoṭ^{u}	*tsuṭ, ts*^{v}*ut, ts*^{v}*uṭ.*
tyūt^{u}	*tyǖt.*
hots^{u}	*hots, huts.*
bôw^{u}	*bōu̯.*
thôw^{u}	*thåu̯.*
lôw^{u}	*lāu̯.*
mŏkalôw^{u}	*moklau.*
nôw^{u}	*nåu̯, nōu̯.*
parzanôw^{u}	*parzạ nāu̯,* *parzạ nåu̯.*
sọ̆mb^{a}*rôw*^{u}	*somb*^{ạ}*rau,* *somb*^{ạ} *rau.*
tsamruw^{u}	*tsam ru, tsam*^{ạ}*ru.*
trôw^{u}	*trōv.*
shĕstruw^{u}	*shast*^{ạ}*ro.*
nĕcyuv^{u}	*n*^{v}*echu.*
mahanyuv^{u}	*mahñyu.*
bôy^{u}	*boy, bōy.*
būz^{u}	*bōz.*
poz^{u}	*puz.*
apoz^{u}	*apuz.*

Words ending in ^{ü}

KAULA	STEIN
dŏhüc^{ü}	*dohuch.*
nayistānüc^{ü}	*nạyiś tān nạch.*
azic^{ü}	*azich.*
buḍ^{ü}	*buḍ.*
thüḍ^{ü}	*tạḍ, tor.* Cf. *thür*^{ü}.
kūḍ^{ü}	*kūḍ.* See also *kūr*^{ü}.
krünḍ^{ü}	*k*^{ạ}*rạnd.*
tsünḍ^{ü}	*tsunḍ.*
wuch^{ü}	*vuch.*
bōlbösh^{ü}	*bōlbåsh.*
hish^{ü}	*hish.*
zĕṭh^{ü}	*ziṭh.*
wö̆tsh^{ü}	*vuts.*
wütsh^{ü}	*vuts.*
dŏmbij^{ü}	*dumbij.*
dŭj^{ü}	*daje.*
shĕh^{ü}*j*^{ü}	*shạhij.*
lüj^{ü}	*lạj.*
mang lüj^{ü}	*mang*^{ạ}*lạj.*
möj^{ü}	*mạj, mōj.*
dŏda-möj^{ü}	*dod*^{ạ}*mạj.*
wŏramöj^{ü}	*vur mạj,* *vur*^{ạ}*mōj.*
wölinj^{ü}	*vālinje.*
tuj^{ü}	*tuj.*
gāṭ^{ü}*j*^{ü}	*gātij.*
tsüj^{ü}	*tsạj, tsạ*^{i}*jy.*
wȫj^{ü}	*vāj, vạj, vāj*^{v}*.*
köm^{ü}	*kåm, kåma, kōm.*
tröm^{ü}	*trōm.*
satim^{ü}	*sạtim*^{v}*.*
pöntsim^{ü}	*påntsim,* *pạ̄nts*^{v}*um.*
trĕyim^{ü}	*triyim.*
dön^{ü}	*dạn.*
zaböñ^{ü}	*zạbāñy.*
diñ^{ü}	*diñy.*
chöñ^{ü}	*chān*^{v}*.*
küñ^{ü}	*kan.*
wālüñ^{ü}	*vālạñy.*
nüñ^{ü}	*nañyi.*
anüñ^{ü}	*anạn*^{v}*, aneñy.*
tshunüñ^{ü}	*tsạneñy.*
panüñ^{ü}	*panen, panen*^{i}*,* *panen*^{v}*,* *paneñy,* *paniñy.*

KAULA	STEIN
karüñ^{ü}	karin^{v}, kareñy, kariny.
söñ^{ü}	sāñ^{v}, sạ^{i}ñy.
wasüñ^{ü}	vasan^{i}.
bikarmājĕtüñ^{ü}	vikarmājiteñy.
mōtüñ^{ü}	mōteny.
bacāwüñ^{ü}	bachāviny.
pakawüñ^{ü}	pak^{a}vañy.
mŏkalāwüñ^{ü}	mokalāvañy.
yiñ^{ü}	yiny.
cyöñ^{ü}	ch^{i}ān, ch^{v}ān^{i}, ch^{v}ạn^{v}.
chyöñ^{ü}	chāny.
myöñ^{ü}	myĕ mēñy, m^{v}ēn, myēn, m^{v}ēñy.
züñ^{ü}	zạny, za^{i}n^{v}.
ör^{ü}	ā̊r.
thür^{ü}	tạr, tür. Cf. thüḍ^{ü}.
ạth^{ü}r^{ü}	ạtạr.
kūr^{ü}	kūḍ, kūr, khūḍ. See also kūḍ^{ü}.
kür^{ü}	kạr, kạ^{i}r^{i}.
phikir^{ü}	fik^{a}r, phikir.
t^{a}l^{ü}r^{ü}	tulạr.
māch-t^{a}l^{ü}r^{ü}	māch tulạr.
mür^{ü}	mạr.
miñĕ-mür^{ü}	ming^{e} mạr.
nür^{ü}	nur.
tür^{ü}	tạr.
tsūr^{ü}	tsūr.
zīr^{ü}	zēr, z^{v}ēr.
ōs^{ü}	ā̊s.
phüṭ^{ü}	phut.
rüṭ^{ü}	rạt.
böts^{ü}	bạts, bā̊ts.
dits^{ü}	dits.
khüts^{ü}	khats, kạts.
kits^{ü}	kits.
köts^{ü}	kā̊ts.
adālüts^{ü}	ạdālat.

KAULA	STEIN
āmüts^{ü}	āmuts.
gamüts^{ü}	gamuts.
tsüj^{ü}müts^{ü}	tsạjmạts, tsạjạmạts.
hĕkmüts^{ü}	hekạmats.
mumüts^{ü}	momuts.
tshuñ^{ü}müts^{ü}	tsuñye muts.
wüñ^{ü}müts^{ü}	vun^{v}muts.
pĕmüts^{ü}	p^{v}imats.
kür^{ü}müts^{ü}	kạrmuts, kurmuts.
parzanöv^{ü}müts^{ü}	parzạ nā̊ụ muts.
tröv^{ü}müts^{ü}	trau muts.
röts^{ü}	rā̊ts.
wöts^{ü}	vạts, vā̊ts.
yüts^{ü}	yits^{a}.
gōv^{ü}	gau, gaụ, gāụ.
shĕstrüv^{ü}	shast^{a}ro.
būz^{ü}	bōz.
hünz^{ü}	hạnz, hunz.
gurĕn-hünz^{ü}	gur^{v}en-hạnz.
yihünz^{ü}	yihas.
sünz^{ü}	sạnz, sunz, sạnzüy, sünz.
khāwanda-sünz^{ü}	kāvandạsunz.
pātashāha-sünz^{ü}	pādshāh sạnz, pādshāhasạnz.
pātashĕha-sünz^{ü}	pādshahạsạnz, pādshahạsunz.
rājĕ-sünz^{ü}	rājạsạnz, rājạsunz.
möl^{i}-sünz^{ü}	mạ^{i}l^{i}-sunz, mạ^{i}lisạnz, mạ^{i}lisunz.
ȧm^{i}-sünz^{ü}	ạmisạnz, ạmisunz.
gŏlāma-sünz^{ü}	gulāmạsạnz.
tȧm^{i}-sünz^{ü}	ta^{i}misạnzüy.
sŏna-sünz^{ü}	sunạsạnz.
phakīra-sünz^{ü}	fakīrạsạnz, fakīrạsunz.

KAULA	STEIN
sŏnara-sünzᵘ̈	sunạr sạnz, sunạrsạnz.
wŏrüzᵘ̈	vurudz.
wuzᵘ̈	dạj.
nāyĕ̌zᵘ̈	nāyiz.

Words ending in *u*

gatshu	gatsu.
nu	nu.

Word ending in *ū*

saniyāsū	sạnyāsᵃ̣.

Words ending in *b*

āb	āb.
sabab	sabab.
dab	dab.
dŏb	dob.
göb	gạ̄b.
khāb	kāb, kāv.
khūb	khūb.
söhib	sāhib.
wahab	vahab.
par wahab	parvahab.
mōjub	mōjūb.
phamb	phamb, pamb.
söb	sâb.
tab	tap.
kitāb	kitāb.
jĕwāb	javāb.
sawāb	savāb.

Word ending in *c*

kharᵃc	k͟harj.

Words ending in *d* or *ḍ*

KAULA	STEIN
had	hadᵃ̣.
khŏḍ	khoḍ.
köd	kād, kạ̄d, kâd, kạ̄ⁱd.
kākad	kākad, kakạd.
lad	laḍ.
jĕlᵃd	jalᵃ̣d.
mad	madᵃ̣.
hamud	hamud.
ahmad	ahmạd.
mahmad	mahamad, muhammad.
nād	nād.
and	and.
band	band.
ganḍ	gand.
shānd	shānd.
yārkand	yārkand.
pasand	pasand, pasạnd
khāvand	khāvand, kāvand.
dard	dard.
murād	murād.
virⁱd	ẓirⁱd.
rasad	rasat.
wustād	ustād, vustad, vustād.
waḍ	vaḍ.
yād	yād.
nöyid	nāyid.
phȧrⁱyād	pharyād, pheryād.
zad	zad.
zid	zid.
muhimzad	mohim zad.

Words ending in *g*

bāg	bāg.
bā̃g	bāng.
lāg	lāg.
mōv lāg	maulāk.
nāg	nāg.
palang	palang, palạng, palaṅg.
mang	mang.
prang	prang.
watsha-prang	vutsᵃprang.

KAULA	STEIN
zang	*zang.*
drāg	*drāg.*
yĕg	*yeg.*

Words ending in *h*

KAULA	STEIN
āh	*ah.*
bĕh	*be.*
bŏh	*bo, bu.*
marhabāh	*marhaba.*
subuh	*subu.*
hĕch	*hech.*
wuch	*vuch.*
dah	*da.*
dŏh	*do, doh.*
d$^{\ddot{u}}$h	*dü.*
judāh	*zhudā.*
ạj^{a}dāh	*ạzhda.*
sadāh	*sadau.*
wustādāh	*vustādạ.*
alvidāh	*al vida.*
yĕḍāh	*ycrā.*
gāh	*ga, gā, gah.*
āgāh	*āga.*
bĕgāh	*begā.*
pagāh	*pag^{a}, pagā.*
hargāh	*har ga, har gā, hargā.*
shōra-gāh	*shōrạ ga, shōrạgā.*
hĕh	*h^{v}e.*
shūbihĕh	*shuybehe, shūybihe.*
chĕh	*shạ, che, chu.*
chih	*che, chi, chu, ch^{v}ạ.*
chīh	*chī.*
chuh	*che, chu, chuh.*
pātashĕhāh	*pādshāh.*
khĕh	*k^{v}e.*
akhāh	*akha.*
dādkhāh	*dād kha.*

KAULA	STEIN
shĕh	*she.*
shĕhan-shāh	*shāhạnshāh.*
pātashāh	*pādshah, pādshāh, pād^{a}shāh.*
pātashĕh	*pādshah, pādshāh, pād^{a}shāh.*
kuṭh^{u}āh	*kuṭha.*
rāthāh	*rātha.*
sāthāh	*sātha.*
sĕṭhāh	*setā, seṭā, sethā, seṭhā.*
kĕntshāh	*kh^{v}ẽ, kh^{v}ẽ tsa, khyẽ, khyẽ tsa, khyẽtsa, kẽñ^{v}tsa, keñ^{v}tsā, kẽtsā, k^{v}ēntsa, k^{v}ẽtsa, k^{v}ētsā, k^{v}ẽ̄tsa, k^{v}ẽ̄tsā. kyẽ tsa, kyẽtsa.*
jāh	*ja, jā.*
akh	*ak, akh.*
ākh	*āk.*
kāh	*ka.*
kā̃h	*kah.*
kẽh	*khyẽ, k^{v}e, k^{v}ẽ, kyạ, kyẽ.*
kīh	*kih.*
bēkh	*b^{v}ēk, byēk.*
labakh	*labak.*
sabakh	*sabak.*
dikh	*dik.*
kạḍikh	*kạ^{i}ḍik, karik, ka^{i}rik.*
küḍ^{u}kh	*kạḍuk.*
koḍukh	*kuruk.*
bandūkh	*bạndūk.*
sapadakh	*sapadạk.*
yīd^{i}kāh	*īdgāh.*
nazdīkh	*nazdīk.*

KAULA	STEIN
gōkh	gåk.
lagakh	lagak.
lagĕkh	lagik.
chĕkh	chak, chek.
chikh	chuk.
chukh	chuk, chukạ.
wuchakh	vuchak.
wuchikh	vuchuk.
wuchukh	vuchuk, vucuk.
wuch$^{\ddot{u}}$kh	vuchuk.
wuch^{i}hakh	vuch hak.
katikō chukh	kati kōchuk.
khĕkh	kyek.
samokhukh	sam^{a} kukh.
dimahakh	dim^{a} hak.
phakh	phak.
dop^{u}hakh	dop hak, dophak
karahakh	kar^{a} hak.
kor^{u}hakh	kur hak.
karuhukh	kar^{u} huk.
shĕkh	shak, shōk.
ạsh^{ĕ}kh	ạshik.
pŏshākh	poshāk.
müṭh$^{\ddot{u}}$kh	motuk.
won^{u}thakh	vunthak.
gatshakh	gatsak.
ḋȧp^{i}zihĕkh	dabzạ hek, dabzi hek.
likh	lekh.
lōkh	lōk.
tasalī kĕh	taslīkạ.
tulukh	tuluk.
wölikh	vālik.
zôlukh	zạ̄luk, zâluk.
makh	mak.
dit^{i}makh	dit^{a}mak.
dapyāmakh	dap^{y}āmak.
ankāh	anka, ankā.
ȧnikh	anik, ạnik.
anukh	anuk.
onukh	anuk, unuk.

KAULA	STEIN
chunakh	chu nak.
tshunukh	tsunuk.
shĕnākh	shināk.
dop^{u}nakh	dop^{u} nak, dop^{u}nak, dopu nak, dopunak.
kȧr^{i}nakh	kạ^{i}rinak.
kor^{u}nakh	kurnak.
māranakh	mārenak;
rüṭ$^{\ddot{u}}$nakh	rut^{a}nak.
dyut^{u}nakh	dyut^{a}nak, dyutạnak, dyüt^{u}nak.
tsônukh	tsånuk.
hôw^{u}nakh	håu̯ nak.
thôw^{u}nakh	thāvnak.
zānakh	zə̄nak.
üñ$^{\ddot{u}}$kh	ạñyik.
kaññĕkh	kanyek.
wañĕnakh	vañye nak.
pākh	pāk.
dopukh	dopuk.
rakh	rakh.
bür$^{\ddot{u}}$kh	bar^{a}k, bạrạk.
mŏbārakh	mubārak.
drākh	drāk.
shrākh	shrāk.
shĕrīkh	sherīk.
krēkh	krạk, krēk, krēkh.
karakh	karak.
karĕkh	kạ^{i}rik, ka^{i}rikh.
kȧrikh	kạrik.
korukh	kạruk, koruk, kuruk.
kür$^{\ddot{u}}$kh	kạruk.
porukh	paḍuk.
phuṭ^{o}rukh	phut^{a}ruk.
āsakh	āsak.
ôsukh	âsuk, ōsuk.

KAULA	STEIN
khasakh	*khasak.*
mushtākh	*mushtāk.*
wātakh	*vātak.*
dyutukh	*d^{v}üthuk,* *d^{v}utuk,* *d^{v}ütuk,* *dyutuk.*
hyotukh	*h^{v}ütuk.*
dits^{ü}kh	*ditsuk.*
thövikh	*thạ̄vik.*
thöv^{ü}kh,	*thåvuk.*
milüv^{ü}kh	*mil^{e}vuk.*
trôwukh	*tråvuk.*
yĕkh	*yek.*
āyĕkh	*āyak.*
byā̇kh	*b^{v}ēk, byāk.*
byēkh	*b^{v}ēk.*
bacyōkh	*bachōk.*
löyikh	*lāyak.*
lôyukh	*låyuk.*
nyūkh	*nyūk.*
anyūkh	*ạnyūk.*
niyĕkh	*niyak.*
pĕyĕkh	*p^{v}eyak.*
h^{a}rēyĕkh	*h^{a}rēyek.*
karyūkh	*kạrūk.*
möryūkh	*mār^{v}ūk,* *mā^{i}ryūk.*
bōzakh	*bōzak.*
dizikh	*dīz^{v}ek.*
lazakh	*lazak.*
nīzīkh	*n^{v}ạzīk, n^{v}ēzik,* *n^{v}ēzīk, nazdīk,* *nēzīk.*
dȧp^{i}zĕkh	*dạbzik.*
sapüz^{ü}kh	*sap^{a}zạk.*
ạlāh	*ạlla, allạh.*
bulbulāh	*bulbula.*
luh-luh	*lolo, lōlō.*
kālāh	*kāla.*
salāh	*salā.*

KAULA	STEIN
sölāh	*sālạ.*
zālāh	*zālạ, zālā.*
shĕmāh	*shamā, shạmā.*
köm^{ü}āh	*kāma.*
tamāh	*tamā.*
maṭi māh	*maṭ^{i}ma.*
wumāh	*vuma.*
nōh	*nu.*
bīnāh	*bīnā.*
dānāh	*dānạ.*
gŏnāh	*guna*
wuchunāh	*vuchuna.*
zanānāh	*zạnānạ.*
vig^{i}ñāh	*vigñya.*
daph	*dap.*
thaph	*tap, thap, thaph.*
shāph	*shāp.*
kuluph	*kulup.*
sar^{a}ph	*sạrp.*
yinsāph	*insāf, yin sāf.*
yūsūph	*yūsūf, yūsuf.*
tāph	*tāp.*
rāh	*ra.*
brŏ̄h	*brō.*
brūh	*broh.*
khabarāh	*kabara.*
brūh-brūh	*bro-bro.*
shĕharāh	*shehra.*
phakīrāh	*fakīra.*
phikirāh	*fik^{a}ra.*
trĕh	*tre.*
trih	*tre.*
vyūr^{u}āh	*yūra.*
nazarāh	*nazar.*
sŏh	*sạ, su.*
suh	*so, su.*
gāsh	*gāsh.*
hōsh	*hōsh.*
khash	*kash, pash.*
khŏsh	*khush, k̲h̲ush.*
phāsh	*phāsh.*

KAULA	STEIN
yih suh	yisu.
nāsh	nāsh.
nish	nish.
öl^{i}-nāsh	āl^{i}nāsh.
manōsh	manōsh.
mĕ-nish	m^{v}enish.
pēsh	pēsh.
pharōsh	pharōsh.
trēsh	trạ̄s, trēsh.
wōsh	vōsh.
gwāsh	ghāsh, gāsh.
ta wōsh	tavōsh.
yīsāh	īsā.
bakh^{a}cöyish	bakcāyish, bakhshāyish.
ath	at, at^{i}, ạt, ạt^{i}, ạ^{i}t^{i}, ath.
öṭh	ā̊th.
tịh	ti.
böj^{i}-baṭh	bā̊j^{ə}vat.
dith	dit.
kaḍith	ka^{i}rit, kạ^{i}rit, ka^{i}rith.
ganḍith	ganḍit.
wöridāth	va^{i}r^{v} dāth.
gath	gat.
lögith	lāgit.
shŏngith	shungit.
hath	hat, hạt.
hĕth	het, hit, hitsạn, h^{v}et, h^{v}eth, h^{v}eṭh.
bihith	behit, bihit, bihith.
khath	khath.
tāhkhīth	tākhīt, tākīt.
daskhath	daskath.
mạslahath	muslạ hat, muslahat.
nahīth	nạhit.
ziyāphath	ziāfat.

KAULA	STEIN
rahath	rahat.
mārahath	mār^{ə}hat.
ḍīshith	ḍēshit.
mashith	mạshit.
mathith	matit.
wŏthith	vuthit, vutit.
ḍyūṭhuth	ḍyūṭhut.
kath	kat, kath.
kĕth	k^{v}et, kyet, kh^{v}ạth, khyạth.
akith	ạ^{i}kith.
kōtāh	kōta.
nŏktāh	nukhta.
sak^{a}th	sak.
pölith	pạ̄^{i}lith.
tulith	tulit.
wölith	vā̊lit.
zölith	zālit.
math	mat.
yimāmath	yimāmat.
tāmath	tāmat.
yāmath	yāmat.
khazmath	kismạt.
khizmạth	khismat.
nīth	n^{v}it.
anith	ạnit.
bōnṭh	bōnṭ.
amānath	amānat.
brōnṭh	brōnt.
wanith	vanit.
zīnith	z^{v}ēnith.
wüñ^{u}th	vañyit.
path	pat, path.
pĕṭh	p^{v}et, p^{v}eṭ, pyet, pyeṭ, p^{v}eth, p^{v}eṭh.
bāpath	bāpat.
hāpath	hāpat.
hāputh	hāput.
papith	papit.

KAULA	STEIN
rāth	*rāt, rāth.*
rĕth	*rit, r^{v}eth.*
raṭh	*rat.*
barith	*barit.*
sọ̆mb^{a}rith	*sumbrit.*
khörāth	*khārāt.*
phirith	*phirit.*
phīrith	*phērit, phīrit, phērith, phe^{i}rith.*
shīrith	*shērit.*
watharith	*vatạ^{i}rith.*
karĕth	*ka^{i}rit.*
karith	*kari̥', kạrit, ka^{i}rit, kạ^{i}rit, ka^{i}rith, kạ^{i}rit.*
koruth	*kạrut, kurut.*
marith	*mạrit.*
mārath	*mārat.*
mörith	*mạ̄^{i}rit.*
nīrith	*nērit, nē^{i}rith.*
prath	*prat.*
pörith	*pạ̄^{i}rit.*
pürith	*pạ̄^{i}rit.*
sörith	*sā^{i}rit.*
sūrath	*sūrath.*
khōbsūrath	*khåb surat, khōbsurat, khōb sūrat, khōbsūrat, khōb-sūrath.*
mutsarith	*muts^{ə}rit.*
dŏh ta rāth	*dokht^{a}rāt.*
sath	*sat, sath.*
sāth	*sāth.*
rukhsath	*rukhsat, rukhsath.*
kösith	*khāsit, khạ̄^{i}sith.*
lāl sath	*lāl^{ə}sat.*
phursath	*fursath.*
wasth	*vast.*

KAULA	STEIN
wasith	*vasit.*
söyīsth	*sạ̄yist.*
tath	*tat, tath, tạt^{v}.*
khaṭith	*kạ^{i}tith.*
raṭith	*rạtit, rạṭit.*
mŏkh raṭith	*mokrạṭit.*
tsaṭith	*tsạ^{i}tith.*
wötith	*våtit, vạ̄^{i}tith.*
dabövith	*dạbāvit.*
wath	*vat, vath.*
wāṭh	*vāṭ.*
wŏth	*vut.*
wŏṭh	*vut, vuṭ.*
hôwuth	*håvut.*
thāwath	*thāvat.*
thôvuth	*thåvut.*
wŏkavith	*vok^{ə}vit.*
sọ̆mb^{a}rôwuth	*sōmb^{ə}råvuth.*
trövith	*tråvit, trạ̄^{i}vit, trạ̄^{i}vith. trå^{i}vith.*
tsāv ath	*tsāvat.*
yĕth	*yat.*
yith	*yat, yạt, yet, yath.*
tarbyĕth	*tạrạ byat.*
mashīyĕth	*mashīyat.*
ẓuryāth	*zur yāt.*
nasīyĕth	*nasīyat.*
nȧs^{i}yĕth	*na^{i}s^{i}yat, na^{i}siyat.*
was yith	*vasyat, vasyạt.*
zāth	*zāth.*
būzith	*bōzit.*
būzuth	*bōzuth.*
munazāth	*mun^{ə} zāt.*
dĕva-zāth	*dyav^{ə}zāth.*
ts^{a}h	*su, tsa, tsạ, tsi, tsu.*
atsh	*ats.*
gatsh	*gats, gats^{i}.*

KAULA	STEIN
shōtsh	*shūts.*
shĕkhtsāh	*sakhtsa.*
kĕntsāh	*k^{v}ētsa.*
tsōratsh	*tsōrastạ.*
vih	*v^{v}e.*
wȭh	*voh.*
dawāh	*dava, davā.*
dāwāh	*dāvā.*
hawāh	*havā.*
bēnawāh	*bē navā.*
siwāh	*siva.*
photuwāh	*photu va.*
nĕcyuvāh	*nichuva.*
yih	*ye, yi, yim, yiy.*
yuh	*yi.*
yüh	*yi, yü.*
töb^{i}yāh	*tạ̄^{i}bya.*
khyuh	*khyau.*
ȧth^{i} kyāh	*at^{i}kyā.*
kyāh	*k^{v}ạ, kya, kyā, kyah.* Cf. *kyā.*
ȧs^{i} kyāh	*as^{i}kya.*
wārayāh	*vārya, vāryạ.*
kötyāh	*kạ̄i t^{v}a, kạ̄^{i}t^{v}a, kạ̄^{i}tya.*
āyĕ yih	*āyiye.*
z^{a}h	*zạ, ze, z^{v}i.*
zāh	*za.*
hānzāh	*hȃ̄nzạ.*

Words ending in *j*

bāj	*bāj^{a}, bājạ.*
khar^{a}j	*kharj, khar^{a}j.*
māhrāj	*mah^{a}rāj.*

Words ending in *l*

bulbul	*bulbul.*
dil	*dil.*
badal	*badal.*
gāl	*gāl.*
hāl	*hāl.*
bȭd hāl	*band hāl.*

KAULA	STEIN
phal	*phal.*
tsāṭahāl	*tsat^{a}hāl, tsāt^{a}hāl.*
jĕl	*jal.*
kāl	*kāl.*
shĕkal	*shakạl.*
lāl	*lāl, lāl^{a}, lal.*
alīl	*alīl.*
dalīl	*dalīl.*
zalīl	*z̀alīl.*
māl	*māl, māḷ^{a}.*
mŏl	*mul.*
lālmāl	*lāl māl.*
nāl	*nāl.*
pal	*pal.*
as^{a}l	*asl, asạl.*
tal	*tal, thal.*
chĕh tal	*chetal.*
putal	*puṭal.*
wātal	*vātạl.*
mārawātal	*mārạvātal.*
tshāwul	*tsāvul.*
sawāl	*savāl.*
kuṭ^{a}wāl	*kuṭvāl, kuṭ^{a}vāl.*
pyāwal	*pyāv^{a}lạ.*
azal	*azal, azạl.*

Words ending in *m*

ām	*ām.*
dim	*dim.*
ādam	*ādam.*
kadam	*kadam, kadạm*
mukadam	*mukadam.*
sapodum	*sạpạnum.*
yīdam	*īdam.*
gōm	*gōm.*
mangum	*mangum.*
chĕm	*chạm, chem.*
chim	*chim, chum. ch^{v}um, chyum*
chum	*chum, chum^{a}, chum^{u}.*

KAULA	STEIN
larĕ chim	larichim.
lŏhlarị chim	lō larichim.
wuchĕm	vuchun.
wuchim	vuchun
gōham	gōhạm.
lagaham	lag^{a}ham.
tagıhĕm	tag^{y}ehạm.
pātashĕham	pādshahạm, pādshạhạm, pādshahạn.
khām	khām, kām.
muhim	mohim, muhim, muh^{y}im.
dop^{u}ham	dop ham.
yibrāhim	ibrāhim.
môr^{u}ham	mōrham.
khashĕm	khashim.
ḍyūṭhum	ḍyūṭhum.
kür^{u}tham	k^{ə}r tam.
tsĕ kür^{u}tham	tsik^{ə}r tam.
gatshĕm	gats^{y}em.
kam	kam.
hakīm	hakīm.
hukum	hukạm, hukm, hukum.
mahkam	mah kam, mahkam.
lākam	lākam.
aslāmalaikum	aslā malaikum.
wālaikum	vālai kum.
ālam	ālam.
gŏlām	gulām.
halam	halam.
salām	salām, sạlāmạ.
zulm	zulm.
nam	nam.
nŏm	nom.
lod^{u}nam	lud^{a}nam, lud^{ə}nam, ludnam.
gatshanam	gatse nam.

KAULA	STEIN
wālanam	vāle nam.
tsöñ^{ü}nam	tsāny nam.
dapanam	dạpạnam.
dop^{u}nam	dopu nam.
dör^{i}nam	dạ̄^{i}ri nam.
harĕnam	ka^{i}ri nam.
karinam	kạrnam.
kor^{u}nam	kur nam, kur^{u} nam
tör^{i}nam	tạ̄^{i}ri nam.
tsáṭ^{i}nam	tset^{i}nam.
wanum	vanum.
hāwanam	hā̆v^{ə}nam.
hôw^{u}nam	haunam.
thôw^{u}nam	thāụnam.
trôw^{u}nam	traunam, trāunam, trāụnam.
löy^{u}nam	lạ̄yinam.
añām	añyām.
arām	arām.
bar^{a}m	barạm.
garam	garm.
mah^{a}ram	mạh^{a}ram.
karĕm	kairim.
kárim	karim, ka^{i}rim
kür^{ü}m	kạrüm.
yikrām	ikrām.
narm	narạm.
kasam	kasm, khasam, kasam.
kas^{a}m	kas^{ə}m.
āsim	āsim.
ôsum	å̄sum.
tam	tam.
tim	tim, tim^{i}, tim^{y}.
tum	tum.
ditam	ditam.
ditim	ditim.
bĕhtam	beh tam.
wuch^{i}tōm	vuch tōm.

KAULA	STEIN
khĕtam	k^{y}e tam.
hāvtam	hāvtam.
thāvtam	thāu̯tam, thāv tam.
yitam	yitam.
bōztam	bōz tam.
thāwum	thāvum, tāvum.
dop^{u}wam	dopūm.
wȧwim	vavim.
yim	yim.
āyām	āyām.
āyĕm	āyem.
diyūm	dīyūm.
gayĕm	gayem.
tshā̃jyām	tsān^{y} jām.
anyūm	ạñyūm.
banyōm	ban^{y}ā̂m.
wanyūm	vạn^{y}ūm.
pyōm	pyōm.
pĕyĕm	peyem.
dapyām	dap^{y}ām.
dȧp^{i}zĕm	dap^{a}zim.

Words ending in *n*

an	an.
bŏn	bun.
bāban	bāban.
shūbān	shōbān, shūbān.
söhiban	sāhiban.
lobun	lobun.
söban	sābạn.
biyābān	biyā bān.
zabān	zabān.
kālacĕn	kāl^{a}chen.
racĕn	rachen.
dŏn	don.
dādĕn	dāden.
gaḍān	garān.
goḍun	guḍun.
tshaḍān	tsārān. Cf. tshārān.

KAULA	STEIN
kaḍan	karạn.
kaḍān	kaḍān, karān.
kaḍōn	korōn^{y}.
kaḍun	karun.
koḍun	koḍun, kuḍun, korun, kurun.
küḍ^{ü}n	kạḍin, kạḍun.
lodun	lodun, ludun.
mödān	mādān, ma^{i}dān, maidān.
gȧnḍin	gandin.
gonḍun	gundun.
sandĕn	sạndin, sạndyan.
pātashĕha-sandĕn	pādshahas sạndyan.
tasandĕn	tasạnden.
gardan	gardan.
wadān	vadān.
nöyidan	nāyidan, nạ̄^{i}ydan.
zādan	zādạn.
pātashāhzādan	pādshāh zādạn, pādshāhzādạn.
lagān	lagān.
lôgun	lā̊gun, lōgun.
nāgan	nāgan.
nigīn	nigīn.
mangān	mangān.
pargan	pargan.
martsawā̃gan	martsevāngan.
zāgān	zāgān.
han	han, hạn, hen.
bahan	bahan.
bĕhān	bihān.
subhān	subhān.
sub^{a}han	suban.
chān	chān, ch^{y}ān.
achĕn	achạn.
lich^{ü}n	lichin.
wuchān	vuchān.

KAULA	STEIN
wuchin	vuchān.
wuch^{u}n	vuchạn, vuchin, vucun.
wuchun	vuch^{u}n, vuchun, vucun, vucun^{a}
wuchahan	vucehan.
shĕhan	shạhạn.
pātashāhan	pādshahạn.
pātashĕhan	pād^{i}shạhạn, pādshahan, pādshạhan, pādshahạn, pādshạhạn.
ratshi-han	ratsạ hạn.
khān	khān.
khĕn	khyen.
ôkhun	ākhun, åkhun.
köd-khān	kạd khān.
likhan	likhan.
likhān	lekhān.
mahalakhān	mahalạ kān, mah^{a}lạkhān.
lyukhun	likhun.
musla-han	musl^{a}han.
k^{a}nahan	kạn^{a}han.
pinhān	pin hām.
pahān	pahan, pahạn.
taraphan	tarfan.
yūsūphan	yusūfan.
kàr^{i}-han	kạ^{i}ḍ^{i}hen.
nāra-han	nār^{a}hạn.
shĕn	shen.
ḍēshān	dēshān.
nishin	nishạn, nishin, nisạn.
nishīn	nishīn.
hamnishīn	ham nishīn.
athan	athan.
bata-han	battạhạn.
tshĕṭh han	tseṭhan.
kathan	kathen.

KAULA	STEIN
pöṭhin	pāthin, pāṭin.
kàr^{i}than	kạ^{i}rtạn.
ôs^{u}than	ōstan.
tshun	tsün.
gatshan	gatsan.
gatshān	gatsān, gatsun.
pryutshun	prütsun.
dawāhan	davāhan.
mŏkalāwahun	muk^{a}lāvạ hun.
jān	jān.
dujān	dujān.
rājĕn	rājạn.
tuj^{u}n	tuh jin, tujen, tujy^{e}n.
kan	kan.
kun	kōna, kun.
ō-kun	ōkun.
path-kun	pat^{a} kun, patkun.
lĕkan	lekan, l^{y}ekan.
lōkan	lōkan.
mulkan	mulken.
makān	makān.
lā-makān	lā makān.
shĕnākan	shinākan.
pakān	pakān.
pakun	pakun.
mārakan	mār^{a}kan.
miskīn	miskīn.
cālān	chālān chālānạ.
ningalān	ning^{a}lān.
hĕlĕn	helen.
cholun	cholun, chulun.
phŏlān	pholān.
shōlān	shōlan.
mŏkalan	muklan.
lālan	lālạn.
malan	malan.
krālan	krālan.
tsrālĕn	tsrālin.

KAULA	STEIN
tulān	*tulān.*
tulin	*tulin.*
tulun	*tulun.*
putalĕn	*puṭalin.*
wātalan	*vāt^{a}lan, vāt^{a}lạn.*
mārawātalan	*mār^{a}vātạlan, mār^{a}vātelan, mārạvāt^{a}lan, māre vāt^{a}lan, māre vāt^{a}lạn, mārevāt^{a}lan, mārevātạlan.*
tsalān	*tsalān.*
walān	*valān.*
wālān	*vālān.*
wālun	*vālun.*
wolun	*vulun.*
kuṭ^{a}wālan	*koṭvālạn, kuṭvālen.*
mukadaman	*mukạ daman.*
gāman	*gāman.*
shāman	*shāman.*
lamān	*lamān.*
gŏlāman	*gulāman, gulāmạn.*
nŏman	*noman.*
armān	*armān.*
asmān	*asmān.*
sāmān	*sāmān.*
timan	*timan, timạn.*
yiman	*yiman, yimạn.*
sulaymān	*sulaimān.*
mizmān	*mēz^{a}mān.*
nīn	*nīñy.*
anān	*anān.*
anōn	*anōn.*
anun	*anun, ạnun.*
onun	*ạnun.*
banān	*banān.*
d^{a}nān	*dōnān.*
khānan	*kānạn.*

KAULA	STEIN
köd-khānan	*kādkhānen.*
nishīnan	*nishīnạn, nishīnạn.*
hamnishīnan	*ham nishīnan, ham nishīnạn.*
tshanān	*ts^{a}nān.*
tshunun	*tsuṅun.*
k^{a}nan	*kạṅan.*
k^{a}nān	*kạnān.*
asmānan	*as^{a}mānạn.*
lōnān	*lōnān.*
nanān	*nanān.*
pananĕn	*panenen, paneneñy, panen^{v}en.*
tiy nanān	*tīnanān.*
zanānan	*zạnānan, zạnānạn.*
panin	*pan^{v}en.*
shētānan	*shētānạn.*
wanan	*vanan, vanạn, vanān.*
wanān	*vanān.*
wanun	*vanun.*
wonun	*vunun.*
cyānĕn	*chān^{v}en, ch^{v}āñyen.*
myānĕn	*myānen.*
zānan	*zānan.*
zanĕn	*zanen, zaṇ^{v}en.*
zēnan	*z^{v}ēṇan.*
zēnān	*zēnān.*
üñ^{u}n	*añyēn, ạnyin.*
tshuñ^{ū}n	*tsin^{v}an, tsiñyen.*
zañĕn	*zanyen.*
pān	*pān.*
dapān	*dapān, dạpān, dopān.*
dapun	*dapun.*
dopun	*dopun.*
borun	*borun, burun.*

KAULA	STEIN
sŏmb^{a}rān	*sumb^{a}rān.*
dūran	*dūran.*
gudarun	*gud^{a}run.*
töyiphdāran	*tạ^{i}fạdārạn*
kārdāran	*kārdāran.*
garan	*garạn.*
bög^{a}rĕn	*bāg^{a}ren.*
sōdāgāran	*sōdāgarạn,* *sōdāgārạn.*
āhan-gārān	*ahengārạn.*
harān	*harān.*
khōran	*kurạn.*
phērān	*phērān.*
ṭhaharān	*tah^{a}ṛān.*
wŏtharān	*vutherān,* *vuthạrān^{v}.*
tshārān	*tsārān.* Cf. *tshāḍān.*
mējĕran	*mējạran.*
karān	*karān.*
karĕn	*ka^{i}rin, kạ^{i}rin.*
kârin	*kạrin, ka^{i}rin.*
karun	*karun.*
korun	*kạrun, korun,* *kurun.*
kür^{ü}n	*karạn, karun,* *karün, kạrạn,* *kạrun, ka^{i}rin,* *kạ^{i}rin, korun.*
phakīran	*fakīran,* *fakīrạn.*
lārān	*lāḍān, lārān.*
marān	*marān.*
môrun	*mârun, mōrun.*
narun	*narạn.*
nērān	*nerān, nērān.*
nērun	*nērun.*
paran	*paran.*
parān	*paḍān, parān.*
pīran	*pīran.*
porun	*paḍun.*

KAULA	STEIN
pör^{ü}n	*pạrạn.*
pūrun	*pōrun, purun.*
prārān	*prārān.*
srān	*srān.*
sārān	*sārān.*
misaran	*misren.*
trĕn	*tren.*
tārān	*tārān.*
katarān	*kat^{e}rān.*
pĕtarun	*pitarun.*
mutsarĕn	*muts^{a}rin.*
mutsorun	*muts^{a}run.*
jānāwāran	*janavāran*
yāran	*yārạn.*
yīran	*yiran.*
yīrān	*īrān.*
guzarān	*guzrān.*
wazīran	*vazīran, vazīrạn.*
sān	*sān.*
āsun	*āsun.*
khasān	*khasān.*
kôsun	*khâsun, khōsun.*
yinsān	*insān, yinsān.*
pō̃san	*pā̃san, pạ̄̃sạn.*
ös^{ü}san	*âsan.*
wasān	*vasān.*
tān	*tān.*
ditin	*dithīn, dit^{a}nas.*
hatan	*hatan.*
pŏkhtan	*pukhtan.*
shētān	*shētān.*
bikarmājĕtan	*vikarmājitan.*
latan	*latan.*
pōtĕn	*pōt^{y}en.*
hāpatan	*hāpạtan*
rĕtan	*ritan.*
rotun	*rotun, rutun.*
barītĕn	*bart^{y}en.*
satan	*satan, satạn.*
sötin	*sạitin, sạ^{i}tin,* *sạ̄itin.*

KAULA	STEIN
mastan	*mast.*
grēstĕn	*grēst*^{v}*en.*
nayistān	*nạyis tān,* *nạyis tān*^{v}*.*
tōtan	*tōtan, tōtạn.*
wātān	*vātān.*
thāvtan	*thāv*^{u}*tan.*
dyutun	*d*^{v}*üthun, d*^{v}*utun,* *d*^{v}*ütun, dyutun,* *dyütun.*
hyotun	*h*^{v}*ütun, hyütun.*
tsŏn	*tsun, tsuan.*
bātsan	*bātsan, bātsạn,* *bātsen.*
dits^{ü}*n*	*ditsan, ditsạn,* *ditsun.*
hĕtsan	*hitsan.*
hĕts^{ü}*n*	*hitsan, hitsạn,* *hitsun, h*^{v}*eten.*
shĕkhtsan	*shakhtsạn.*
pāntsan	*pāntsen.*
wan	*van.*
wān	*vān.*
bôwun	*båvun.*
cĕwān	*ch*^{v}*avān.*
nĕcivĕn	*nech*^{a}*vin,* *nechevin.*
wŏranĕcivĕn	*vurạ n*^{v}*ech*^{a} *vin.*
diwān	*divān.*
gōv^{ü}*n*	*gåvun.*
bāgwān	*bāgvān.*
hĕwān	*h*^{v}*evān.*
hôwun	*håvun, hōvun.*
chāwān	*chāvān.*
chāwun	*chāvun.*
khĕwān	*khyavān,* *khyevān,* *k*^{v}*avān.*
thāwān	*thāvān.*
thôwun	*thåvun.*
lalawān	*lalạvān.*

KAULA	STEIN
banôwun	*banåvun.*
manganôwun	*mańge nåvun.*
ḍakhanāwān	*dakhe nāvān.*
pakanāwān	*pak*^{a}*nāvān.*
khananôwun	*khanenåvun.*
tshananövin	*tsạnạnāvin.*
garanāwān	*garạ nāvān.*
karanôwun	*karanåvun.*
karanöv^{ü}*n*	*kar naviñy.*
wātanāwan	*vāt*^{a}*nāvan.*
wātanôwun	*vāte nō vun,* *vāt*^{a}*nåvun,* *vatạnåvun.*
wātanöw^{ü}*n*	*våtạnāvun.*
wāna-wān	*vān*^{a}*vān.*
parzanāwān	*parzenāvān.*
parzanôwun	*parze nå vun,* *parze nåu̯ vun.*
pāwun	*pāvun.*
pĕwān	*p*^{v}*evān, p*^{v}*ivān.*
riwān	*rivān.*
trāwān	*trāvān.*
trôwun	*trāvun, trạ̄vun,* *tråvun.*
tröv^{ü}*n*	*trạ̄vun.*
nôtuwān	*nōt*^{u}*vān.*
wartāwān	*vartāvān.*
yiwān	*yivān.*
bāyĕn	*bāyen.*
biyĕn	*beyen.*
cĕyĕn	*chayen.*
khŏdāyĕn	*khudāyen.*
pātashōhiyĕn	*pādshahiyạn.*
khyōn	*khyån, kyō̃n.*
tujyān	*tu jān.*
lāyān	*lāyān.*
löyin	*lāyin.*
löy^{ü}*n*	*lạ̄yin.*
lôyun	*lạ̄yun, låyun.*
khālyūn	*khạ̄'lyūn.*
wālyūn	*vālyūn.*

KAULA	STEIN
nyūn	*nyūn.*
niyūn	*nīyūn.*
pĕyin	*p^{y}iyen.*
möryūn	*mạ̄^{i}ryūn.*
phuṭ^{a}ryūn	*phuṭạ r^{y}ūn.*
zan	*zan.*
zān	*zān.*
zīn	*zīn.*
bōzan	*bōzan.*
bōzān	*bozān, bōzān.*
bōzun	*bōzùn.*
būzun	*bōzun.*
dazān	*dazān.*
tirandāzan	*tīran dāzạn.*
lazan	*lazań.*
lüz^{ü}n	*lazun.*
nāzan	*nāzan.*
rōzan	*rōzan.*
rōzān	*rōzān.*
sūzun	*sōzun.*
thöv^{i}zĕn	*thạ̄ivzin.*

Words ending in *ñ*

āñ	*āñy.*
gŏḍañ	*guḍa^{i}ny, guḍeny, guḍeñy.*
kangañ	*kangạñ^{v}.*
kañ	*kan^{i}.*
kiñ	*kan^{i}.*
kākañ	*kākin^{v}.*
tāñ	*tāny^{e}, tāñy.*
kus-tāñ	*kustāny.*
ot^{u}-tāñ	*ottāñy, ot^{u}tāñy.*
yot^{u}-tāñ	*yuttāñy.*
yut^{u}-tāñ	*yutāñy.*
yutāñ	*yu tāñy.*
yutāñ	*yutāñy.*
wŏñ	*vu, vuny.*
wuñ	*vo, vu, vũ, vun, vony, vun^{v}, vuny, voñy, vuñy.*

KAULA	STEIN
pānawöñ	*pane vạ̄^{i}n^{i}, pāne vān , pāne vāñy, pānevāñy, pane vāny.*
pānawüñ	*pānevāñy.*
katawañ	*katạ vạny.*
yāñ	*yāñy.*

Words ending in *r*

ār	*ār.*
bar	*bar.*
bār	*bār.*
gabar	*gab^{a}r, gabạr.*
khabar	*kabar, khab^{a}r, khabar, khabạr.*
bē-khabar	*bē khabar.*
ayālbār	*ayāl bār.*
nĕbar	*nebar, nebạr.*
barābar	*barābạr.*
darbār	*dạrbār.*
söbir	*sābir.*
töbīr	*tạ̄^{i}bīr.*
zabar	*zabar, zab^{a}r, zabạr.*
dar	*dar, dạr.*
dūr	*dūr.*
bĕdār	*bedār, bēdār.*
dīdār	*dīdār.*
bạh^{a}dūr	*bah^{a}dūr, bạh^{a}dūr.*
andar	*andar.*
bĕbi andar	*bebind^{a}r,*
nẹ̆nd^{a}r	*nindạr.*
gar	*gar.*
gār	*gār.*
gōr	*gār, gạ̄^{i}ri.*
agar	*agar.*
āgur	*āgur.*
parwardigār	*parvardigār.*
sōdāgar	*saudāgạr.*

KAULA	STEIN
sōdāgār	*saudāgar, saudāgār, sōdāgār,, sodāgạr.*
lāgar	*lāgar.*
nān-gār	*nān gār.*
yĕngar	*yingar.*
zargar	*zargạr.*
böz^{i}gār	*bāzi gār.*
har	*har.*
bahār	*bahār.*
shĕhar	*shahar.*
mashhūr	*maushūr.*
khar	*khar, kar.*
khŏr	*khur.*
khör	*kār.*
mŏhar	*mohạr, mohur.*
pahar	*pahar, pahạr.*
kuphār	*kuphār.*
saphar	*safar.*
wōphīr	*vāphīr.*
shĕmshēr	*shamshēr.*
nēth^{a}r	*nēth^{a}r, n^{y}ēlar.*
pathar	*pathar, patar, patạr.*
zahar	*zahạr, zehar.*
mējĕr	*mējạr.*
kar	*kar, kạr.*
kār	*kār.*
kōr	*kōr.*
bakār	*bakār.*
phakīr	*fakīr.*
lashkar	*lashkar.*
pēshkār	*pēshkār.*
kukar	*kukạr.*
nakār	*nakār.*
nōkar	*naukar, nāūkar.*
lār	*lār.*
mār	*mār.*
amār	*amār.*
bĕmār	*bimār, bīmār.*

KAULA	STEIN
khumār	*kumār.*
shĕhmār	*shahmār, shạhmār.*
shumār	*shumār.*
bĕ-shumār	*bē shumār, bēshumār.*
kashmīr	*kashmīr.*
nār	*nār.*
nēr	*nēr.*
sŏnar	*sunạr.*
zārapār	*zār^{a}pār, zārạ pār.*
wŏpar	*vupar.*
sar	*sar.*
asar	*asar.*
sār	*sār.*
sēr	*sēr.*
sīr	*sīr.*
sūr	*sūr.*
sangsār	*sang sār.*
takhsīr	*tahsīr.*
kusūr	*kosūr.*
misar	*misạr.*
samsār	*samsār.*
tōr	*tōr^{i}.*
abtar	*ābtạr.*
khötir	*khātir.*
tsēr	*tsēr.*
tsōr	*tsōr.*
tsūr	*tsūr.*
vir	*vir.*
bāwar	*bāvar.*
wumĕdwār	*vumedvār.*
jānāwār	*jān^{a}vār, jānạvār.*
sawār	*savār.*
baktāwār	*bakhtāvār.*
zōrāwār	*zōrāvār.*
yār	*yār, yār^{a}.*
ỵōr	*ỵōr.*
dyār	*dyār.*

KAULA	• STEIN
hushyār	*hushār.*
tayār	*taiyār.*
zār	*zār.*
zōr	*zōr.*
bāzar	*bāzar.*
nazar	*naz^{a}r, nazar,* *nazạr.*
mônzur	*må̄nzūr.*
wazĭr	*vazīr.*

Words ending in *s*

ās	*ās, ås.*
ābas	*ābas.*
dŏbas	*doḅas.*
khābas	*kābus.*
söbas	*sābạs.*
dis	*disạ.*
baḍis	*bạḍis.*
dödis	*dạ̄^{i}dis.*
khŏḍas	*khuḍas.*
ködis	*kạ̄^{i}dis.*
kākadas	*kākadas.*
maḍis	*moḍis.*
andas	*andas.*
cĕndas	*chandạs.*
handis	*hạndis.*
sandis	*sandis, sạndis.*
pātashĕha-sandis	*pādshah^{a}sạndis.*
khāwandas	*khāv^{a}ndas,* *khāvạndas,* *kāvandas,* *kāvandạs,* *ḳāvạndas.*
zādas	*zādas, zādạs.*
shāhzādas	*shahzādạs.*
pātashāhzādas	*pādshāh zādạ.*
gōs	*gås, gōs.*
gōs	*gās, gạ̄s, gås.*
āgas	*āgạ̄s.*
bāgas	*bāgas, bāgạs.*
nāgas	*nāgas, nāgạs.*

KAULA	STEIN
palangas	*palangas,* *palạngas,* *palaṅgas.*
tēgas	*t^{y}ēgas.*
togus	*togus.*
hĕs	*hạs.*
sub^{a}has	*subhas.*
chĕs	*chạs, ches.*
chis	*chạs, chis, chus.*
chus	*chus.*
yih chus	*yichus.*
yim chis	*yimchis.*
wŏñ chus	*vuchus.*
khŏra chĕs	*khurachạs.*
wuchus	*vuchus.*
dŏhas	*dohas.*
ạj^{a}dāhas	*ạzhdạhas.*
sōdāhas	*sōdahas,* *sōdahạs.*
mangahas	*mangạ has.*
hihis	*hihis.*
lyukh^{u}has	*l^{y}ūkhas.*
pātashāhas	*pādshahạs,* *pādshāhạs.*
pātashĕhas	*pādshahas,* *pādshahạs,* *pādshāhạs,* *pādshạhəs,* *pādshahĭs,* *pād^{i}shạ̄hạs.*
khas	*khas.*
murkhas	*murkhas.*
lyukhus	*l^{y}ūkhas.*
on^{u}has	*ạnhas.*
tshun^{u}has	*tsun has.*
añĕhas	*añye has.*
dop^{u}has	*dop has, dophas,* *duphas,* *dop^{u}has.*
yūsūphas	*yusūfas, yūsufas.*
kor^{u}has	*kurhas, kur has.*

KAULA	STEIN
phuṭ^{o}r^{u}has	phut^{a}rhas.
tamāshĕs	tamāshạs.
manōshĕs	manoshas.
athas	athas, atas.
baṭhis	bạ^{i}ṭhis.
kuṭhis	kuṭhis, kutis, kuṭis.
üñ$^{\ddot{u}}$thas	añythas.
kor^{u}thas	kur thas.
môr^{u}thas	mōr thas.
wọ̆thus	vothus, vuthus, votus.
byūṭhus	b^{v}uthus.
ziṭhis	z^{v}ithis.
dits$^{\ddot{u}}$has	dits^{a} has.
gatshĕs	gatsạs, gatses, gats^{v}es, gatsyes
wŏ̈tsh$^{\ddot{u}}$s	vutsạs, vutsus.
wütsh$^{\ddot{u}}$s	vatsās.
trôw^{u}has	trāu̯ has, trâ̊vhas.
lôy^{u}has	lōy^{a}has.
nyūhas	nyū has.
dun^{i}yāhas	duny^{i}has, du^{i}n^{i}has.
wārayāhas	vāryahạs.
lüj$^{\ddot{u}}$s	lajis.
rājĕs	rājas, rājạs.
kās	kās.
kus	kus.
akis	akis, ạkis.
kŏmbakas	khumba khas.
sabakas	sabakas, sabạkas.
ḍākas	dākas.
pŏshākas	poshākas, pushākas.
malikas	mal^{i}kas.
shĕnākas	shinākas.
carkas	char kas, charkas.
shĕharakis	sheharạkis.

KAULA	STEIN
ṭökis	ṭạ̄^{i}kis, ṭạ̄kis.
yitikis	yeti kis.,
dōzakas	dōzakas.
ölis	â̊lis.
yiblīs	yib^{a}līs.
dilas	dilas.
khalas	kalạs.
khalās	khalās.
lālas	lulas.
mölis	mạ̄^{i}lis, mạ̄^{i}lyis.
nālas	nālas.
palas	palas.
pyālas	pyālạs.
sālas	sālas.
sölas	sālạs, sâ̊lạs.
muslas	mus^{a}las.
paharawölis	pah^{a}rạ vālis.
zālas	zālạs, zālạs.
mas	mas.
amis	amis, ạmis, ạmis suy, a^{i}mis, ạ^{i}mis.
ādamas	ād^{a}mas.
pĕmōs	p^{v}imōs.
shikamas	shikmas.
gŏlāmas	gulāmạs.
halamas	hal^{a} mas, hal^{a}mas, halamas.
nĕmis	nạmis, n^{v}emis.
arāmas	arāmas.
tsūrimis	tsūrimis.
tamis	tạm^{i} suy, tạmis, ta^{i}mis.
satimis	satyạmis.
yimis	yạmis, yemis.
dŏyimis	duyạmis.
löy^{i}mas	lạ̄y^{a}mas.
trĕyimis	treyimis.
badanas	badanạs, badạnas.

KAULA	STEIN
kȧḍ^{i}nas	kạr^{v}inas.
koḍ^{u}nas	kurạnas.
mödānas	maidānas, maidānạs, mạ̄^{i}dānas.
nādānas	nā dānas.
gonḍ^{u}nas	gund^{ạ}nas.
gānas	gānas, gānạs.
hūnis	hūnis.
sub^{a}hanas	subahanas.
chānas	ch^{v}ānạs.
khānas	khānas, kānas.
lyukh^{u}nas	l^{v}ükh^{ạ}nas, l^{v}ükhunas.
göj^{ü}nas	gạ̄j^{ạ}nas.
khöj^{ü}nas	khạ̄j^{i}nas.
kanas	kanas.
khôl^{u}ras	kōlnas.
tul^{i}nas	tulinas.
tul^{u}nas	tul^{u}nas.
dāmānas	dāmānas.
tshun^{u}nas	tsun^{ạ}nas, tsununas, tsununạs.
pananis	panạnạs, panạnis, panenis.
won^{u}nas	vununas.
pānas	pānai, pānas, pānạs, pānes.
dop^{u}nas	dop^{u} nas, dop^{u}nas, dop^{u}nạs, dopunas, dopunạs.
trop^{u}nas	trop^{u}nas, trup^{ạ}nas
karĕnas	ka^{i}rinas.
kȧr^{i}nas	karinas.
kor^{u}nas	kur^{ạ}nas, kurạnas, kurnas, kür^{ạ}nas.
kür^{ü}nas	kạr nas, kar^{ạ}nas, kạr^{a}nas, kạr^{ạ}nas, kạr^{ạ}nạs, kạrnas, kur^{ạ}nas, kür^{ạ}nas.
māranas	mārạnas.
srānas	srānas.
āsanas	ās^{ạ}nas, ās^{i}nas.
ôs^{u}nas	ā̊s nas.
kôs^{u}nas	khā̊s^{ạ}nas.
bŏṭanis	buṭṭạnis.
dit^{i}nas	ditinas.
nayistānas	nạyis tānạs.
tsaṭanas	tsatanas.
dyut^{u}nas	dyüth^{u}nas, d^{v}üt^{u}nas, dyuṭ^{ạ}nas, dyutạnas, dyutạnạs, dyut^{u}nas, dyüt^{u}nas.
ditsünas	ditsạnas.
hĕtsanas	hitsạnas.
hĕts^{ü}nas	hitsanas.
wanas	vanas.
wonus	vonus.
thȧv^{i}nas	thāu̯ nas.
thow$^{u̯}$nas	thōu̯nas.
thôw^{u}nas	thāu̯nas, thâu̯ nas.
thüv^{ü}nas	thāu̯nas, thâu̯ nas.
mŏkalow^{u}nas	muk^{ạ}lâu̯ nas.
cyönis	ch^{v}ānis.
lāyānas	lāyānas.
lôy^{u}nas	lạ̄y^{ạ}nas.
lŏy^{ü}nas	lạ̄^{i}yinas.

KAULA	STEIN
myönis	mē^{i}nis, m^{v}ēnis, m^{v}ē^{i}nis.
zinis	zinas, zinis.
būz^{u}nas	bōzus.
görzānas	gārzānas.
lüz^{ü}nas	laz^{a}nas, lazạnas.
sapañĕs	sap^{a}ñyes.
dapas	dapas.
dapus	dapus.
dopus	dopus, dopusạ.
drās	drās.
ḍēras	ḍēras, ḍērạs.
garas	garạs.
guris	guris.
sōdāgaras	saudāgārạs.
sōdāgāras	saudāgārạs, sōdāgārạs.
grīst^{i}-garas	grēst garạs, grēstạ garạs.
shĕharas	shahras, shah^{a}ras, shahạras, sheh^{a}ras, shekạras.
kharas	kharas.
khöris	khāris.
sapharas	saf^{a}ras, safạras.
mējĕras	mējạras, mējeras.
karas	karạs.
karis	ka^{i}ris.
karōs	karōs.
karus	karus.
korus	kurus.
kür^{ü}s	kạris.
phakīras	fakiras, fakīras, fakīrạs.
shikāras	shikārạs.
löris	lāris.
maris	mạris.
shĕhmāras	shah mārạs, shạhṃārạs.
nāras	nārạs.
sŏnaras	sunạras.
sīras	sīras, sīrạs.
sūras	sūras.
samsāras	samsāras.
apsaras	ạfsạrạs.
yāras	yāras, yārạs.
phyūrus	ph^{v}ūrus. p^{v}ūrus.
wazīras	vazīras, vazīrạs.
ôsus	ā̊s, ā̊sus.
ösis	ā̊sis.
ös^{ü}s	ạshis, ā̊sus.
dāsas	dāsas.
ḳôsus	khōsus.
saniyāsas	sạnyāsaṣ.
tas	tas.
hatas	hathas, hatạs.
haṭis	hatis.
khàtis	kạtis.
matis	mạtis.
mumatis	mom^{a}tis.
naṭis	nạtis.
jĕnatas	jan^{a} tas, jan^{a}tas, janatas.
hāpatas	hāpạtas.
rātas	rātas, rātạs.
rĕtas	ritas.
kàr^{i}tōs	kạr^{i} tōs.
traṭis	trạtis.
tōtas	tōtas, tōtạs.
khot^{u} tas	khutas.
nata tas	natatas.
tsāṭas	tsatạs.
wôtus	vōtus.
dyutus	dyutus.
hyotus	h^{v}ütus.
dits^{ü}s	dithas.

KAULA	STEIN
naphtsas	*naptsas.*
wöts^{ü}s	*vạ̄tsus, vâtsus.*
tsās	*p^{v}ēz.*
shĕkhtsas	*shakhtsas.*
rātsas	*rātsạs.*
vĕs	*vis.*
nĕcivis	*n^{v}ech^{a}vis.*
hôwus	*hâvus.*
thāwus	*thāvus.*
pạrzanôwus	*parzạnāvus.*
wör^{i}vis	*vạ̄r^{a}vis.*
yĕs	*yas.*
yus	*yis, yus, yüs.*
āyĕs	*āy̯as, āyes.*
biyis	*beyes, beyis, biyạs.*
böyis	*bạ̄yis.*
buḍyōs	*buḍ^{i} âs.*
khŏdāyĕs	*khudāyạs.*
gayĕs	*gayạs.*
lāyus	*lāyus.*
saniyās	*sạnnyās, sạnyās, sanyās.*
pyōs	*p^{v}ōs, pyâs, pyōs.*
pĕyĕs	*p^{v}eyes.*
rŏpayĕs	*rupias, rupiạs.*
drāyĕs	*drạ̄yas.*
lāḍyēyĕs	*lāḍēyes.*
tsajyēyĕs	*tsajēs.*
suy yĕs	*suyyas.*
suy yus	*suyyus.*
gȧnḍ^{i}zĕs	*gand^{i} zyes.*
mȧng^{i}zĕs	*mạ^{i}n^{v}g^{a}zạs.*
māzas	*māzas.*
pözas	*pạ̄zus.*
wuz^{ü}s	*dạjis.*

Words ending in *t* or *ṭ*

KAULA	STEIN
mast	*mast.*
rapaṭ	*rapạṭ.*
phōrsaṭ	*fōrsat.*

Word ending in *ts*

KAULA	STEIN
pānts	*pānts, pānz.*

Words ending in *v*

KAULA	STEIN
āv	*āv, āu̯.*
dĕv	*dyau.*
gav	*gau, gau̯, gāu, gāu̯.*
sạr^{i}gav	*sạr^{i}gau.*
hav	*hau.*
hāv	*hāu̯.*
bĕhiv	*bihu.*
khĕv	*khyāu.*
thāv	*thāu̯.*
gatshav	*gatsau.*
gatshiv	*gats^{v}u, gatsyu.*
jāv	*jāo.*
malakav	*mal^{i}kau.*
pakiv	*pakyu.*
ālav	*ālau.*
pŏlāv	*polāu̯, p[illegible]'āu̯.*
tsaliv	*tsalau, tsal^{v}u, tsạl^{v}u.*
wālav	*vālau.*
dimav	*dimau.*
nimav	*n^{v}emau.*
nŏmav	*nomau.*
karĕmav	*karimau.*
timav	*timau, yimau.*
yimav	*yimau. Cf. yimau.*
yimōv	*yimau.*
nāv	*nāu̯, nāv.*
nĕv	*nyu.*
baniv	*bañyau.*
āsh^{i}nāv	*âshnāu̯, āsh^{i}nāv, âs^{i} nāv.*
asmānav	*asmānau.*
zamīnav	*zemīnau.*
waniv	*vạnyu, vañyu.*

KAULA	STEIN
zanĕv	*za̤^{i}nyau.*
zānav	*zānau.*
pĕv	*pyaù.*
bārav	*bārau.*
drāv	*drāu̯.*
gudariv	*gud^{a}ryau.*
khabardārav	*kabar dūrau,* *kabardārau,* *khabạr dārau,* *khābạrdārau.*
khārav	*kārau.*
shērav	*shērau.*
tshārav	*tsārau.*
khrāv	*krāu̯.*
karav	*karau.*
kariv	*ka^{i}r^{y}u.*
phakīrav	*fakīrau.*
nērav	*nērau.*
nīriv	*nēru, nēr^{y}ū,* *nēryū, nē^{i}ryu.*
pīrav	*pīrau.*
trāv	*trāu̯.*
tsōrav	*tsorau, tsōrau.*
tsūrav	*tsūrau.* Cf. *tsūrau.*
wasiv	*vas^{y}u, vasyu.*
tāv	*thāu̯.*
vuch^{i}tav	*vuch tuv̯.*
wán^{i}tav	*van^{i}tō, vạn^{i} tōv̯.*
satav	*satau.*
tsāv	*tsāu̯, tsāv.*
wātsāv	*vātsau.*
tháv^{i}tav	*tạivtau.*
tröv^{i}tav	*trạ̄v^{i}toh.*
būz^{i}tav	*bōz tuv̯.*
rūz^{i}tav	*rōz^{i} tuv̯.*
thöviv	*thạ̄^{i}vyu.*
nawav	*navau.*
phaharawāv	*pahre vāv.*
diyiv	*diyu, dīyu.*
dŏyav	*doyau.*

KAULA	STEIN
lāḍyāv	*lạ̄^{i}ḍyau.*
gayāv	*gayau.*
khyauv	*khyau.*
khĕyĕv	*kheyau.*
tujyāv	*tu jāu̯.*
ṭahalyav	*ṭahạlyau.*
mŏkalyāv	*muk^{a}lyau.*
namyōv	*nam^{y}au.*
nyūv	*nyū.*
banyāv	*banyāu̯.*
banyōv	*banāu.*
pyauv	*pyau.*
dapyāv	*dapyau.*
mŏdaruv	*mudr^{y}au.*
h^{a}ryōv	*h^{a}r^{y}au.*
lāryāv	*lạ̄^{i}ryau.*
prāryāv	*prạ̄^{i}ryau.*
trövyuv	*trẹ̄vyu.*
zuv	*zu.*
bāzav	*bāzau.*
nazarbāzav	*naz^{a}r bāzau,* *nazạr bāzau.*

Words ending in *y*

ay	*ai.*
āy	*āi̯, āy.*
ạy	*ai, ại.*
ôy	*ạ̄y, ā̂y.*
bāy	*bai, bāi, bāy.*
bŏy	*buy.*
grīst^{i}-bāy	*grēst bāy,* *grēst^{a} bāy.*
dŏy	*duy.*
buday	*budai.*
ah^{a}day	*ah^{a}dai.*
khŏdāy	*khudā, khudai.*
död^{i}laday	*dạ̄^{i}d^{ve} ladai.*
zinday	*zindai.*
wāday	*vādai.*
jyāday	*zhāday.*
pyāday	*pyāday.*

KAULA	STEIN
gay	*gai, goi.*
dugāy	*dagāi, dagāye, dagạ̄y.*
mangay	*mangai.*
tagiy	*tagi, tạgi.*
hay	*hai.*
hāy	*hāy.*
chĕy	*chai, che, chi, chạy, chạ̄y, c̣hiy.*
chiy	*chi, chiy, chüy.*
chuy	*chi, chī, chu, chiᵛ, chiy, c̣ⁱiy.*
hargāh-ay	*harġạ hạy.*
khĕy	*khᵛaiy.*
tim-hay	*tim hai, tim hay.*
ȧnⁱhay	*ạnᵛhai.*
korᵘhay	*k̇ur hai.*
kürᵘhay	*kạrhai.*
warihy	*vạⁱri.*
motᵘ hay	*muthai.*
tithay	*tithai.*
tiṭhiy	*tīthⁱ.*
wŏthiy	*vuⁱthī.*
yithay	*ithai.*
yuthuy	*hᵛüthuy, yüthuy.*
tyuthuy	*tithuy, tüthuy, tᵛuthuy, tyutuy.*
gatshiy	*gatse, gatsiᵛ, gatsiy.*
wütshüy	*vatsạ̄yạs.*
manganöv hay	*mangạ nāvⁱhai.*
yihōy	*yạhoi.*
yihuy	*yohoi, yi hạ̄y, yohạ̄y, yühoi.*
yŏhay	*yohoi.*
yuhay	*yohoi.*
yuhuy	*yühạy.*

KAULA	STEIN
jāy	*jāi, jāy.*
mājiy	*māⁱji, mạ̄ⁱjiy.*
rājy	*rāj.*
kiy	*kᵛēy, kyēy.*
okuy	*akoy.*
ükᵘy	*akạy.*
hargāh-kiy	*harᵃgākᵛēy.*
gŏḍañukuy	*guḍ nyukuy.*
tamyukuy	*tamⁱ kuy.*
lāy	*lāy.*
balāy	*balai.*
balạy	*balai.*
sŏdurabalạy	*sudạr balai.*
jĕlŏy	*yalạ vai.*
kŏlay	*kulai.*
mŏkȧliy	*moklai.*
salay	*salai.*
havāla-y	*havālạᵛ.*
may	*mai.*
amiy	*ami.*
ȧmiy	*amⁱ.*
dimay	*dimai.*
dimōy	*dimoi.*
logᵘmüy	*logᵃmai.*
hĕmay	*himai.*
ladaham-ay	*lade hamai.*
khĕmay	*kᵛemai, kᵛemāy.*
ḍyūṭhᵘmay	*dyōt mai.*
dālomuy	*dāle muy.*
wȧnⁱmay	*vanᵘmai.*
wonᵘmay	*vunmai.*
bögᵃrēmay	*bāge rēmai.*
tamiy	*tamⁱ, tami, taⁱmⁱ, taⁱmi.*
tȧmiy	*tạmⁱ.*
timay	*timai.*
timạy	*timai.*
yimay	*yimai.*
yimōy	*yimōy.*
gayᵉmạy	*gai mạ.*

KAULA	STEIN
nay	*nai, nāi, nay, nāye.*
niy	*niy.*
bŏ-nay	*bunai.*
yith-nay	yit^{a}nai.
gatshanay	gats^{a}nai.
kunuy	*kunuy.*
pakanay	*pakenai.*
wālanay	*vāle nai.*
timan$^{\ddot{u}}$y	tim^{a} nai, timạnai.
yiman$^{\ddot{u}}$y	yim^{a}nuy, yimạniy.
ananay	*anạnai.*
kananạy	*kanạnuy.*
nonuy	*nunnuy.*
panunuy	*panenuy, panunuy.*
zalānay	*zạnānai.*
zanānay	*zạnānai.*
pānay	*pānai.*
dapanay	dap^{a}nai.
dop^{u}nay	dop^{u}nai.
kor^{u}nay	kur nay^{i}.
sa nay	*sạnai.*
sônuy	*sōnuy.*
kāsunuy	kās^{a}nuy.
zāsanuy	zās^{a}nuy.
dyutun$^{\ddot{u}}$y	*dyutanay.*
wanay	*vanai, vanāi.*
waniy	*vanē.*
hôw^{u}nay	*haūn̯ai, hâṷnai.*
wālawunuy	*vāle vunuy.*
trôw^{u}nay	*trâṷ nai, trâṷnai.*
wātawunuy	vāt^{a} vunuy.
atsawunuy	ats^{a}vunuy.
yinay	*yinai.*
byonuy	b^{v}ünuy.
cyônuy	*chōnuy.*
myônuy	*myō nuy.*

KAULA	STEIN
añĕy	*añyai.*
gŏḍañiy	guḍen^{v}i, guḍeñy, guḍeñyi, guḍeñyī.
kuñ$^{\ddot{u}}$y	ku^{i}niy.
otāñy	*ạtāñy.*
wuñ$^{\ddot{u}}$y	vun^{v}ai.
myöñ$^{\ddot{u}}$y	*myeñyīy.*
pay	*pai.*
pāy	*pāy.*
dapay	*dapai, dapāi.*
dapiy	dạ^{i}p^{i}y.
dopuy	*dopuy.*
rāy	*rāy.*
baray	bare^{v}.
drāy	*drāy, drạ̄y.*
driy	*driy.*
bĕbi andar$^{\ddot{u}}$y	bebindạ^{i}r^{i}.
grāy	*grāy.*
karay	karai, kare^{v}
koruy	*kuruy.*
kōriy	kūḍ^{v}i.
maray	*marai.*
tsĕ māriy	tsimạ̄^{i}ri.
susarāray	sus^{a} rārai.
sôruy	sạ̄ruy, sâruy, sō^{i}ri, soirạ.
söriy	sạ̄^{i}rē, sạ̄^{i}ri.
mutsaray	muts^{a}rai.
say	*sạ̄i, sạy, sạ̄y, sai.*
sŏy	*sai.*
suy	*su, suy.*
āsiy	*âsi.*
ös$^{\ddot{u}}$y	*âs suy.*
gōsay	*gōsai.*
khasiy	*khasī.*
chĕsay	*che sai, chesai.*
chusay	*chusai.*
kusuy	*kusuy.*
musāy	*musāi.*

KAULA	STEIN
amis^{ü}y	*am^{i} suy, ami süy, ạm^{i} sạy, ạm^{i} süy, ạmi suy, a^{i}mi suy.*
tamis^{ü}y	*tạm^{i} süy, tạm^{i}süy.*
pānas^{ü}y	*pāne suy.*
was^{i}y	*vasīy.*
tay	*tai, tạ̄i, tạ̄y.*
tiy	*ti, tī, t^{y}ey.*
atiy	*at^{i}, atih.*
ȧtiy	*ạt^{i}.*
otuy	*ạtuy, otuy.*
ditay	*dit'.ai.*
hatay	*hatai.*
mŏktay	*muht^{ạy}.*
patay	*patai.*
sātay	*sāthai.*
söty	*sạ̄it, sā^{i}th, sạ̄^{i}th, sạ̄^{i}th^{i}, sạ̄^{i}th^{y}, sạ̄t^{y}.*
sötiy	*sạ̄^{i}th^{i}, sạ̄^{i}thi, sạ̄^{i}thī.*
tatiy	*tat^{i}.*
ataty	*atạt^{y}.*
yitay	*ŋi tai.*
yutuy	*yütuy.*
ts^{a}y	*tsüy.*
tsāy	*tsāi̭.*
hāway	*hāvai.*
chiway	*chu vai, chu voi.*
thāway	*thāvai.*
yimav^{ü}y	*yim^{ạ} vuy.*

KAULA	STEIN
dŏnaway	*don^{ạ} vai, don^{u}vai, donovai, dunuvai.*
trĕnaway	*trin^{ạ} vai.*
trāviy	*trạ̄viy.*
trôwuy	*trâvuy.*
yiy	*yi, yih, yi^{y}, yey, yiy.*
yīy	*yiy.*
diyiy	*diyiy.*
chĕyĕy	*chiyai.*
wanayĕy	*vanạ yey.*
sakharyēy	*sakhr^{y}ai.*
kūr^{i}yĕy	*kūḍye.*
vis^{i}yiy	*visyạ̄i.*
yiyiy	*yeyiy, yiyiy, p^{y}eyiy.*
pozuy	*puzuy.*

Words ending in *z*

az	*az.*
bōz	*bōz.*
bandūkbāz	*bạndūk bāz.*
cīz	*chīz.*
tīrandāz	*tīran dāz.*
kākaz	*kākad.*
māz	*māz.*
kunz	*kunz.*
manz	*manz.*
shranz	*shrānz.*
pöz	*pạ̄z.*
raz	*raz.*
vāz	*vāz.*
özīz	*âzīz.*

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ADDENDA ET CORRIGENDA

PAGE

xxix, last line of text. For "Wah̆āb", read "Wah̆b".

110, l 11. Read **gör-zānas.**

151, l. 15. Read **dukhtar-ĕ-khāsa.**

271, l. 17. For **thowun,** read **thöv**^{ü}**n.**

308, l. 25. Read *grēstĕn.*

313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4.", read "v, 4 ; viii, 11".

449, col. b, l. 19. For *kạ̄*^{i} *t*^{v}*a*, read *kạ̄i t*^{v}*a.*

450, col. b, l. 6. For *khētam*, read *khĕtam.*

466, col. b, l. 17 from foot. For *shākh*, read *shākha.*

ISBN 81-212-0136-5

GIAN PUBLISHING HOUSE
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